

NOVI

217 d 11

TESTAMENTI

VOLUMEN ALTERUM:

COMPLECTENS

EPISTOLAS

APOSTOLICAS,

CUM

APOCALYPSI

S. JOANNIS.

ACCESSERE

Emendationes Conjecturales.

VOL. II,

* Aa



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TABULA Chronologica Librorum N. T. juxta
J. MILLIUM, ab J. ALBERTO FABRICIO
concinnata; jam verò correctior.

- A. D. 52. 1 & 2 *Ep. ad Thessalonicenses*, Corinthi, Aët.
Claud. 12. xviii. 5. cum Timotheus & Silas illuc re-
versi essent, 1 Theff. iii. 6. Has respicit
Petrus 2 Ep. iii. 16.
- A. D. 57. 1 *Ep. ad Cor.* ante festum Paschale, 1 Cor. v. 8.
Neronis 3. Aët. xix. 21. cum Ephesum cogitaret an-
tequam Hierosolymam ascendisset, & ante
iter in Macedoniam, 1 Cor. xvi. 3, 4, 5.
2 *Ep. ad Cor.* sub extremum anni, c. xii. 2.
Aët. xix. 23. Philippis, per Titum &
Lucam, uti habet subscriptio.
- A. D. 58. Initio Martii, *Ep. ad Romanos*, Aët. xx. 2, 3.
Neronis 4. scripta Corinthi, cum mox Hierosolymam
petiturus esset, Rom. xv. 25.
Ep. ad Galatas, c. ii. 10. in itinere Hiero-
solymam versus, fortassis Troade.
- A. D. 60. *Jacobi Minoris* epistola encyclica, scripta Hi-
Neronis 6. erosolymis ante urbis excidium c. v. 1. tem-
pore persecutionis c. ii. 6. uno vel altero
anno ante Jacobi martyrium, quod circa
A. C. 62. pertulit.
- A. D. 61. 1 *Petri*, ex Babylone, scil. Roma, scripta, c.
Neronis 7. v. 13. Quidni vero ex regione Babyloni-
ca, seu Mesopotamia? quo fit ut vicini-
ores recto ordine salutet, ut Col. iv. 13.
Apoc. i. 11. *Wetstein.*
Evang. Matthæi, cum Paulus prima vice
Romam venisset.
- A. D. 62. *Ep. ad Philippenses*, Aët. xx. 3. Romæ sub
Neronis 8. finem primæ captivitatis Pauli, missa per
Epaphroditum, qui subsidium pecuniarium
Paulo a Philippensibus attulerat, & qui,
Phil. iv. 3. videtur denotari per *socium*
germanum.

- A. D. 62. Neronis 8. { *Ep. ad Ephesios*, [*Laodicensēs*,] Romæ per Tychicum.
ad Colossenses, per Tychicum & Onesimum, statim post priorem obsignatam.
ad Philemonem, Romæ per Onesimum.
- A. D. 63. Neronis 9. *Ep. ad Hebræos* Christianos Romæ degentes, c. xiii. 19. post Jacobum martyrio affectum, A. C. 62. Ex Italia per Timotheum cum Paulus Romæ e carcere dimissus esset. Unde, c. xiii. 23, 24. Itali Romanos, non ignoti ignotos, salutant; & brevi se redituum sperat. *Wetstein.*
Marci Evang. Romæ, post Petri & Pauli ex ea urbe discessum.
- A. D. 64. Neronis 10. *Lucæ Evang. & Acta Apost.* quæ sub finem Pauli priorum vinculorum Romæ desinunt.
Ep. ad Titum, ante hyemem, scripta Colossis post iter per Italiæ oras susceptum.
- A. D. 65. Neronis 11. 1 *Ep. ad Tim.* Philippis, ut videtur.
- A. D. 67. Neronis 13. 2 *Ep. ad Tim.* ante hyemem, Romæ, in posterioribus vinculis, post apologiam primam, c. iv. 16. cum jam tempus mortis instaret, c. iv. 6.
 2. *Ep. Petri*, paulo ante martyrium, c. i. 14. quod accidit Romæ A. C. 68.
- A. D. 90. Domit. 9. *Ep. Judæ*, [A. D. 71. vel 72. ut visum Dodwello p. 25. ad Irenæum:] Certe post secundam Petri, quam respicit.
- A. D. 91. vel 92. Domit. 10. vel 11. } *Tres Ep. Joannis*, Ephesi scriptæ.
- A. D. 96. Domit. 15. *Joannis Apocalypsis*, in Patmo.
- A. D. 97. Nervæ 1. *Joannis Evang.* Ephesi, cum a Nerva ab exilio revertendi copia facta esset. Vide Irenæum, iii. 1.

ΠΑΤΛΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

Ρ Ω Μ Α Ι Ο Υ Σ

ΕΠΙΣΤΟΛΗ.

Κεφ. α. 1.

ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος,
ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, 2 (ὃ προειρηγέλατο
διὰ τῶν προφητῶν αὐτῷ ἐν γραφαῖς ἀγίαις,) 3 περὶ
τῷ υἱῷ αὐτοῦ, (τῷ γενομένῳ ἐκ σπέρματος Δαβὶδ κατὰ σάρκα·
4 τῷ ὀριζομένῳ ὑπὸ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα ἁγιοσύνης,
ὃς ἀναστάσεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, 5 (δι' ὃ
ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς
ἔθνεσιν, ὅπερ τῷ ὀνόματι αὐτοῦ· 6 ἐν οἷς ἐστὶ καὶ ὑμεῖς, κλητοὶ
Ἰησοῦ Χριστοῦ) 7 πᾶσι τοῖς ἔσιν ἐν Ῥώμῃ, ἀγαπητοῖς Θεοῦ,
κλητοῖς ἀγίοις· Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ, πατρὸς ἡμῶν
καὶ Κυρίου Ἰησοῦ Χριστοῦ.

8 ΠΡΩΤΟΝ μὲν ὑχαριστῶ
τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ
ὅτι ἡ πάντων ὑμῶν, ὅτι ἡ
πίστις ὑμῶν καθαγιασθήσεται ἐν
ἔλῳ τοῦ κόσμου.

9 Μάρτυς γὰρ μου ἐστὶν ὁ
Θεός, ὃ λατρεύω ἐν τῷ συνύ-
ματί μου, ἐν τῷ εὐαγγελίῳ
τῷ υἱῷ αὐτοῦ, ὃς ἀδιαλείπτως
μνηταῖς ὑμῶν ποιῶμαι·

10 πάντοτε ἐπὶ τῷ προσέ-
χῳ μου δεόμενος, ἵπως ἤδη πάλιν
ἀποδεδῆσθαι, ἐν τῷ θελήματι
τοῦ Θεοῦ, ἵνα ἴδω ὑμᾶς.

11 Ἐπιποθῶ ᾧ ἴδω ὑ-
μᾶς, ἵνα τι μελαδῶ χάρισμα
ὁμῶν συνεμαρτυρῶν, εἰς τὸ ἐν-
δοξαῖν ὑμᾶς·

12 τὸ τοῦτο δὲ ἐστὶ, συμπαρα-
κληθῆναι ἐν ὁμῶν διὰ τὸ ἐν ἀλ-
λόκοις πίστει, ὁμῶν τε καὶ ἐμῇ.

13 Οὐ δίλω δὲ ὑμᾶς ἀγ-

νοῖν, ἀδελφοί, ὅτι πολλάκις
προεθέμην ἰθὺς πρὸς ὑμᾶς,
(καὶ ἐκωλύθη ἄχρι τοῦ δεῦρος,) ἵνα
τινα καρπὸν ἔχω καὶ ἐν
ὁμῶν, καθὼς καὶ ἐν τοῖς λοι-
ποῖς ἔθνεσιν.

14 Ἑλλήσι τε καὶ Βαρβάρ-
οις, σοφοῖς τε καὶ ἀνόμοις
δοξαίτης ἐμῇ·

15 ἔγω γὰρ κατ' ἐμὴν πρέ-
θυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ
εὐαγγελισσάμεναι.

16 Οὐ γὰρ ἐπαιχύνομαι τὸ
εὐαγγέλιον τοῦ Χριστοῦ· δύναμις
γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παν-
τὶ τῷ πιστεύοντι, Ἰουδαίῳ τε
καὶ Ἑλλήνι.

17 Δικαιοσύνη γὰρ Θεοῦ
ἐν αὐτῷ ἀποκαλύπτειται ἐκ
πίστεως εἰς πίστιν· καθὼς γέ-
γραπται· Ὁ δὲ δικαίος ἐκ πί-
στεως ζήσεται.

* Αα 2

18 ΑΠΟ-

18 ΑΠΟΚΑΛΥΠΤΕΤΑΙ ᾧ ὀργὴ Θεοῦ ἀπ' ἑραυῆ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων ᾧ τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχούσιν·

19 διότι τὸ γνωστὸν τῷ Θεῷ, φανερόν ἐστιν ἐν αὐτοῖς· ὁ ᾧ Θεὸς αὐτοῖς ἐφανερώσει.

20 Ταῦτά γὰρ ἀόρατα αὐτῷ ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασι νοούμενα, καθοράται, ἥτις αἰδὶς αὐτῷ δύναμις καὶ θεϊότης· εἰς τὸ εἶναι αὐτὸς ἀναπολογητής·

21 διότι γινόντες τὸν Θεόν, ἔχ' ὡς Θεὸν ἰδοῦσαν, ἢ εὐχαρίστησαι· ἀλλ' ἱματιαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτοῦ, καὶ ἐκκολίωθη ἡ ἀσύνετος αὐτῶν καρδιά·

22 Φάσκουσιν εἶναι σοφοί, ἱμωράνθησαν,

23 καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφάρτου Θεοῦ ἐν ὁμοιωμάτων· εἰκόντες φθαρεῖ ἄνθρωπον, καὶ πεινῶν καὶ τίτραπόων καὶ ἐρπετῶν.

24 Διὸ καὶ παρέδωκεν αὐτὸς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τὴν ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αἰσίοις·

25 οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσιβασθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν ἀλόγητος εἰς τὰς αἰῶνας. ἀμήν.

26 Διὰ τῆτα παρέδωκεν

αὐτοῖς ὁ Θεὸς εἰς πάθη αἰτιμίας· αἵτε ᾧ δήλεια αὐτῶν μετέλλαξαν τὴν φυσικὴν χεῖσιν εἰς τὴν πᾶσι φύσιν·

27 ὁμοίως τε καὶ οἱ ἄρρενες ἀφέντες τὴν φυσικὴν χεῖσιν τῆς δηλείας, ἔξικαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρρενες ἐν ἄρρεσι πλὴν ἀχρημοσύνην κατεργαζόμενοι, καὶ πλὴν ἀνιμιδίαν, ἣν εἶδε, τῆς πλάτης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

28 Καὶ καθὼς ἔκ' ἰδοκίμασαι τὸν Θεὸν ἔχεν ἐν ἐπιγνώσει, παρέδωκεν αὐτὸς ὁ Θεὸς εἰς ἀδόκιμον νῦν, ποιῶν τὰ μὴ καθήκοντα·

29 πεπληρωμένοι πάσῃ ἀδικίᾳ, πορνείᾳ, ποτηρίᾳ, πλεονεξίᾳ, κακίᾳ· μετὰ φόβου, φόβου, ἐξιδού, δόλου, κακοηθείας·

30 ψιθυρίδας, καταλάλους, διεσύγεις, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφοβεῖσθαι κακῶν, γονευσιν ἀπειθείς,

31 ἀσυνέτης, ἀσυνθέτης, ἀγόργης, ἀπόνδης, ἀνελήμονας·

32 Οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγινόντες, (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσιν,) ἔ' μόνον αὐτὰ ποιῶσιν, ἀλλὰ καὶ συνδουλεύουσι τοῖς πράσσουσι.

Κεφ. β'. 2.

Δ 10 ἀναπολόγητος εἶ, ὡς ἄνθρωποι πᾶς ὁ κρίνῃ·

ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σι-
αυτὸν καὶ ἀκρίβεις· τὰ γὰρ αὐ-
τὰ πράττεις ὁ κρίνων.

2 Οἷδαμεν γὰρ ὅτι τὸ κρίμα
τῷ Θεῷ ἐστὶ κατὰ ἀλήθειαν ἐπὶ
τῶν τὰ τοιαῦτα πράττοντας.

3 Λογίζῃ δὲ τὸτο, ὡς ἀνθρω-
πιεὶ ὁ κρίνων τῶν τὰ τοιαῦτα
πράττοντας, καὶ ποιῶν αὐτὰ, ὅ-
τι σὺ ἐκφύξῃ τὸ κρίμα τῷ Θεῷ;

4 Ἡ τῷ πλάττει τῆς χρη-
στότητος αὐτοῦ, καὶ τῆς ἀνοχῆς,
καὶ τῆς μακροθυμίας καὶ ἀφρο-
νείας, ἀγνοῶν ὅτι τὸ χρηστὸν τῷ
Θεῷ εἰς μετάνοιαν σὲ ἄγει;

5 Κατὰ δὲ τὴν σκληρότητά
σῃ καὶ ἀμετανόητον καρδίαν,
δησαυρίζεις σὲ αὐτῷ ὀργὴν ἐν
ἡμέρᾳ ὀργῆς, καὶ ἀποκαλύψῃς
καὶ δικαιοκρισίας τῷ Θεῷ.

6 ὅς ἀποδώσει ἑκάστῳ κατὰ
τὰ ἔργα αὐτοῦ.

7 τοῖς μὲν, καθ' ὑπομονὴν
ἔργα ἀγαθῶν, δόξαν καὶ τιμὴν
καὶ ἀφραρσίαν ζητήσιν, ζῶντες
αἰῶνιον.

8 τοῖς δὲ ἐξ ἐριθείας, καὶ
ἀπειθέσι μὲν τῇ ἀληθείᾳ,
πειθομένοις γὰρ τῇ ἀδικίᾳ, θυ-
μὸς καὶ ὀργή.

9 Οὐλίψιν καὶ γενωχρία ἐπὶ
παρὰ ψυχὴν ἀνθρώπων τῷ κατὰ
ἐργαζομένῳ τὸ κακόν, Ἰουδαίῳ
τε πρῶτον καὶ Ἑλλήνι.

10 δόξα δὲ καὶ τιμὴ καὶ εὐ-
ρέτη παρὰ τῷ ἐργαζομένῳ τὸ
ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ
Ἑλλήνι.

11 Οὐ γὰρ ἔστι προσωπο-
ληψία ὡς τῷ Θεῷ.

12 Ὅσοι γὰρ ἀνόμως ἡ-
μῶν, καὶ ἀνόμως ἀπολῶνται·
καὶ ὅσοι ἐν νόμῳ ἡμαρτοῖν, ἀλλὰ
νόμῳ κριθήσονται,

13 (ὅτι γὰρ οἱ ἀκραταὶ τῷ
νόμῳ δίκαιοι ὡς τῷ Θεῷ,
ἀλλ' οἱ ποιεῖται τῷ νόμῳ δι-
καιωθήσονται.

14 Ὅταν γὰρ ἔβην τὰ μὴ
νόμον ἔχοντα, φύσει τὰ τῷ
νόμῳ ποιεῖ, ἔτσι νόμον μὴ ἔχον-
τες, ἑαυτοῖς εἰσι νόμοι.

15 οἷτινες ἐνδείκνυνται τὸ
ἔργον τῷ νόμῳ γραπτὸν ἐν ταῖς
καρδίαις αὐτῶν, συμμαρτυ-
ρήσης αὐτῶν τῆς συνειδήσεως,
καὶ μετὰ ἀλλήλων τῶν λο-
γιζομένων κατηγορημένων ἢ καὶ
ἀπολογουμένων.)

16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ
Θεὸς τὰ κρυπτά τῶν ἀνθρώπων,
κατὰ τὸ εὐαγγέλιόν μου, ἀλλὰ
Ἰησοῦ Χριστοῦ.

17 ἸΔΕ, σὺ Ἰουδαῖος ἱερο-
μάχῃ, καὶ ἱπποπαύῃ τῷ
νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ,

18 καὶ γνώσκεις τὸ θέλη-
μα, καὶ δοκιμάζεις τὰ διαφέ-
ροντα, καὶ ἡχήμενος ἐν τῷ νόμῳ.

19 τίποισι τὸ σεαυτὸν
ὁδηγόν εἶναι τυφλῶν, φῶς τῶν
ἐν σκότει,

20 παιδεύειν ἀφρόνων, δι-
δάσκαλον νηπίων, ἔχοντα τὴν
μόρφωσιν τῆς γνώσεως καὶ
τῆς ἀληθείας ἐν τῷ νόμῳ.

21 Ὅσον διδάσκων ἕτερον,
σεαυτὸν ἐκ διδάσκαλος; ὁ κηρύτ-
* Α α 3 σων.

συνὴ μὴ κλέπτειν, κλέπτεις;

22 Ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυγόμενος τὰ εἰδωλα, ἱεροσυλεῖς;

23 Ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν αἰσχρολογεῖς;

24 Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

25 Περιτομή μὲν γὰρ ὠφέλι·, ἰὰν νόμον παρακούῃς· ἰὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκρεβυστία γέγονεν.

26 Ἐὰν ἐν ἡ ἀκρεβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσης, ἔτι ἡ ἀκρεβυστία αὐτῷ εἰς περιστομὴν λογιζήσεται;

27 Καὶ κρινεῖ ἡ ἐκ φύσεως ἀκρεβυστία τὸν νόμον τελευτήσας, σὲ τὸν διαγράμματος καὶ περιτομῆς παραβάτην νόμου;

28 Οὐ γὰρ ὁ ἐν τῷ φανερῷ, Ἰουδαῖος ἐστίν· ἐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκὶ, περιτομή.

29 ἀλλ' ὁ ἐν τῷ κρυπτῷ, Ἰουδαῖος· καὶ περιτομὴ καρδίας, ἐν πνεύματι, ἐ γράμματι· ὃ ὁ ἵπαινος ἐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

Κεφ. γ'. 3.

1 Τί ἐν τὸ περιεσθὲν τοῦ Ἰουδαίου, ἡ τίς ἡ ὠφέλεια τῆς περιτομῆς;

2 Πολύ, κατὰ πᾶν τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιγεύθῃται τὰ λόγια τοῦ Θεοῦ.

3 Τί γὰρ, εἰ ἡπίευσάν τις; μὴ ἡ ἀπίστια αὐτῶν τὴν κρίσιν τοῦ Θεοῦ καταργήσῃ;

4 Μὴ γένοιτο· γινώσκω δὲ ὁ Θεὸς ἀληθὴς, πῶς δὲ ἀνθρώπος ψεύσῃ, καθὼς γέγραπται· Ὅπως αὖ δικαιοδότης ἐν τοῖς λόγοις σου, καὶ δικαιοσύνης ἐν τῷ κρίνομαί σε.

5 Εἰ δὲ ἡ ἀδικία ἡμῶν Θεῷ δικαιοσύνην συνίστησι, τί ἐξέμειν; μὴ ἀδικος ὁ Θεὸς ὁ ἐκτερεῖν τὴν ὀργήν; (κατὰ ἀνθρώπων λέγων.)

6 Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τοὺς κόσμους;

7 Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἰσχυρῷ πνεύματι ἐπερίσσεισιν εἰς τὴν δόξαν αὐτοῦ, τί ἐπὶ καὶ γὰρ ὡς ἀμαρτωλὸς κρινόμεναι;

8 καὶ μὴ (καθὼς βλασφημῆμεθα, καὶ καθὼς φασί τινες ὑμᾶς λέγειν) ὅτι ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὡς τὸ κρῖμα ἐνδοκίμηται.

9 ΤΙ ΟΥΝ; περιοχόμεθα; ὅτι πάντας· προσητιάσασθε, ὅτι Ἰουδαίους τε καὶ Ἕλληνας πάντας ὅφ' ἀμαρτάνειναι.

10 καθὼς γέγραπται· Ὅτι ἐκ ἔτι δικαίος ἐδὲ εἷς.

11 ἔκ ἐστιν ὁ σπουδαῖος, ἐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν.

12 Πάντες ἐξέκλιναν, ἅμα ἠχρηώθησαν· ἐκ ἔστι πᾶσι ὡς χρηστότητα, ἐκ ἔστι ἕως ἑνός.

13 Τάφος ἀνωγμένῳ ὁ λαβὼν αὐτῶν ταῖς γλώσσαις

σαις αὐτῶν ἐδοκίμασαν· ἰδὲ ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν.

14 Ὡς τὸ γόμα ἀρώς καὶ σικερίας γέμει·

15 ὅξεϊς οἱ πόδες αὐτῶν ἐκχέαι αἷμα.

16 Σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν.

17 Καὶ ὁδὸν ἐρήτης ἐκ ἔγνωσαν.

18 Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

19 Οἶδαμιν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν γόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.

20 Διότι ἔξ ἔργων νόμος ὁ δικαιοσύνης· πᾶσα σὰρξ ἐνόστιον αὐτοῦ· διὰ γὰρ νόμος ἐπίγνωσις ἁμαρτίας.

21 ΝΥΝΙ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ φανερωταί, μαρτυρεμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν.

22 Δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τὰς πίστεύουσας· ὃ γὰρ ἔστι διαστολή.

23 Πάντες γὰρ ἥμαρτον, καὶ ὑπερνέται τῆς δόξης τοῦ Θεοῦ,

24 δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ.

25 ὃν προσέθετο ὁ Θεὸς ἰλασθῆναι, διὰ τῆς πίστεως, ἐν τῷ αὐτοῦ αἵματι, εἰς ἐνδοξὴν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πᾶν-

τοῖς τῶν προφητοῦν ἁμαρτημάτων·

26 ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἐνδοξὴν τῆς δικαιοσύνης αὐτοῦ, ἐν τῷ νῦν καιρῷ· εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦν τὸ ἐκ πίστεως Ἰησοῦ.

27 Πῶς ἔν ἡ καύχησις; ἔξεκλήσθη. Διὰ ποίαν νόμον; τῶν ἔργων; Οὐχί· ἀλλὰ διὰ νόμον πίστεως.

28 Απορροδοῦντα εἶναι, πίστεως δικαιοῦνται ἄνθρωποι, χωρὶς ἔργων νόμου.

29 Ἡ Ἰουδαίω δὲ Θεὸς μόνον; ὕχι καὶ ἰθιῶν; Ναὶ καὶ ἰθιῶν.

30 Ἐπίστευε εἰς ὁ Θεός, ὃς δικαιοῦσιν περιτομῇ ἐκ πίστεως, καὶ ἀκροβυρίας διὰ τῆς πίστεως.

31 Νόμον ἔν καταργεῖται διὰ τῆς πίστεως; Μὴ γένοιτο· ἀλλὰ νόμον ἰσχύει.

Κιφ. δ'. 4.

Τ1 ὅτι ἐν ἡμῶν Ἀβραὰμ κατὰ σάρκα;

2 Εἰ γὰρ Ἀβραὰμ ἔξ ἔργων ἰδικαιώθη, ἔχει καύχημα, ἀλλ' ὃ πρὸς τὸ Θεόν.

3 Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

4 Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς ὃς λογίζεται κατὰ χάριν, ἀλλὰ κατὰ [τὸ] ὀφείλημα.

5 τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι

πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα
τὸν ἁσέβη, λογίζεται ἡ πίστις
αὐτῷ εἰς δικαιοσύνην.

6 Καθάπερ καὶ Δαβὶδ λί-
γει τὸ μακαρισμὸν τῷ ἀνθρώπῳ,
ὃς ὁ Θεὸς λογίζεται δικαιοσύ-
νην χωρὶς ἔργων.

7 Μακάριοι οὖν ἀφείθησαν
αἱ αἰομίαι, καὶ οὖν ἐπεκαλύφ-
θησαν αἱ ἁμαρτίαι.

8 Μακάριος αἶψά ὃς μὴ
λογισθῇ Κύριον ἁμαρτίαν.

9 Ὁ μακαρισμὸς οὖν ἔστι,
ὅτι τὴν περιτομὴν, ἢ καὶ ὅτι τὴν
ἀκροβυσίαν; λέγομεν γὰρ ὅτι
ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις
εἰς δικαιοσύνην.

10 Πῶς οὖν ἐλογίσθη; ἐν
περιτομῇ ὄντι, ἢ ἐν ἀκροβυ-
σίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ'
ἐν ἀκροβυσίᾳ.

11 Καὶ σημειῶν ἔλαβε πι-
ριτομῆς, σφραγίσας τὴν δικαιο-
σύνης τὴν πίστιν ἐν τῇ ἀκρο-
βυσίᾳ εἰς τὸ εἶναι αὐτὸν πα-
τέρα πάντων τῶν πιστευόντων δι'
ἀκροβυσίας, εἰς τὸ ἐλογισθῆναι
καὶ αὐτοῖς τὴν δικαιοσύνην.

12 καὶ πατέρα περιτομῆς,
τοῖς ἔκ ἐκ περιτομῆς μόνοις,
ἀλλὰ καὶ τοῖς σκιστοῖς τοῖς ἔχ-
ουσιν τὴν πίστιν ἐν τῇ ἀκροβυ-
σίᾳ τῷ πατρὶ τῶν ἡμῶν Ἀβραάμ.

13 Οὐ γὰρ διὰ νόμον ἡ
ἐπαγγελία τῷ Ἀβραάμ, ἢ τῷ
σπέρματι αὐτῷ, τὸ κληροδό-
μου αὐτὸν εἶναι τῷ κόσμῳ,
ἀλλὰ διὰ δικαιοσύνης πίστιν.

14 Εἰ γὰρ οἱ ἐκ νόμου, κλη-
ρονόμοι, κενώσιν ἡ πίστις, καὶ

κατήρηται ἡ ἐπαγγελία.

15 Ὁ γὰρ νόμος ὀργὴν καί-
εργάζεται· ὃ γὰρ ἐκ ἐξ νόμου,
ἐστὶ παράδοσις.

16 Διὰ τοῦτο ἐκ πίστεως,
ἵνα κατὰ χάριν, εἰς τὸ εἶναι
βεβαίαν τὴν ἐπαγγελίαν παντὶ
τῷ σπέρματι, καὶ τῷ ἐκ τοῦ
νόμου μόνοις, ἀλλὰ καὶ τῷ ἐκ
πίστεως Ἀβραάμ, ὅς ἐστι πα-
τὴρ πάντων ἡμῶν,

17 (καθὼς γέγραπται· Ὅτι
πατέρα πολλῶν ἐθνῶν τίθει καί-
σι) κατέναντι ὃς ἐπίστεισε Θεῷ,
τῷ ζωοποιῶντος τοὺς νεκροὺς, καὶ
καλεῖν τὰ μὴ ὄντα ὡς ὄντα.

18 Ὅς παρ' ἐλπίδα ἐπ'
ἐλπίδι ἐπίστεισε, εἰς τὸ γενέ-
σθαι αὐτὸν πατέρα πολλῶν
ἐθνῶν, καὶ τὸ ἐξημεῖναι· Οὕτως
ἔστι τὸ σπέρμα σου.

19 Καὶ μὴ ἀδυνατήσας τῇ
πίστει, κατενόησε τὸ ἑαυτῷ
σῶμα ἡδὴ νεκρωμένον, ἐκα-
τολαιέτης παρ' ὑπάρχων, καὶ τὴν
νέκρωσιν τῇ μήτρᾳ λάρσας.

20 Εἰς δὲ τὴν ἐπαγγελίαν τῷ
Θεῷ καὶ διακρίθη τῇ ἀπιστίᾳ,
ἀλλ' ἐνεδυναμώθη τῇ πίστει,
ὅς δόξαν τῷ Θεῷ.

21 καὶ πληροφρονησὶς ὅτι
ὁ ἐπηγγελται, δυνατός ἐστι καὶ
ποιῆσαι.

22 Διὸ καὶ ἐλογίσθη αὐτῷ εἰς
δικαιοσύνην.

23 Οὐκ ἔγραψεν δὲ δι' αὐ-
τὸν μόνοις, ὅτι ἐλογίσθη αὐτῷ.

24 ἀλλὰ καὶ δι' ἡμᾶς, οἷς
μίλλαι λογίζονται, τοῖς πιστεύου-
σιν

σιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸ
Κύριον ἡμῶν ἐκ νεκρῶν,

25 ὃς παρεδόθη διὰ τὰ
παραπτώματα ἡμῶν, καὶ ἡ-
γέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Κεφ. ε', 5.

ΔΙΚΑΙΩΟΝΤΕΣ ἔν ἐκ
πίστεως, εἰρήνην ἔχομεν
πρὸς τὸν Θεὸν διὰ τῆ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ.

2 δι' οὗ καὶ τὴν προσαγωγὴν
ἐρχόκαμεν τῇ πίστει εἰς τὴν χά-
ριν ταύτην ἐν ἣ ἐσῆκαμεν, καὶ
καυχώμεθα ἐπ' ἐλπίδι τῆς δό-
ξης τῆ Θεοῦ.

3 Οὐ μόνον δὲ, ἀλλὰ καὶ
καυχώμεθα ἐν ταῖς θλίψεσιν·
εἰδότες ὅτι ἡ θλίψις ὑπομονὴν
κατεργάζεται.

4 ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ
δὲ δοκιμὴ ἐλπίδα.

5 ἡ δὲ ἐλπίς οὐ καταισχύν-
ει, ὅτι ἡ ἀγάπη τῆ Θεοῦ ἐκ-
κίχεται ἐν ταῖς καρδίαις ἡμῶν
διὰ Πνεύματος ἁγίου τῆ δοθέν-
τος ἡμῖν.

6 Ἐτι γὰρ Χριστὸς, ὅστις
ἡμῶν ἀσθεῖων, κατὰ καιρὸν
ὑπὲρ ἁσθεῶν ἀπέθανε.

7 Μόλις γὰρ ὑπὲρ δικαί-
ας ἀποθνήσκειται· ὑπὲρ γὰρ τῶ
ἀγαθῷ τάχα τις καὶ τολμᾷ
ἀποθάνειν.

8 Συνίστησι δὲ τῷ ἑαυτοῦ ἀ-
γάπην εἰς ἡμᾶς ὁ Θεός, ὅτι
ἔτι ἁμαρτωλῶν ὄντων ἡμῶν,
Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.

9 Πολλῶν ἔν μαλλον, δι-
καιθέντες νῦν ἐν τῷ αἵματι

αὐτοῦ, σωθησόμεθα δι' αὐτοῦ
ἀπὸ τῆ ὀργῆς.

10 Εἰ γὰρ ἐχθροὶ ὄντες
κατηλλάγημεν τῷ Θεῷ διὰ
τῆ θανάτου τῆ τοῦ αὐτοῦ, πολλῶν
μᾶλλον καταλλαγόντες σωθη-
σόμεθα ἐν τῇ ζωῇ αὐτοῦ.

11 Οὐ μόνον δὲ, ἀλλὰ καὶ
καυχώμενοι ἐν τῷ Θεῷ διὰ τῆ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ
νῦν τὴν καταλλαγὴν ἐλάβομεν.

12 ΔΙΑ τῆτο ὥστε δι' εἰς
ἀνθρώπου ἡ ἁμαρτία εἰς τὸ κόσ-
μον εἰσῆλθε, καὶ διὰ τῆ ἁμαρτίας
ὁ θάνατος, καὶ ἕτως εἰς πάν-
τας ἀνθρώπους ὁ θάνατος διέτλη-
θεν, ἐφ' ᾧ πάντες ἥμαρτοιν.

13 Ἀρεὶ γὰρ νόμος ἁμαρ-
τίας ἦν ἐν τῷ κόσμῳ· ἁμαρτία
ἦν ἐκ ἰλλογιᾶται μὴ ὄντος νόμου.

14 Ἀλλ' ἐβασίλευσεν ὁ
θάνατος ἀπὸ Ἀδάμ μέχρι
Μωσέως, καὶ ἐπὶ τοὺς μὴ ἁ-
μαρτήσαντας ἐπὶ τῷ ὁμοιώ-
ματι τῆ παραβάσεως Ἀδάμ, ὃς
ἔστι τύπος τῆ μέλλοντος.

15 Ἀλλ' ὡς τὸ παράπ-
λωμα, ἔτω καὶ τὸ χάρισμα· εἰ
γὰρ τῷ τῆ ἐνὸς παραπτώματι
οἱ πολλοὶ ἀπέθανον, πολλῶν
μᾶλλον ἡ χάρις τῆ Θεοῦ καὶ ἡ
δωρεὰ ἐν χάριτι τῇ τῆ ἐνὸς ἀν-
θρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς
πολλοὺς ἐπερίσσει.

16 Καὶ ὡς δι' ἐνὸς ἁ-
μαρτήσαντος, τὸ δώρημα· τὸ
μὲν γὰρ κρίμα ἐκ ἐνὸς εἰς κα-
τάκριμα· τὸ δὲ χάρισμα ἐκ
πολλῶν

πολλῶν παραπληρώτων, εἰς δικαίωμα.

17 Εἰ γὰρ τῷ τῷ ἐνὸς παραπληρώσεται ὁ θάνατος· ἐβασίλευσε διὰ τῷ ἐνὸς, πολλῶ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τῷ ἐνὸς Ἰησοῦ Χριστοῦ.

18 Ἄρα ἂν ὡς δι' ἐνὸς παραπληρώματος, εἰς πάντας ἀνθρώπους, εἰς κατακρίματα· ἔτω καὶ δι' ἐνὸς δικαιοώματος, εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν ζωῆς.

19 Ὡς περὶ γὰρ διὰ τῆς παραπομπῆς τῷ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατετάρακται οἱ πολλοί, ἔτω καὶ διὰ τῆς ὁπακτοῦ τῷ ἐνὸς δικαιοὶ κατετάραχθαι σονται οἱ πολλοί.

20 Νόμος δὲ παρενηλθεν ἵνα πλειονώσῃ τὸ παράπλημα. ὃ δὲ ἐκλειονοῦται ἡ ἁμαρτία, ὑπερπερισσεύει ἡ χάρις.

21 ἵνα ὥς περὶ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, ἔτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Κεφ. γ'. 6.

ΤΙ ἂν ἐρῶμεν; ἐπιμνησθῆμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλειονώσῃ;

2 Μὴ γίνωτο· οἷτις ἀπειθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

3 Ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν,

εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

4 Συνετάφημεν ἐν αὐτῷ διὰ τῷ βαπτίσματι· εἰς τὸν θάνατον· ἵνα ὥς περὶ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, ἔτω καὶ ἡμεῖς ἐν καυσότητι ζωῆς περιπατήσωμεν.

5 Εἰ γὰρ σύμφυτοι γεγόναμεν, τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.

6 Τῷτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἀνθρώπος συνετελεσμένον, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τῷ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.

7 Ὁ γὰρ ἀποθανὼν δειδικαίωται ἀπὸ τῆς ἁμαρτίας.

8 Εἰ ὃν ἀπέθανομεν σὺν Χριστῷ, πωροῦμεν ὅτι καὶ συζήσομεν αὐτῷ.

9 εἰδότες ὅτι Χριστὸς ἔγερθης ἐκ νεκρῶν, ἐκ ἔτι ἀποθήσκει· θάνατος αὐτοῦ ἐκ ἐπικυριεύει.

10 Ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν· ἐφ' ὅπως ὃ δὲ ζῇ, ζῇ τῷ Θεῷ.

11 Οὕτω καὶ ὑμεῖς λογμζισθε, ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῆντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

12 Μὴ ἂν βασιλεύωμεν ἡ ἁμαρτία ἐν τῷ θνητῷ ὁμοιώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτῆς.

13 Μὴ

13 Μὴ δὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἀμαρτίᾳ· ἀλλὰ ᾧ ᾠκεῖσθε αὐτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζώσης, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ.

14 Ἀμαρτία γὰρ ὑμῶν ἔκρυπτε· ἔτι γὰρ ἔστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

15 Τί ἔστι; ἀμαρτήσομεν, ὅτι ἐκ ἐσθλῶν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; Μὴ γινώσκο.

16 Οὐκ οἶδάς τις ᾧ παριστάνετε αὐτοὺς δόλους εἰς ὑπακοήν, δούλοί ἐστε ᾧ ὑπακούετε, ἢτοι ἀμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;

17 Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἀμαρτίας, ὑπακούετε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδασκῆς.

18 Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.

19 Ἀνθρώπινον λέγω, διὰ τὴν ἀδένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δόλοις τῇ ἀκαθαρσίᾳ καὶ τῇ ανομίᾳ εἰς τὴν ανομίαν· ἔτω νῦν ᾧ ᾠκεῖσθε τὰ μέλη ὑμῶν δόλοις τῇ δικαιοσύνῃ εἰς ἀγιασμόν.

20 Ὅτι γὰρ δούλοι ἦτε τῆς ἀμαρτίας, ἐλευθεροί ἦτε τῇ δικαιοσύνῃ.

21 Τίνα ἔστι καρπὸν εἶχίτε τότε, ἐφ' οἷς νῦν ἐπαισχυνέσθε; τὸ γὰρ τέλος ἐκείνων, θάνατος.

22 Νυνὶ δὲ ἐλευθερωθέντες

ὑπὸ τῆς ἀμαρτίας, δαλωθέντες δὲ τῷ Θεῷ, ἐχίτε τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν· τὸ δὲ τέλος, ζῶν ἀιώνιος.

23 Τὰ γὰρ ὁφώνια τῆς ἀμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζῶν ἀιώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Κεφ. ζ'. 7.

1 Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκει γὰρ νόμον λαλῶ) ὅτι ὁ νόμος κρυβεῖ τὴν ἀνθρωπίνην ἐφ' ἧσιν χρόνον ζῆ;

2 Ἡ γὰρ ὑπανδρὸς γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμον· ἵνα δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τῆς νόμου τῆς ἀνδρός.

3 Ἀρα ἔτι ζῶντος τῆς ἀνδρός μοιχαλὶς χρηματίζει, ἵνα γίνηται ἀνδρὶ ἐτέρῳ· ἵνα δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρῃ ἐστὶν ἀπὸ τῆς νόμου· τῆς μὴ εἶναι αὐτὴν μοιχαλὶδα, γενομένην ἀνδρὶ ἐτέρῳ.

4 Ὡς, ἀδελφοί μου, καὶ ὑμεῖς ἐθανδρωθήτε τῷ νόμῳ διὰ τῆς σώματος· τῆς Χρυστῷ· εἰς τὸ γινώσκει ὑμᾶς ἐτέρῳ τῷ ἐκ νεκρῶν ἐκτείνεσθαι, ἵνα καρποφορήσῃτε τῷ Θεῷ.

5 Ὅτι γὰρ ἡμεῖς ἐν τῇ σαρκί, τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τῆς νόμου, ἐπληροῦσθε τοὺς μέλεσιν ὑμῶν, εἰς τὸ καρποφορῆσαι τῷ Θεῷ.

6 Νυνὶ δὲ κατηργήθημεν

ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατεχόμεθα· ὥστε δουλεύειν ἡμᾶς ἐν κακότητι πνεύματος, καὶ ἐν παλαιότητι γραμμῶν.

7 ΤΙ ΟΥΝ ἐρεῖς; Ὁ νόμος ἀμαρτία; Μὴ γένοιτο· ἀλλὰ τὴν ἀμαρτίαν ἐκ ἐγών ἐστι μὴ διὰ νόμου. τῷτε γὰρ ἐπιθυμίαν ἐκ ἡδύν, ἐστὶ μὴ ὁ νόμος ἔλθῃ. Οὐκ ἐπιθυμῆσαι.

8 Ἀφορεμένην δὲ λαβῆσα ἡ ἀμαρτία διὰ τῆς ἐντολῆς, κατέσφατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ νόμου ἀμαρτία νεκρά.

9 Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἀμαρτία ἀνέζησεν.

10 Ἐγὼ δὲ ἀπέθανον· καὶ εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον.

11 Ἡ γὰρ ἀμαρτία ἀφορεμένην λαβῆσα διὰ τῆς ἐντολῆς, ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκλεινεν.

12 Ὡς ὁ μὲν νόμος ἀγίος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή.

13 Τὸ ὅτι ἀγαθόν, ἐμοὶ γένοιτο θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἀμαρτία· ἵνα φανῇ ἀμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερέβλην ἀμαρτωλὸς ἡ ἀμαρτία διὰ τῆς ἐντολῆς.

14 Οἶδα μὲν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ

δὲ σαρκικός εἰμι, πιπράμην ὑπὸ τῷ ἀμαρτίαν.

15 Ὁ γὰρ κατεργάζομαι, ἐγινώσκω· ἐγὰρ ὁ θέλω, τῷτο πράσσω· ἀλλ' ὁ μισῶ, τῷτο ποιῶ.

16 Εἰ δὲ ὁ ἐθέλω, τῷτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

17 Νυνὶ δὲ ἐκ ἐτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκῶσα ἐν ἐμοὶ ἀμαρτία.

18 Οἶδα γὰρ ὅτι ἐκ οἰκῶ ἐν ἐμοὶ (τυτῆσιν ἐν τῇ σαρκί μου) ἀγαθόν· τὸ γὰρ θέλω πρᾶτταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλόν, ἐχέω ἐν ἐμοί.

19 Οὐ γὰρ, ὁ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὁ ἐθέλω κακόν, τῷτο πράσσω.

20 Εἰ δὲ ὁ ἐθέλω ἐγὼ κατ' ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκῶσα ἐν ἐμοὶ ἀμαρτία.

21 Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν πρᾶτταί.

22 Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον.

23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιπαραβέβητον τῷ νόμῳ τοῦ νοῦς μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἀμαρτίας τῷ ὅτι ἐν τοῖς μέλεσί μου.

24 Ταλαίπωρος ἐγὼ ἄνθρωπος.

θρωπῶ· τίς με ῥύσεται ἐκ
τῆ σῶματος τῆ θανάτου τῆ-
της ;

25 Εὐχαριστῶ τῷ Θεῷ
διὰ Ἰησοῦ Χριστοῦ τῷ Κυρίῳ
ἡμῶν· Ἄρα ἔν αὐτὸς ἐγὼ τῷ
μὲν νοῖ δευλόω νόμῳ Θεοῦ·
τῇ δὲ σαρκί, νόμῳ ἁμαρ-
τίας.

Κεφ. ή. 8.

1 Οὐδὲν ἄρα νῦν κατ' ἄκριμα
τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ
σάρκα περιπατήσιν, ἀλλὰ κατὰ
πνεῦμα.

2 Ὁ γὰρ νόμος τοῦ πνεύ-
ματος τῆς ζωῆς ἐν Χριστῷ
Ἰησοῦ, ἠλευθέρωσέ με ἀπὸ τῆ
νόμου τῆς ἁμαρτίας καὶ τοῦ θά-
νατου.

3 Τὸ γὰρ ἀδύνατον τῆ νό-
μου, ἐν ᾧ ἠδύνει διὰ τῆς σαρ-
κός, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν
πέμφας ἐν ὁμοιώματι σαρ-
κός ἁμαρτίας, καὶ περὶ ἁμαρ-
τίας, κατέκρινε τὴν ἁμαρτίαν
ἐν τῇ σαρκί.

4 Ἵνα τὸ δικαίωμα τῆ νό-
μου πληρωθῇ ἐν ἡμῖν τοῖς μὴ
κατὰ σάρκα περιπατήσιν, ἀλ-
λὰ κατὰ πνεῦμα.

5 Οἱ γὰρ κατὰ σάρκα δι-
καιοί, τὰ τῆς σαρκὸς φρονέουσιν·
οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ
πνεύματος.

6 Τὸ γὰρ φρόνημα τῆς
σαρκός, θάνατος· τὸ δὲ φρό-
νημα τοῦ πνεύματος, ζωὴ καὶ
εἰρήνη.

7 Διότι τὸ φρόνημα τῆς
σαρκός, ἐχθρὰ εἰς Θεόν. τῷ

γὰρ νόμῳ τῷ Θεῷ ἔχ' ὑπο-
τάσσει· ἐδὲ γὰρ δύναται.

8 Οἱ δὲ ἐν σαρκὶ ὄντες,
Θεῷ ἀρεῖσαι ἔ' δύναται.

9 Ὑμεῖς δὲ ἔκ ἐξ ἐν σαρ-
κί, ἀλλ' ἐν πνεύματι, εἴπερ
πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ
δέ τις πνεῦμα Χριστοῦ ἔκ ἔχει,
ἔσται ἔκ ἐξ ἐν αὐτῷ.

10. Εἰ δὲ Χριστὸς ἐν ὑμῖν,
τὸ μὲν σῶμα νεκρὸν δι' ἁμαρ-
τίαν· τὸ δὲ πνεῦμα, ζωὴ διὰ
δικαιοσύνην.

11 Εἰ ὅ τὸ πνεῦμα τῷ ἐξεί-
ρατι Ἰησοῦ ἐκ νεκρῶν οἰκεῖ ἐν
ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ
νεκρῶν, ζωοποιήσεται καὶ τὰ θνη-
τὰ σώματα ὑμῶν, διὰ τῆ ἐνοι-
κῆτος αὐτοῦ πνεύματος ἐν ὑμῖν.

viii.

12 ΑΡΑ ἔν, ἀ' ὅφου, ὅφει-
λέται ἰσμεν ἔ' τῇ σαρκί, τῷ
κατὰ σάρκα ζῆν.

13 Εἰ γὰρ κατὰ σάρκα
ζῆτε, μέλλει ἀποθνήσκειν· εἰ
δὲ πνεύματι τὰς πράξεις τῆ
σώματος θανατῆτε, ζήσεσθε.

14 Ὅσοι γὰρ πνεύματι Θεοῦ
ἄγουται, ἑτοί εἰσιν ὑοὶ Θεοῦ.

15 Οὐ γὰρ ἐλάτετε πνεῦ-
μα δευλείας πάλιν εἰς φόβον,
ἀλλ' ἐλάτετε πνεῦμα υἱοθε-
σίας, ἐν ᾧ κρᾶζομεν, Ἀββᾶ ὁ
πατήρ.

16 Αὐτὸ τὸ πνεῦμα συμ-
μαρτυρεῖ τῷ πνεύματι ἡμῶν
ὅτι ἰσμεν τέκνα Θεοῦ.

17 Εἰ ὅ τέκνα, καὶ κληρο-
νόμοι· κληρονόμοι μὲν Θεοῦ,

* B b

συκλη-

συγκληρονόμοι ὃ Χριστὸς ἵππερ
συμπάχομεν, ἵνα καὶ συνδοξασ-
θώμεν.

18 Λογίζομαι γὰρ ὅτι ἐκ
ἀξία τὰ παθήματα τῶ νῦν
καίρεῖ πρὸς τὴν μέλλουσαν δόξαν
ἀποκαλυφθῆναι εἰς ἡμᾶς.

19 Ἡ γὰρ ἀποκαταδοκία
τῆς κτίσεως ἡμῶν ἀποκάλυψιν
ἔῃ ὑμῶν τῷ Θεῷ ἀπειδείχεται.

20 Τῇ γὰρ μάταιότητι ἡ
κτίσις ὑπελάγη, ἔχ' ἑκδοῦσα,
ἀλλὰ διὰ τὸν ὑποτάξαινα, ἐπ'
ἐλπίδι,

21 ὅτι καὶ αὐτὴ ἡ κτίσις
ἐλευθερωθήσεται ἀπὸ τῆς δουλείας
τῆς φόβου εἰς τὴν ἐλευθερίαν
τῆς δόξης τῶ τέκνων τῷ Θεῷ.

22 Οἶδαμεν γὰρ ὅτι πάντα
ἡ κτίσις συζητάει καὶ συναδίνει
ἄχρι τῶ νῦν.

23 Οὐ μόνον δὲ, ἀλλὰ καὶ
αὐτοὶ πῶ ἀπαρχὴν τῶ πνεύ-
ματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ
ἐν ἑαυτοῖς γενάζομεν, υἱοθεσίαν
ἀπεικονίζομενοι, τὴν ἀπολύτρω-
σιν τῷ σώματι ἡμῶν.

24 Τῇ γὰρ ἐλπίδι ἐσώθη-
μεν ἐλπὶς ὃ βλέπομένη, ἐκ
ἔστιν ἐλπίς· ὁ γὰρ βλάπτει τις,
τί καὶ ἐλπίζει;

25 Εἰ ὃ ἐ βλέπομεν, ἐλ-
πίζομεν, δι' ὑπομονῆς ἀπεικονι-
ζόμεθα.

26 Ὡσαύτως ὃ καὶ τὸ πνεύ-
μα συνανιλαμβάνεται ταῖς ἀ-
δυνείαις ἡμῶν τὸ γὰρ τί πρὸς
ἐξώμεθα καθὼς δεῖ, ἐκ ὑδα-
μεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑ-
περενίσχυχάνει ὑπὲρ ἡμῶν σι-

ναγμοῖς ἀλαλήτοις.

27 Ὁ δὲ ἐρευνῶν τὰς καρ-
δίας, οἶδε τί τὸ φρόνημα τῶ
πνεύματος, ὅτι καὶ Θεὸν ἐνυψύ-
χαιε ὑπὲρ ἀνθρώπων.

28 Οἶδαμεν δὲ ὅτι τοῖς ἀγα-
πῶσι τὸν Θεὸν πάντα συνεργῶν
εἰς ἀγαθόν, τοῖς κατὰ πρόθε-
σιν κλητοῖς ἔσιν.

29 Ὅτι ἔς ἐρευνῶ, καὶ
προώρισε συνημώφους τῆς ἐκ-
κλήσεως τῶ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι
αὐτὸν πρωτότοκον ἐν πολλοῖς ἀ-
δελφοῖς.

30 Οὗς ὃ προώρισε, τέτους
καὶ ἐκάλει· καὶ ἔς ἐκάλεσε, τέ-
τους καὶ ἐδικαίωσε· ἔς δὲ ἐδι-
καίωσε, τέτους καὶ ἐδόξασε.

31 Τί ἐν ἐρευνῶ πρὸς ταῦ-
τα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς
καθ' ἡμῶν;

32 Ὅς γε τῷ ἰδίῳ υἱῷ ἐκ
ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάν-
των παρέδωκεν αὐτόν, πῶς ἐχὶ
καὶ σὺν αὐτῷ τὰ πάντα ἡμῶν
χαρίσεται;

33 Τίς ἐγκαλέσει κατὰ
ἐκλεκτῶν Θεῷ; Θεὸς ὁ δικαίων.

34 Τίς ὁ καίλακρινεν; Χρι-
στὸς ὁ ἀποθανών, μᾶλλον δὲ καὶ
ἐγεγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ
τῷ Θεῷ, ὃς καὶ ἐντυγχάνει ὑπὲρ
ἡμῶν;

35 Τίς ἡμᾶς χωρεῖται ἀπὸ
τῆς ἀγάπης τῷ Χριστῷ; Θλίψις,
ἢ στενοχωρία, ἢ θάνατος, ἢ δι-
καιοσύνη, ἢ ἡσυχία, ἢ κίνδυνος,
ἢ μάχαιρα;

36 Καθὼς γίγγραπται·
Ὅτι

Ὅτι ἕνεκά σου θανατεύμεθα ὅλην πλὴν ἡμέραν· ἐλογίζημεν, ὡς πρόσκαιρα σφαγῆς.)

37 Ἀλλ' ἐν ταῖς πασὶν ὑπερβικῶμεν διὰ τῆ ἀγαπήσαντος ἡμᾶς.

38 Πέπεισμαι γὰρ ὅτι ἔτε θάνατος, ἔτε ζωὴ, ἔτε ἁγίοι, ἔτε ἀρχαί, ἔτε δυνάμεις, ἔτε ἐνεσῶτα, ἔτε μέλλοντα,

39 ἔτε ὑψώματα, ἔτε βάθος, ἔτε τις κλίσις ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆ ἀγάπης τῆ Θεοῦ, τῆ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Κεφ. θ'. 9.

ΑΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, ὃ ψεύδομαι, (συμμαρτυρήσεις μοι, τῇ συνειδήσει· μὴ ἐν Πνεύματι ἁγίῳ.)

2 ὅτι λύπημοι ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὁδὸν τῆ καρδίας μου.

3 Ὁυχόμενοι γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τῆ Χριστῆ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου καὶ σαρκῶν.

4 οἳ τινὲς εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι.

5 ὧν οἱ πατέρες, καὶ ὅτι ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὃ ὧν ὑπὲρ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.

6 Οὐχ ὅτι διὰ ὅτι ἐκπέπτωκεν ὁ λόγος τῆ Θεοῦ· ὃ γὰρ πάντες οἱ ἔχοντες Ἰσραὴλ, ἔτοιμοι Ἰσραὴλ.

7 ὅτι εἰς σπέρμα Ἀβραάμ, πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

8 Τητέστιν, ὃ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τῆ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας, λογίζεται εἰς σπέρμα.

9 Ἐπαγγελίας γὰρ ὁ λόγος ἔστος· Κατὰ τὸ καιρὸν τῆτον ἐλευσόμεαι, καὶ ἔσται τῇ Σάρξι υἱός.

10 Οὐ μόνον δὲ, ἀλλὰ καὶ ῥεῖσκα, ὅτι ἐνὸς κοίτῳ ἵχουσα, Ἰσαὰκ τῷ πατρὶ ἡμῶν.

11 Μήπω γὰρ γεννηθέντων, μηδὲ παραχάιτων τὸ ἀγαθὸν ἢ κακόν, ἵνα ἡ κατὰ ἐκλογὴν παροφείσιν τῆ Θεοῦ μένη, ἢ καὶ ἔργων, ἀλλ' ἐκ τῆ καλῆς.

12 ἐρρήθη αὐτῇ· Ὅτι ὁ μείζων θαυμάσει τῷ ἐλάττω.

13 Καθὼς γέγραπται· Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἠσαὺ ἐμίσησα.

14 ΤΙ ΟΥΝ ἐρῶμεν; μὴ ἀδικία πρὸς τῷ Θεῷ; Μὴ γενοίτο.

15 Τῷ γὰρ Μωσῇ λέγει· Ἐλήσω ὃν ἀνὴρ ἐλεῶ, καὶ οἰκισθήσω ὃν ἀνὴρ οἰκτείρω.

16 Ἄρα ἢ ἐκ τῆ θείας, ἢ δὲ τῆ τρέχουσας, ἀλλὰ τῆ ἐλεῖντος Θεοῦ.

17 Λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ· Ὅτι εἰς αὐτὸ τῆτο ἔχνηχερά σε, ὅπως ἐκείξωμαι.

ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

18 Ἄρα ἔν ὃν θέλει, ἰλεεῖ· ὃν δὲ θέλει, σκληρύνει.

19 Ἐρεῖς ἔν μοι· τί ἔτι μέμψεται; τῷ γὰρ βυλήματι αὐτῷ τίς ἀνδίστηκε;

20 Μεῖνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ ἔρεῖ τὸ πλάσμα τῷ πλάσαντι· τί μιμνήσκου ἕως;

21 Ἡ ἐκ ἔχει ὕψιστήν ὁ κεραμεὺς τῷ πηλῷ, ἐκ τῷ αὐτῷ φεράματι ποιῆσαι, ὃ μὲν εἰς τιμὴν σκευὸς, ὃ δὲ εἰς ἀτιμίαν;

22 Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατόν αὐτῷ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρητισμῶρα εἰς ἀπωλείαν·

23 καὶ ἵνα γνωρίσῃ τὸ πλῆθος τῆς δόξης αὐτῷ ἐπὶ σκευῇ ἰλείας, ἃ προητοιμάσεν εἰς δόξαν·

24 ἕς καὶ ἐκάλεισεν ἡμᾶς, ὃ μόνον ἔξ Ἰουδαίων, ἀλλὰ καὶ ἔξ ἐθνῶν·

25 ὡς καὶ ἐν τῷ Ὄσηι λέγει· Καλέσω τὸν ὃ λαόν μου, λαόν μου· καὶ τὴν ἐκ ἡγαπημένην, ἡγαπημένην.

26 Καὶ ἔσται, ἐν τῷ τόπῳ ὃ ἐρρήθη αὐτοῖς· Οὐ λαός μου ὑμεῖς, ἐκ· κληθήσονται υἱοὶ Θεοῦ ζῶντος.

27 Ἡσαΐας δὲ κρᾶζει ὑπὲρ τῷ Ἰσραὴλ· Ἐάν ἢ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θα-

λάσσης, τὸ κατὰλειμμα σωθήσεται.

28 Λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντέλῃμενον ποιήσας Κύριος ἐπὶ τῆς γῆς.

29 Καὶ καθὼς προείρηκεν Ἡσαΐας· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλειπεν ἡμῖν σπέρμα, ὡς Σόδομα ἀνιγενήθημεν, καὶ ὡς Γόμορρα ἀνὼμοιῶθημεν.

30 Τί ἔν ἐσμεν; ὅτι ἐθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·

31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης ἐκ ἔφθασεν.

32 Διατί; Ὅτι ἐκ ἐκ πίστεως, ἀλλ' ὡς ἔξ ἔργων νόμου. προσέκοψαν γὰρ τῷ λίθῳ τῷ προσκόμματι·

33 καθὼς γέγραπται· Ἴδὲ, τίθημι ἐν Σιών λίθον προσκόμματον, καὶ πέτραν σκανδάλην· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, ὃ καταιχυθήσεται.

Κεφ. ι. ιο.

ΑΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ πρὸς τὸν Θεόν, ὑπὲρ τῷ Ἰσραὴλ ὅστις εἰς σωτηρίαν.

2 Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' ὃ κατ' ἐπίγνωσιν.

3 Ἀγνοῦντες γὰρ τὴν τῷ Θεῷ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητῶντες γῆσαι, τῇ

τῇ δικαιοσύνῃ τῷ Θεῷ ὑχέ-
ται γὰρ.

4 Τέλος γὰρ νόμος Χριστός, εἰς
δικαιοσύνην παλὶ τῷ πιστεύοντι.

5 Μωσῆς γὰρ γράφει τὴν
δικαιοσύνην τὴν ἐκ τοῦ νόμου·
ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος,
ζῆσται ἐν αὐτοῖς.

6 Ἡ δὲ ἐκ πίστεως δικαιο-
σύνη ἔγω λέγει, Μὴ εἴπῃς ἐν
τῇ καρδίᾳ σου· Τίς ἀναθήτεται
εἰς τὸν θρανόν; τῷτ' ἔστι Χριστὸν
καταγαγεῖν.

7 Ἡ, τίς καταθήτεται εἰς
τὴν αἵθουσαν, τῷτ' ἔστι Χριστὸν
ἐκ νεκρῶν ἀναγαγεῖν.

8 Ἀλλὰ τί λέγει; Ἐγὼ
σου τὸ ῥῆμά ὤκνῃ ἐν τῷ στόματι
σου, καὶ ἐν τῇ καρδίᾳ σου, τῷτ'
ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κη-
ρύσσομεν·

9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ
στόματι σου Κύριον Ἰησοῦν, καὶ
πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι
ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,
σωθήσῃ·

10 καρδίᾳ γὰρ πιστεύεται
ἡς δικαιοσύνην, στόματι δὲ ὁμο-
λογεῖται εἰς σωτηρίαν.

11 Λέγει γὰρ ἡ γραφή·
Πᾶς ὁ πιστεύων ἐπ' αὐτῷ, ὁ
καταίχυνθήσεται.

12 Οὐ γὰρ ὄφει διαβολὴ
Ἰεδαίας τε καὶ Ἑλλήνων· ὁ γὰρ
αὐτὸς Κύριος πάντων, πλε-
τῶν εἰς πάντας τὰς ἐπικαλε-
σάμενος αὐτόν.

13 Πᾶς γὰρ ὁς ἀν' ἐπικα-
λίσσεται τὸ ὄνομα Κυρίου, σω-
θήσεται.

14 Πῶς ὅν' ἐπικαλίσσονται
εἰς ὃν ἔκ' ἐπίστευσαν; πῶς δὲ
πιστεύουσιν ὃ ἔκ' ἤκουσαν; πῶς
δὲ ἀκούσῃσι χωρὶς κηρύσσοντος;

15 Πῶς δὲ κηρύξουσιν, ἐὰν
μὴ ἀποσταλῶσι; καθὼς γέ-
γραπται· Ὡς ὠραῖοι οἱ πό-
δες τῶν εὐαγγελιζομένων ἐν-
ρήνω, τῶν εὐαγγελιζομένων τὰ
ἀγαθὰ.

16 Ἀλλ' ὁ πάντες ὑπῆκ-
σαν τῷ εὐαγγελίῳ. Ἡσαΐας
γὰρ λέγει· Κύριε, τίς ἐπί-
στευσε τῇ ἀκοῇ ἡμῶν;

17 Ἀρα ἡ πίστις ἐξ ἀκοῆς;
ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ.

18 Ἀλλὰ λέγω· Μὴ ἔκ' ἤ-
κουσαν; Μενύγει εἰς πᾶσαν
τὴν γῆν ἐξηλθεν ὁ φθόγγος αὐ-
τῶν, καὶ εἰς τὰ πέρατα τῆς οἰ-
κουμένης τὰ ῥήματα αὐτῶν.

19 Ἀλλὰ λέγω· Μὴ ἔκ'
ἔγνω Ἰσραὴλ; πρῶτον Μω-
σῆς λέγει, Ἐγὼ παραζηλώ-
σω ὑμᾶς ἐπ' ἑκ' ἔθνεσι, ἐπὶ ἔθνεσι
ἀσυνέτῳ παροργισῶ ὑμᾶς.

20 Ἡσαΐας δὲ ἀπόστολμα,
καὶ λέγει· Εὐρέθην τοῖς ἐμὲ μὴ
ζητῶσιν, ἐμφανὲς ἐγενόμην
τοῖς ἐμὲ μὴ ἐπερωτῶσι.

21 Πρὸς δὲ τὸ Ἰσραὴλ λέ-
γει· Ὅλῳ τὴν ἡμέραν ἐξεπέ-
τασα τὰς χεῖράς μου πρὸς
λαὸν ἀπειθῆντα καὶ ἀντιλί-
γοντα.

Κεφ. ια. ιι.

Λ ΕΓΩ ὅν' Μὴ ἀπόστα
το ὁ Θεὸς τὸ λαὸν αὐτοῦ;
Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσρα-
* B b 3 ηλῆτης,

ηλίκης εἰμι, ἐκ σπέρματος
Ἀβραάμ, πολλῆς Βενιαμίν.

2 Οὐκ ἀπόσωσάτο ὁ Θεὸς τὸ
λαὸν αὐτῷ, ὃν προσέγνω. Ἡ
ἐκ οἶδατε ἐν Ἡλίᾳ τί λέγει ἡ
γραφὴ; ὥς ἐντυγχάνει τῷ
Θεῷ καὶ τῷ Ἰσραὴλ, λέγων·

3 Κύριε, τοῦτο προφῆτας
σε ἀπέκλειναν, καὶ τὰ θυσι-
αστήριά σε κατέσκαψαν· κα-
γὰρ ὑπελείφθη μόνος, καὶ ζη-
τήσι τὴν ψυχὴν μου.

4 Ἀλλὰ τί λέγει αὐτῷ ὁ
ζηηματισμός; Κατέλιπον ἐμ-
αὐτῷ ἐπταχιλίους ἀνδρας,
οἵτινες ἐκ ἑκαμψαν γόνυ τῇ
Βάαλ.

5 Οὕτως ἔν καὶ ἐν τῷ νῦν
καίρω λιμνα κατ' ἐκλογὴν
χάριτος γέγονεν.

6 Εἰ γὰρ χάριτι, ἐκ ἔτι ἐξ
ἔργων· ἐπεὶ ἡ χάρις ἐκ ἔτι
γίνεται χάρις· εἰ δὲ ἐξ ἔργων,
ἐκ ἔτι ἐστὶ χάρις· ἐπεὶ τὸ ἔρ-
γον ἐκ ἔτι ἐστὶν ἔργον.

7 Τί ἔν; ὁ ἐπιζητεῖ Ἰσ-
ραὴλ, τὴνταυ ἐκ ἐπιτυχίν· ἡ
δὲ ἐκλογὴ ἐπιτύχει, οἱ δὲ
λοιποὶ ἐπωρώθηζ.

8 (καθὼς γέγραπται· Ἐ-
δώκεν αὐτοῖς ὁ Θεὸς πνεῦμα
κατανύξεως, ὁφθαλμοὺς τοῦ μὴ
βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν)
ἕως τῆς σήμερον ἡμέρας.

9 Καὶ Δαβὶδ λέγει· Γενη-
θήτω ἡ τράπεζα αὐτῶν εἰς πα-
γίδα, καὶ εἰς θύραν, καὶ εἰς σκάν-
δαλον, καὶ εἰς ἀπαπόδομα αὐ-
τοῖς·

10 σκοτισθήτω οἱ ὀφθαλ-

μοὶ αὐτῶν τοῦ μὴ βλέπειν καὶ
τὸν ὥτον αὐτῶν διαπαντός
σύγκαμψον.

11 Λέγων ἔν· Μὴ ἐπταίξ,
ἵνα πέσωσι; Μὴ γένοιτο. Ἀλ-
λὰ τῷ αὐτῶν παραπλώματι
ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ
παραζηλώσαι αὐτούς.

12 Εἰ δὲ τὸ παράπλωμα
αὐτῶν πλεῖτον κόσμου, καὶ τὸ
ἡτήμα αὐτῶν πλεῖτον ἔθνεων,
πόσω μᾶλλον τὸ πλήρωμα
αὐτῶν;

13 Ὑμῖν γὰρ λέγω τοῖς
ἔθνεσιν, ἵπ' ὅσον μὲν εἰμι ἔθνη
ἔθνεων ἀπόστολος, τὴν διακονίαν
μου δοξάζω·

14 εἴπω, παραζηλώσω με
τὴν σάρκα, καὶ σώσω τινὰς ἐξ
αὐτῶν.

15 Εἰ γὰρ ἡ ἀποβολὴ αὐ-
τῶν, καταλλάγη κόσμος· τίς
ἡ πόροληψις, εἰ μὴ ζωὴ ἐκ
νεκρῶν;

16 Εἰ δὲ ἡ ἀπαρχὴ ἁγία,
καὶ τὸ φύραμα· καὶ εἰ ἡ εἰζα
ἁγία, καὶ οἱ κλάδοι.

17 Εἰ δὲ τινες τῶν κλάδων
ἐξεκλάδησαν, σὺ δὲ ἁγιο-
ίλαι· ὡς ἐκκλησίαν ἐν αὐ-
τοῖς, καὶ συσκηνοῦντες τῇ εἰζῇ
καὶ τῇ ποιότητι· τῆς ἐλπίδος
ἰγνῆς,

18 μὴ κατακαύχῃ τῶν
κλάδων· εἰ δὲ κατακαυχᾶσαι,
ὅτι σὺ τῇ εἰζῇ βασιλεύεις, ἀλλ'
ἡ εἰζα σί.

19 Ἐπεὶ ἔν· Ἐκκλησίαν
οἱ κλάδοι, ἵνα ἔθνη ἐκκλησίαν.

20 Καλῶς

20 Καλῶς τῇ ἀπιστίᾳ ἐξεπλάσθη, σὺ δὲ τῇ πίσει ἐγῆπας· μὴ ἐψηλοφρόνῃ, ἀλλὰ φοβῶ.

21 Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων ἐκ ἐφείσατο, μήπως ἐδὲ σὺ φείσεται.

22 Ἴδε ὅν χρυσότητα καὶ ὑποτομίαν Θεῷ ἐπὶ τοῦ πεισόντος, ὑποτομίαν· ἐπὶ δέ σε, χρυσότητα, ἐὰν ὑπαικούῃς τῇ χρυσότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

23 Καὶ ἐκεῖνοι δέ, ἐὰν μὴ ὑπαικούσῃς τῇ ἀπιστίᾳ, ἐγκυριωθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάντα ἐγκυρίσαι αὐτούς.

24 Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίῳ, καὶ πρὸς φύσιν ἐνκεντριώσης εἰς καλλιέλαιον, πόσω μάλλον ὅτοι οἱ κατὰ φύσιν, ἐγκυριωθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

25 Οὐ γὰρ θελω ὑμᾶς ἀγανοῦν, ἀδελφοί, τὸ μυστήριον τοῦτο (ἵνα μὴ ᾗτε παρ' ἐαυτοῖς φρόνιμοι) ὅτι παρώσῃς ὑπὸ μέρους τῷ Ἰσραὴλ γέγονει, ἀλλ' οὐ τὸ πλεονέκτημα τῶν ἰδιῶν εισέλθῃ.

26 καὶ ὅτω παρ' Ἰσραὴλ σπένδεται· καθὼς γέγραπται· Ἦξεν ἐκ Σιών ὁ ἐυαγγέλιος, καὶ ἀποστείλει ἀποστόλους ἀπὸ Ἱερουσολέμων.

27 Καὶ αὐτῇ αὐτοῖς ἡ παρ' ἐμοῦ ἀπεστάλη, ὅταν ἀφ' ἐλθῶμαι ταῖς ἀμαρτίαις αὐτῶν.

28 Κατὰ τὸ εὐαγγέλιον ἰχθύος δὲ ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τὰς πατέρας.

29 Ἀμεταμέλητα γὰρ τὰ χάρισματά καὶ ἡ κλήσις τοῦ Θεοῦ.

30 Ὡς περ γὰρ καὶ ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἡλιθίητε τῇ τέτῳ ἀπειθείᾳ.

31 ὅτω καὶ ὅτοι νῦν ἠπειθήσαν τῷ ὑμειτέρῳ ἐλπί, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

32 Συνέχευε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθεῖαν, ἵνα τοὺς πάντας ἐλεήσῃ.

33 Ὡς βάθος πλάτους καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξέρηστα τὰ περίελα αὐτοῦ, καὶ ἀνεξιχνίαστοι οἱ ὁδοὶ αὐτοῦ;

34 Τίς γὰρ ἔγνω τὸν Κυρίον; ἢ τίς συνέθετος αὐτοῦ ἐγένετο;

35 ἢ τίς προσέδωκεν αὐτῷ, καὶ ἀναποδοθήσεται αὐτῷ;

36 Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα αὐτοῦ ἢ ὁδοὶ εἰς τοὺς αἰῶνας Ἀμήν.

Καθ. ιβ. 12.

ΠΑΡΑΚΑΛΩ ὅν ὁ ὑμᾶς, ἀδελφοί, διὰ τὸν πληρῶν τοῦ Θεοῦ, ὡς ἐγενήθητε τὰ σώματα ὑμῶν θυσιᾷ ζῶῃ, αἰγίαι, εὐαρίστοι τῷ Θεῷ, πῶς λογικῇ κατάρθει ὑμῶν.

2 καὶ μὴ συσχηματίζεσθαι τῷ αἵνῳ τῶν, ἀλλὰ μεταμορφῶσθαι τῇ ἀνακατανώσει τοῦ

νοὺς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν, παρ' ὃ δεῖ φρονεῖν· ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτροι πίστεως.

4 Καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα ἐν τῷ αὐτῷ ἔχει περᾶξιν·

5 ὅτως οἱ πολλοὶ ἐν σώματι ἴσμεν ἐν Χριστῷ, ὃ δὲ καθ' εἷς, ἀλλήλων μέλη,

6 ἔχοντες δὲ χαρίσματα καὶ τῷ χάριτι τῷ δοθεῖσι ἡμῖν ἀφορὰ· εἴτε προφητείαν, καὶ τῷ ἀναλογίαν τῆς πίστεως·

7 εἴτε διακονίαν· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·

8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. ὁ μεταδίδως, ἐν ἀπλότῃ· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι.

9 Η ΑΓΑΠΗ, ἀνυπόκριτος· Ἀποσυγνῆντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ.

10 Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προσηγόμενοι·

11 τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ Κυρίῳ δουλοῦντες·

12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ

πρῶσειυχῇ προσκαρτεροῦντες·

13 ταῖς χρεῖαις τοῦ ἁγίου κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες·

14 εὐλογεῖτε τοὺς διώκοινας ὑμᾶς· εὐλογεῖτε, καὶ μὴ κατὰ ῥᾶθε.

15 Χαίρειν μετὰ χαριόντων, καὶ κλαίειν μετὰ κλαίωντων.

16 Τὸ αὐτὸ εἰς ἀλλήλους φρονῶντες· μὴ τὰ ὑψηλὰ φρονῶντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

17 Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. Προνοήμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·

18 εἰ δυνατόν, τὸ ἔξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.

19 Μὴ ἑαυτοὺς ἐκδικῶντες, ἀγαπητοί· ἀλλὰ ὅτε τόπον τῇ ὀργῇ· γέγραπται γάρ· Ἐμοὶ ἐκδικησις· ἐγὼ ἀνταποδώσω, λέγει Κύριος.

20 Ἐὰν ᾖ πεινᾷ ὁ ἐχθρὸς σε, ψάμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν. τῷτο γὰρ ποιῶν, ἄνδρα καὶ πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

21 Μὴ νικῶ ὑπὸ τοῦ κακοῦ· ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

Κεφ. ιγ'. 13.

ΠΑΣΑ ψυχὴ ἑξουσίας ὑπεριχέσας ὑποτασσέτω. Οὐ γὰρ ἐστὶν ἑξουσία ἐκ τοῦ Θεοῦ· αἱ δὲ ἔσονται ἑξουσίαι, ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν.

2 Ὡς

2 Ὡς ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τῷ Θεῷ ἀξιοταγῇ ἀνδίστηκεν· οἱ δὲ ἀνδισθηκότες, ἑαυτοῖς κρίμα λήφονταί·

3 Οἱ γὰρ ἄρχοντες ἐκ εἰσι φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἐξέεις ἔπαινον ἐξ αὐτῆς.

4 Θεῷ γὰρ ἀξικινὸς ἐστὶ σοι εἰς τὸ ἀγαθόν. ἰὰν δὲ τὸ κακὸν ποιῇς, φόβος· ὃ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ. Θεῷ γὰρ ἀξικινὸς ἐστίν· ἐκδικος, εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

5 Διὸ ἀνάγκη ὑποτάσσεσθαι, ὃ μόνον ἀπὸ τῆς ὀργῆς, ἀλλὰ καὶ ἀπὸ τῆς συνείδησιν.

6 Διὰ τῆτο γὰρ καὶ φόβος τελεῖτε· λειτουργοὶ γὰρ Θεῷ εἰσιν, εἰς αὐτὸ τῆτο προσκαρτεροῦντες.

7 Ἀπόδοτε ὃν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ πᾶσι τιμὴν, πᾶσι τιμὴν.

8 Μηδὲν μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὃ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε.

9 Τὸ γάρ· ὃ μοιχεύσεις· ὃ φονεύσεις· ὃ κλέψεις· ὃ ψευδομαρτυρήσεις· ἐκ ὀπιθιμύσεων· καὶ εἴ τις ἐτέρα ἐντολή, ἐν τῷ τῷ λόγῳ ἀνακεφαλαιεῖται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

10 Ἡ ἀγάπη τῷ πλησίον,

κακὸν ἐκ ἐργάζεται. πλήρωμα ὃν νόμος ἡ ἀγάπη.

11 ΚΑΙ τῆτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὑπνῷ ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ὀπιγεύσαμεν.

12 Ἡ νύξ προέκυψε, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα ὃν τὰ ἔργα τῆ σκοτίας, καὶ ἐνδυσάμεθα τὰ ὕψα τῆ φωτός.

13 Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν· μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ.

14 ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πόρονται μὴ ποιεῖσθαι εἰς ἐπιθυμίας.

Κεφ. ιδ'. 14.

Τὸν δὲ ἀσθενῶντα τῇ πίσει, προσλαμβάνετε, μὴ εἰς ἀκακίσεις ἀφλογισμῶν.

2 Ὡς μὲν πειτεύει φαγεῖν πάντα, ὃ δὲ ἀσθενῶν λάχανα ἐσθίει.

3 Ὁ ἐσθίων, τὸν μὴ ἐσθιοντα μὴ ὑπεβενίτω· καὶ ὃ μὴ ἐσθίων, τὸ ἐσθιοντα μὴ κρινέτω. ὁ Θεὸς γὰρ αὐτὸν προσελεύσεται.

4 Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ ἡγήσῃ καὶ αἰσθῇ. γὰρ εἰς τὸν Θεὸν ἡγήσῃ αὐτόν.

5 Ὁ

5 Ὃς μὲν κρίνει ἡμέραν, παρ' ἡμέραν, ὃς δὲ κρίνῃ πάντας ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφореῖσθω.

6 Ὁ φρογῶν πλὴν ἡμέραν, Κυρίῳ φρογῇ· καὶ ὁ μὴ φρογῶν πλὴν ἡμέραν, Κυρίῳ ἢ φρονεῖ. καὶ ὁ ἰδίῳ, Κυρίῳ ἰδίῳ· οὐ χαρισεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἰδίῳ, Κυρίῳ ἢ ἰδίῳ, καὶ οὐ χαρισεῖ τῷ Θεῷ.

7 Οὐδεὶς γὰρ ἡμῶν ἐαυτῷ ζῇ, καὶ ἐπὶ αὐτῷ ἀποθνήσκει.

8 Ἐάν τι γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ἵνα τι ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκωμεν· ἵνα τι ἢ ζῶμεν, ἵνα τι ἀποθνήσκωμεν, τοῦ Κυρίου ἵσμεν.

9 Εἰς τὸτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐκθειάζεις τὸν ἀδελφόν σου; πάντες γὰρ τῷ Θεῷ προσκύβωμεν τῷ βήματι τοῦ Χριστοῦ.

11 Γέγραπται γὰρ· Ζῶ ἐγὼ λέγει Κύριος· ὅτι ἡμεῖς πάντες γόνυ, καὶ πάντα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

12 Ἄρα ἢ ἕκαστος περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

13 Μηκέτι ἢ ἀλλήλους κρίνωμεν· ἀλλὰ τὸτο κρίνατε μάλλον, τὸ μὴ τιθέναι πρὸς κοινὸν τῷ ἀδελφῷ, ἢ σκαῖδαλον.

14 Οἶδα καὶ ὑπέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινόν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινόν εἶναι, ἐκείνῳ κοινόν.

15 Εἰ δὲ ἀλλὰ βεῖμα ὁ ἀδελφός σου λυπεῖται, ἢ ἐστὶ καὶ ἀγάπῃ παρπαλῆς· μὴ τῷ βρώματι σου ἐκείνῳ ἀπόλλυ, ὑπὲρ ἢ Χριστὸς ἀπέθανε.

16 Μὴ βλασφημείσθω ἐν ὑμῶν τὸ ἀγαθόν.

17 Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βεῖσις καὶ πόσις, ἀλλὰ δικαιοσύνη, καὶ εἰρήνη, καὶ χαρὰ ἐν Πνεύματι ἀγίῳ.

18 Ὁ γὰρ ἐν τούτοις δουλεύων τῷ Χριστῷ, εὐάρεστον τῷ Θεῷ, καὶ δοκιμὸν τοῖς ἀνθρώποις.

19 Ἄρα ἢ τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκδομῆς τοῦ Θεοῦ ἐκ ἀλλήλων.

20 Μὴ ἔκειν βρώματι κατὰ λυτὸ ἔργον τοῦ Θεοῦ, πάντα μὲν καθαρά· ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ ἀλλοτρίῳ ἐκείνῳ.

21 Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πινεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπῃ ἢ σκανδαλίζῃ ἢ ἀδυνατεῖ.

22 Σὺ πάντῃ ἔχεις; καὶ σαυτὸν ἔχει ἐνώπιον τοῦ Θεοῦ. Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.

23 Ὁ δὲ ἀφαιρῶν, ἵνα φάγῃ, καὶ ἀποκρίσθαι, ὅτι ἢ ἐκ ἐκείνων

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πίστεως· πάντες δὲ ὁ ἐκ ἐκ πί-
στεως ἀμνηστία εἶναι.

24 Τῷ δὲ δυναμένῳ ὑμᾶς
ζητεῖν κατὰ τὸ εὐαγγέλιον καὶ
τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
κατὰ ἀποκάλυψιν μυστηρίων
χρόνοις αἰωνίοις σιγημένων·

25 φανερωθέντων δὲ νῦν διὰ
τε γραφῶν προφητικῶν κατ'
ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς
ὑπακοὴν πίστεως, εἰς πάντας τὰς
ἐθνεσθηνωριζέντων·

26 μὲντοι σοφῷ Θεῷ, διὰ
Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς
αἰῶνας. Ἀμήν.

Κεφ. ιε. 15.

1 Ὅφείλομεν δὲ ἡμῖς οἱ
διωκτοὶ τὰ ἀσθενήματα τῶν ἀ-
δυνάτων βασάζειν, καὶ μὴ ἑαυ-
τοῖς ἀρέσκειν.

2 Ἐκαστος [γὰρ] ἡμῶν τῷ
πλησίον ἀρεσκέτω εἰς τὸ ἀγα-
θὸν πρὸς ἐκδομήν.

3 Καὶ γὰρ ὁ Χριστὸς ἐκ
ἑαυτοῦ ἤρεσεν, ἀλλὰ καθὼς
γέγραπται· Οἱ ἐπιδιδόντες τῷ ὁ-
κνηστῇ σου, ἐπέπεσον ἐπ' ἑαυτοῖς.

4 Ὅσα γὰρ προεγράφη,
εἰς τὴν ἡμετέραν διδασκαλί-
αν προεγράφη· ἵνα ἀπὸ τῆς
ὑπομονῆς καὶ τῆς ὑπακοῆς
τῶν γραφῶν, τὴν ἐλπίδα
ἔχωμεν.

5 Ὁ δὲ Θεὸς τῆς ὑπομονῆς
καὶ τῆς ὑπακοῆς ὁ δὲ Θεὸς
τὸ αὐτὸ φερεῖν ἐν ἀλλήλοις,
καὶ Χριστὸς Ἰησοῦς·

6 ἵνα ὁμοθυμαδὸν ἐν ἐνὶ
ζόμφῳ δοξάζητε τὸν Θεὸν καὶ
πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ.

7 Διὸ προσλαμβάνουσθε
ἀλλήλους, καθὼς καὶ ὁ Χριστὸς
προσελάβετο ἡμᾶς εἰς δόξαν
Θεοῦ.

8 Λέγω δὲ Ἰησοῦν Χριστὸν
διάκονον, γεγεννημένον πατρὸς
ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ
βεβαιῶσαι τὰς ἐπαγγελίας τῆς
πατέρος·

9 τὰ δὲ ἔθνη ὑπὲρ ἐλπί-
δος δοξάζουσι τὸν Θεόν, καθὼς γέ-
γραπται· Διὰ τοῦτο ἔκχομαι
γῆσομαί σοι ἐν ἔθνεσι, καὶ τῷ
ὀνόματί σου ψαλῶ.

10 Καὶ πάλιν λέγει· Εὐ-
φρανθήσεσθε, καὶ τὸ λαὸς αὐτοῦ.

11 Καὶ πάλιν· Αἰνεῖτε
τὸν Κύριον, πάντας τὰς ἐθνεσθην
αὐτὸν, πάντες οἱ
λαοί.

12 Καὶ πάλιν Ἠσαΐας
λέγει· Ἐγὼ ἡ ρίζα τοῦ Ἰσ-
ραὴλ, καὶ ὁ ἀνταρῶν ἀρχεῖν
ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιδέουσιν.

13 Ὁ δὲ Θεὸς τῆς ἐλπίδος
πληρῶσαι ὑμᾶς πάσης χα-
ρᾶς καὶ εἰρήνης ἐν τῷ πνεύματι
αὐτοῦ, εἰς τὸ ἡμετέραν ὑμᾶς ἐν
τῇ ἐλπίδι, ἐν δυνάμει Πνεύ-
ματος ἁγίου.

XV.

14 ΠΕΠΕΙΣΜΑΙ ὁ, ἀδελ-
φοί μου, καὶ αὐτὸς ἐγὼ περὶ

Ver. 24, 25, 26. in eod. ad calcem epistolae male reiecti, hic in
locum suum restituuntur.

ὑμῶν,

ὑμῶν, ὅτι καὶ αὐτοὶ μετοί ἐγε
ἀγαθωσύνης, πεπωληρωμένοι
πάσης γνώσεως, διωάρμοι καὶ
ἄλλες ἰσχυτεῖν.

15 Τολμηρότερον δὲ ἔγρα-
ψα ὑμῖν, ἀδελφοί, ἀπὸ μέρης,
ὡς ἐπαναμιμήσκειν ὑμᾶς ἀφ'
τῷ χάριν τῷ δοθεῖσάν μοι
ὑπὸ τῷ Θεῷ,

16 εἰς τὸ εἶναί με λειτε-
ργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη,
ἱερεργεῖν τὸ εὐαγγέλιον τοῦ
Θεοῦ, ἵνα ῥήματα ἡ προσφορὰ
τοῦ ἱδῶν εὐπροσδεκίῃ, ἡγι-
ασμένη ἐν Πνεύματι ἁγίῳ.

17 Ἐγὼ ἔν καύχησιν ἐν
Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν.

18 Οὐ γὰρ τολμήσω λα-
λεῖν τι ἂν οὐ κατεργάσατο
Χριστὸς δι' ἐμῶ, εἰς ὑπακοὴν
ἐθνῶν, λόγῳ καὶ ἔργῳ,

19 ἐν διωάμει σημείων καὶ
τεράτων, ἐν διωάμει Πνεύμα-
τος Θεοῦ ὥς με ἀπὸ Ἰερου-
σαλὴμ καὶ κύκλῳ μέχρι τῆ Ἰε-
ρουζαλὴμ πεπληρωμένοι τὸ εὐ-
αγγέλιον τῷ Χριστῷ.

20 Οὕτω δὲ φιλοτιμύμε-
νον εὐαγγελίζεσθαι, ἔχ' ὅπου
ὠνυμάσθη Χριστὸς, ἵνα μὴ ἐπ'
ἀλλότριστον θεμέλιον οἰκοδομῶ.

21 ἀλλὰ, καθὼς γέγραπ-
ται· Οἷς ἐκ ἀνηγγέλην παθεῖ
αὐτῷ, ὅψοιται· καὶ οἱ ἐκ ἀκη-
κόαςι, σωθήσονται.

22 Διὸ καὶ ἐνεκοπήμην
τὰ πολλὰ τῷ ἐλθεῖν πρὸς ὑ-
μᾶς.

23 Νυνὶ δὲ μηκέτι τόπον
χῶν ἐν τοῖς κλίμασι τέτοις,

ἐπιποθίαν δὲ ἔχων τῷ ἐλθεῖν
πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν.

24 ὡς ἐὰν πορεύωμαι εἰς
τὴν Σπανίαν, ἐλεύσομαι πρὸς
ὑμᾶς· ἐλπίζω γὰρ ἀφ' Ἰερου-
σαλὴμ θεάσασθαι ὑμᾶς, καὶ
ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ
ἐὰν ὑμῶν πρῶτον ἀπὸ μέρης
ἐμπληρώσω.

25 Νυνὶ δὲ πορεύομαι εἰς
Ἰερουσαλὴμ, ἀκροῶν τοῖς ἀ-
γίοις.

26 Εὐδόκησαν γὰρ Μακε-
δονία καὶ Ἀχαΐα κοινωνίαν τι-
νὰ ποιήσασθαι εἰς τὸ πᾶσι
τῶν ἁγίων ἐν Ἰερουσαλὴμ.

27 Εὐδόκησάν γάρ, καὶ ὁ
φειλέται αὐτοῖς εἶναι· εἰ γὰρ
τοῖς πνευματικοῖς αὐτοῖς ἐκοι-
νῶνσαν τὰ ἔθνη, ὀφείλουσι καὶ
ἐν τοῖς σαρκικοῖς λεισεργῆσαι
αὐτοῖς.

28 Τῷτο ἔν ἐπιελέσας, καὶ
σφραγισάμενοι αὐτοῖς τὸ καρ-
πὸν τῷτο, ἀπειεύσομαι δὲ
ὑμῶν εἰς τὴν Σπανίαν.

29 Οἶδα δὲ ὅτι ἐρχόμενοι
πρὸς ὑμᾶς, ἐν πληρώματι ἐν-
λογίας τῷ εὐαγγελίῳ τῷ Χρι-
στῷ ἐλεύσομαι.

30 Παρακαλῶ δὲ ὑμᾶς,
ἀδελφοί, ἀφ' ὧν Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, καὶ ἀφ' ἧς ἀνά-
πης τῷ Πνεύματι, συναγω-
νίσασθαι μοι ἐν ταῖς προσδο-
χαῖς ὑπὲρ ἐμῶ πρὸς τὸν Θεόν.

31 ἵνα εὐσθῶ ἀπὸ τῆ
ἀπειθεντῶν ἐν τῇ Ἰουδαίᾳ, καὶ
ἵνα ἡ ἀκροῖα μου ἡ εἰς Ἰε-
ρουσαλὴμ

ἔμσαλῃ ἐμπρόσδεκτος γένηται
τοῖς ἁγίοις·

32 ἵνα ἐν χαρᾷ ἔλθω πρὸς
ὑμᾶς διὰ θελήματι Θεοῦ, καὶ
συναναπαύσωμαι ὑμῖν.

33 Ὁ δὲ Θεὸς τῆς εἰρήνης
μὲν πάντων ὑμῶν. Ἀμήν.

Κεφ. ιε'. 16.

ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν
Φοβέω τιμὴν ἀδελφῶν
ἡμῶν, ἔσαν διάκονοι τῆς ἐκ-
κλησίας τῆς ἐν Κε[ι]χεαῖς·

2 ἵνα αὐτῶν προσδέξησθε
ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ
παρασῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν
ῥηξῇ πρᾶγματι· καὶ γὰρ αὐ-
τῇ προσάτις πολλῶν ἐγενήθη,
καὶ αὐτὴ ἐμῷ.

3 Ἀσπάσασθε Πρίσκαν καὶ
Ἀκύλαν τοὺς συνεργούς μου ἐν
Χριστῷ Ἰησοῦ·

4 (οἵτινες ὑπὲρ τῆς ψυχῆς
μου τὸν ἑαυτῶν τράχηλον ὑπέ-
θηκαν· οἷς ἐκ ἐγὼ μὲν εὐ-
χαριστῶ, ἀλλὰ καὶ πάνσαι αἱ
ἐκκλησίαι τῶν ἰδίων·)

5 καὶ τὴν κατ' οἶκον αὐ-
τῶν ἐκκλησίαν. Ἀσπάσασθε
Ἐπαίνειον τὸν ἀγαπητὸν μου,
ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαΐας
εἰς Χριστόν.

6 Ἀσπάσασθε Μαριάμ,
ἥτις πολλὰ ἐκοπίασεν εἰς ἡ-
μᾶς.

7 Ἀσπάσασθε Ἀνδρόνικον
καὶ Ἰερίαν τοὺς συγγενεῖς μου, καὶ
συναιχμαλωτές μου· οἵτινες εἰ-
σιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,
ὅτι καὶ πρὸ ἐμοῦ γεγονόσιν ἐν
Χριστῷ.

8 Ἀσπάσασθε Ἀμπλίαν
τὸν ἀγαπητὸν μου ἐν Κυρίῳ·

9 Ἀσπάσασθε Οὐρβανὸν
τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ
Στάχυν τὸν ἀγαπητὸν μου.

10 Ἀσπάσασθε Ἀπελλῶν
τὸν δόκιμον ἐν Χριστῷ. Ἀσπά-
σασθε τοὺς ἐκ τῶν Ἀριστοβέ-
λων.

11 Ἀσπάσασθε Ἡρωδία-
να τὸν συγγενὴ μου. Ἀσπάσα-
σθε τοὺς ἐκ τῶν Ναρκίσου, τοὺς
οὕτως ἐν Κυρίῳ.

12 Ἀσπάσασθε Τρύφαι-
ραν καὶ Τρυφῶσαν τὰς κοπι-
ώσας ἐν Κυρίῳ. Ἀσπάσα-
σθε Περσίδα τὴν ἀγαπητὴν,
ἥτις πολλὰ ἐκοπίασεν ἐν Κυ-
ρίῳ.

13 Ἀσπάσασθε Ρῶφον τὸν
ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μη-
τέρα αὐτοῦ καὶ ἐμῷ.

14 Ἀσπάσασθε Ἀσύκρι-
τον, Φλέγολα, Ἑρμᾶν, Πα-
τρούβαν, Ἑρμῆν, καὶ τοὺς σὺν
αὐτοῖς ἀδελφούς.

15 Ἀσπάσασθε Φιλόλο-
γον καὶ Ἰελίαν, Νηρέα καὶ τὴν
ἀδελφὴν αὐτοῦ, καὶ Ολιμπαν,
καὶ τοὺς σὺν αὐτοῖς πάντας ἀ-
γίους.

16 Ἀσπάσασθε ἀλλήλους
ἐν φιλήματι ἀγίῳ. Ἀσπά-
ζονται ὑμᾶς αἱ ἐκκλησίαι τῶν
Χριστῶν.

17 Παρακαλῶ δὲ ὑμᾶς,
ἀδελφοί, σκοπεῖν τὰς τὰς δι-
χοστασίας καὶ τὰ σκάνδαλα,
ὥστε τὴν διδαχὴν ἣν ὑμεῖς
ἔμα-

ἐμάθετε, ποιῶντας· καὶ ἐκκλί-
νατε ἀπ' αὐτῶν.

18 Οἱ γὰρ τοιοῦτοι τῷ Κυ-
ρίῳ ἡμῶν Ἰησοῦ Χριστῷ ὃ δα-
λούουσιν, ἀλλὰ τῇ ἑαυτῶν κοι-
λίας· καὶ διὰ τῆς χρηστολογίας
καὶ δολογίας ἐξαπατῶσι τὰς
καρδίας τοῦ ἀκάκων.

19 Ἡ δὲ ὑμῶν ὑπακοὴ εἰς
πάντας ἀφίκετο. Χαίρω ὃν
τὸ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σο-
φὴς μὴ εἶναι εἰς τὸ ἀγαθόν, ἀκε-
ραίους δὲ εἰς τὸ κακόν.

20 Ὁ δὲ Θεὸς τῆς εἰρήνης
συντρίψει τὸν Σατανᾶν ὑπὸ
τὰς πόδας ὑμῶν ἐν τάχει. Ἡ
χάρις τῷ Κυρίῳ ἡμῶν Ἰησοῦ
Χριστῷ μετὰ ὑμῶν.

21 Ἀσπάζονται ὑμᾶς Τι-
μόθεος ὁ συνεργός μου, καὶ Λύ-

κιος καὶ Ἰάσων καὶ Σωσίπατρος,
οἱ συγγενεῖς μου.

22 Ἀσπάζομαι ὑμᾶς ἐγὼ
Τίρτιος ὁ γράψας τὴν ἐπιστο-
λὴν ἐν Κυρίῳ.

23 Ἀσπάζεται ὑμᾶς Γαῖος
ὁ ξένος μου καὶ τῆς ἐκκλησίας
ὅλης. Ἀσπάζεται ὑμᾶς Ἑρά-
τος ὁ οἰκονόμος τῆς πόλεως,
καὶ Κάρτος ὁ ἀδελφός.

24 Ἡ ΧΑΡΙΣ τῷ Κυρίῳ
ἡμῶν Ἰησοῦ Χριστῷ μετὰ πάν-
των ὑμῶν. Ἀμήν.

[Πρὸς Ῥωμαίους ἐγράφη ἀπὸ
Κορίνθου διὰ Φοίβης τῆς
ἀδελφῆς τῆς ἐν Κεγχρε-
αῖς ἐκκλησίας. Ἐν εἰ-
κοσι ἐπτακοσίοις ἔκδοσι.]

ΠΑΤΕΡ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΚΟΡΙΝΘΙΟΥΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

Κεφ. α'. 1.

1 ΠΑΥΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελή-
ματος Θεοῦ, καὶ Σωτῆρος ὁ ἀδελφός, τῇ ἐκκλησίᾳ
τῷ Θεῷ τῇ ἔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ
Ἰησοῦ, κλητοῖς ἁγίοις, σωτὴ πάντες τοῖς ἐπικαλυπμένοις τὸ ὄνομα
τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, ἐν παντὶ τόπῳ αὐτοῦ τε καὶ
3 ἡμῶν· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυ-
ρίου Ἰησοῦ Χριστοῦ.

4 ΕΥΧΑΡΙΣΤΩ τῷ Θεῷ μου εἰς τὸν Κυρίον τῇ δοθείσῃ ὑμῖν ἐν
πάντοτε ὡς ὑμῶν, ἐπὶ τῇ χά- Χριστῷ Ἰησοῦ·

5 Ὅτι ἐν παντὶ ἐπλητίωθη ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,

6 καθὼς τὸ μυστήριον τῆ Χριστοῦ ἐβιβαιώθη ἐν ὑμῖν·

7 ὥστε ὑμᾶς μὴ ὑπερεῖδαι ἐν μηδενὶ χαρίσματι, ἀπεικδι-
χρμένους πλὴν ἀποκαλύψιν τῆ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

8 ὃς καὶ βεβαιώσει ὑμᾶς ἵως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

9 Πιστός ὁ Θεός, δι' ὃ ἐκλήθη εἰς κοινωνίαν τῆ ὑπο-
αυτοῦ Ἰησοῦ Χριστοῦ τῆ Κυρίου ἡμῶν.

10 ΠΑΡΑΚΑΛΩ ὑμᾶς, ἀδελφοί, διὰ τῆ ὁμοματίας τῆ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ἢ ἐν ὑμῖν ὁχίσματα, ἥτις διὰ καίτη-
τισμένοι ἐν τῷ αὐτῷ νοῦ, καὶ ἐν τῇ αὐτῇ γνώμῃ.

11 Ἐδηλώθη γὰρ μοι πε-
ρὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τοῦ ἁ-
γίου, ὅτι ἐριδεις ἐν ὑμῖν εἰσι.

12 Λέγω δὲ τῷτο, ὅτι ἐ-
καστος ὑμῶν λέγει· ἐγὼ μὲν
εἰμι Παῦλος, ἐγὼ δὲ Ἀπολλῶν,
ἐγὼ ᾧ Κηφᾶ, ἐγὼ δὲ Χριστῷ.

13 Μιμέριται ὁ Χριστός; μὴ
Παῦλος ἐσαυρωθῇ ὑπὲρ ὑ-
μῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐ-
βαπτίσθη;

14 Εὐχαριστῶ τῷ Θεῷ ὅτι
ὑμεῖς ὑμῶν ἐβάπτισα, εἰ μὴ
Κρίσποι καὶ Γάϊον·

15 ἵνα μὴ τις εἴπῃ ὅτι εἰς
τὸ ἰμὸν ὄνομα ἐβάπτισα.

16 Ἐβάπτισα ᾧ καὶ ὁ Στε-
φανὸς οἶκον· λοιπὸν ἐκ οἷδα εἶ-
τινα ἄλλοι ἐβάπτισα.

17 Οἱ γὰρ ἀπέσειλέ με
Χριστὸς βαπτίζειν, ἀλλ' εὐαγ-
γελίζεσθαι· ἐκ ἐν σοφίᾳ λόγου,
ἵνα μὴ κενωθῇ ὁ σταυρὸς τῆ
Χριστοῦ.

18 Ὁ λόγος τοῦ ὅτι τῆ σταυ-
ρῶ τοῖς μὴ ἀπολλυμένοις μωρία
ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν
δύναμις Θεοῦ ἔστι.

19 Γέγραπται γάρ· Ἀπο-
λῶ τὴν σοφίαν τῶν σοφῶν, καὶ
τὴν σύνεσιν τῶν συνετῶν ἀδει-
τήσω.

20 Πῶς σοφός; πῶς γε-
μαλινός; πῶς συζητήτης τῆ αἰ-
σῶντος τέτης; Οὐχὶ ἐμώραινεν
ὁ Θεὸς τὴν σοφίαν τῆ κόσμου
τέτης;

21 Ἐπεὶ δὲ γὰρ ἐν τῇ σο-
φίᾳ τῆ Θεοῦ ἐκ ἔγνω ὁ κόσμος
διὰ τῆς σοφίας τὸν Θεόν, ἐν-
δόκησεν ὁ Θεὸς διὰ τῆς μωρίας
τῆ κηρύξεως σώσαι τὸν πᾶ-
ντοῦ.

22 Ἐπεὶ δὲ καὶ Ἰουδαῖοι σὴν
μυῖον αἰτήσιν, καὶ Ἕλληες σο-
φίαν ζητῶσιν·

23 ἡμεῖς ᾧ κηρύσσομεν Χρι-
στὸν ἐσαυρωμένον, Ἰουδαίοις μὴ
σκάνδαλον, Ἕλλησι δὲ μωρίαν·

24 αὐτοῖς δὲ τοῖς κλητοῖς
Ἰουδαίοις τε καὶ Ἕλλησι Χριστὸν
Θεὸν δύναμις καὶ Θεὸν σοφίαν.

25 Ὅτι τὸ μωρὸν τῆ Θεοῦ,
σοφώτερον ᾧ ἀνθρώπων ἐστὶ· καὶ
* C C 2 το

τὸ ἀδινές τῃ Θεῷ, ἰχυρότερον
τῷ ἀνθρώπων ἐστίν.

26 Βλέπει γὰρ τὴν κλησιν
ὑμῶν, ἀδελφοί, ὅτι ἔ πολλοὶ
σοφοὶ κατὰ σὰρκά, ἔ πολλοὶ
δυνατοί, ἔ πολλοὶ εὐγενεῖς·

27 ἀλλὰ τὰ μωρὰ τῇ κόσ-
μῳ ἔξελέξατο ὁ Θεός, ἵνα τὰς
σοφὰς καταισχύνῃ· καὶ τὰ ἀσ-
θενῆ τῇ κόσμῳ ἔξελέξατο ὁ
Θεός, ἵνα καταισχύνῃ τὰ ἰσ-
χυερά·

28 καὶ τὰ ἀγενῆ τῇ κόσ-
μῳ, καὶ τὰ ὑπεβητέμενα ἔξελέ-
ξατο ὁ Θεός, καὶ τὰ μὴ ὄντα, ἵ-
να τὰ ὄντα καταργήσῃ·

29 ὅπως μὴ καυχῆσθαι
πάντα σὰρξ ἐνώπιον τῇ Θεῷ.

30 Ἐξ αὐτῶν δὲ ὑμεῖς ἐστε
ἐν Χριστῷ Ἰησοῦ, ὃς ἐρλήθη ἡ-
μεῖν σοφία ἀπὸ Θεοῦ, δικαιοσύ-
νη τε καὶ ἁγιασμός καὶ ἀπολύ-
τῳσις·

31 ἵνα, καθὼς γέγραπται·
Ὁ καυχώμενος, ἐν Κυρίῳ καυ-
χάσθω.

Κεφ. β'. 2.

1 Καὶ γὰρ ἐλθὼν πρὸς ὑμᾶς
ἀδελφοί, ἤλθον ἔ καθ' ὑπερ-
βολὴν λόγῳ ἡ σοφίας, καταγγέλ-
ων ὑμῖν τὸ μυστήριον τῇ Θεῷ.

2 Οὐ γὰρ ἐκρίνα τὴν εἰδέναι
τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χρι-
στὸν, καὶ τῆτον ἐστυρωμένον.

3 Καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν
φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγγί-
νομαι πρὸς ὑμᾶς.

4 Καὶ ὁ λόγος μου καὶ τὸ
μυστήριόν μου ἔκ ἐκείνης ἀν-
θρωπίνης σοφίας, λόγος, ἀλλ'

ἐν ἀποδείξει πνεύματι· καὶ δυ-
νάμει·

5 ἵνα ἡ κρίσις ὑμῶν μὴ ᾖ
ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν
δυνάμει Θεοῦ.

6 ΣΟΦΙΑΝ δὲ λαλῶμεν ἐν
τοῖς τελείοις· σοφίαν δὲ ἔ τῇ
αἰῶνος τέττε, ἔ δὲ τῷ ἀρχόντῳ τῇ
αἰῶνι· τέττε τῷ καταργημένῳ·

7 ἀλλὰ λαλῶμεν σοφίαν
Θεοῦ ἐν μυστηρίῳ, τὴν ἀποκεκρυ-
μένῳ, ἣν προώρεται ὁ Θεός
πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,

8 ἣν ἔδεις τῶν ὀρχόντων
τῇ αἰῶνι· τέττε ἔγνωκεν· εἰ
γὰρ ἔγνωκεν, ἔκ αὐτὸν τὸν Κύριον
τῷ δόξῃ ἐσαύρωσαν·

9 ἀλλὰ καθὼς γέγραπται·
Ἄ ὀφθαλμὸς ἔκ εἶδε, καὶ ἔς ἔκ
ἔκαστε, καὶ ἔπ' καρδίαν ἀνθρώ-
που ἔκ ἀνέβη, ἃ ἡτοίμασεν ὁ
Θεός τῷ ἀγαπῶσιν αὐτόν.

10 Ἡμῖν δὲ ὁ Θεός ἀπι-
καλύψει διὰ τῇ πνεύματι· αὐ-
τῇ. τὸ γὰρ πνεῦμα πάντα ἐν-
ερίσκει, καὶ τὰ βάθη τῇ Θεῷ.

11 Τίς γὰρ εἶδεν ἀνθρώ-
πων τὰ τῇ ἀνθρώπῳ, εἰ μὴ
τὸ πνεῦμα τῇ ἀνθρώπῳ τὸ ἐν
αὐτῷ; ἔτω καὶ τὰ τῇ Θεῷ ἔδεις
εἶδεν, εἰ μὴ τὸ πνεῦμα τῇ Θεῷ.

12 Ἡμεῖς δὲ ἔ τὸ πνεῦμα
τοῦ κόσμου ἐλάβομεν, ἀλλὰ
τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα
εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χα-
ρισθέντα ἡμῖν.

13 Ἄ καὶ λαλῶμεν ἔκ ἐκ δι-
δακτοῖς ἀνθρωπίνης σοφίας, λό-
γος

γους, ἀλλ' ἐν διδασκαλοῖς Πνεύ-
ματός· ἀγίῳ, πνευματικοῖς
πνευματικῶς συζητούντες.

14 Ψυχικὸς δὲ ἀνθρώπος
ὃ δέχεται τὰ τοῦ Πνεύματος
τοῦ Θεοῦ· μωρία γὰρ αὐτῷ
ἔστι, καὶ ὃ δύναιται γινῶναι, ἔτι
πνευματικῶς ἀνακρίνεται.

15 Ὁ δὲ πνευματικὸς ἀνα-
κρίνῃ μὴ πᾶντα, αὐτὸς δὲ ὑπὸ
ἐκείνους ἀνακρίνεται.

16 Τίς γὰρ ἔγνω νῦν Κυ-
ρίου, ὃς συμβοιβάσκει αὐτόν; ἡ-
μεῖς δὲ νῦν Χριστοῦ ἔχουμεν.

Κεφ. γ'. 3.

1 Καὶ ἐγὼ, ἀδελφοί, ἔκ ἡ-
δυνήθην λαλῆσαι ὑμῖν ὡς πνευ-
ματικοῖς, ἀλλ' ὡς σαρκικοῖς,
ὡς νηπίοις ἐν Χριστῷ.

2 Γάλα ὑμᾶς ἐπότισα,
καὶ ὃ βρωμα· ἔπαυτο ἡ ἐνάστασις,
ἀλλ' ἔτι ἔτι νῦν δύνασθε.

3 Ἐτι γὰρ σαρκικοί ἐστε.
Ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ
ἔρις καὶ διχοστασίαι, ἔχῃ σαρ-
κικοί ἐστε, καὶ κατ' ἀνθρώπου πε-
ριπαλεῖτε;

4 Ὅταν γὰρ λέγῃ τις· Ἐ-
γὼ μὲν εἰμι Παῦλος· ἕτερος
δὲ· Ἐγὼ Ἀπολλῶς· ἔχῃ σαρ-
κικοί ἐστε;

5 ΤΙΣ ἔν ἔστι Παῦλος, τίς
δὲ Ἀπολλῶς, ἀλλ' ἡ διάκονοι
δὲ ὧν ἐπιστεύσατε, καὶ ἐκείνῳ ὡς
ὁ Κύριος ἐδωκεν;

6 Ἐγὼ ἐφύτουσα, Ἀπολ-
λῶς ἐπότισεν, ἀλλ' ὁ Θεὸς ἡν-
ξάνεν.

7 Ὡς ἔτι ὁ φυτεύων ἐστὶ

τι, ἔτι ὁ ποτίζων, ἀλλ' ὁ αὐ-
ξάνων Θεός.

8 Ὁ φυτεύων δὲ καὶ ὁ πο-
τίζων ἐν εἰσιν· ἕκαστος δὲ τὸν
ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον
κόπον.

9 Θεὸς γὰρ ἰσχυρὸς συνεργός·
Θεὸς γεωργῶν, Θεὸς οἰκοδομηγέτης.

10 Κατὰ τὴν χάριν τοῦ
Θεοῦ τὴν δοδεῖσάν μοι, ὡς σο-
φὸς ἀρχιτέκτων θεμέλιον τέθει-
κα, ἀλλ' ὁ θεοοικοδομῶν ἔ-
καστος δὲ βλαπτὼν ὡς θεοοι-
κοδομῶν.

11 Θεμέλιον γὰρ ἄλλοις ἐ-
θεῖς δύναμις θεῖται πρὸς τὸ κεί-
μενον, ὃς ἐστὶν Ἰησοῦς [ὁ] Χριστός.

12 Εἰ δέ τις θεοοικοδομεῖ
ἐπὶ τὸν θεμέλιον τῆτον, χρυ-
σόν, ἄργυρον, λίθους τιμίους,
ξύλα, χόρταν, καλάμην·

13 ἐκείνου τὸ ἔργον φανε-
ρὸν γινώσκει· ἡ γὰρ ἡμέρα δηλώ-
σκει· ὅτι ἐν πυρὶ δοκιμασθήσεται·
καὶ ἐκείνου τὸ ἔργον ὁποῖόν ἔστι,
τὸ πῦρ δοκιμάσκει.

14 Εἴ τις τὸ ἔργον μένει
δὲ θεοοικοδομήσῃ, μισθὸν λήψεται.

15 Εἴ τις τὸ ἔργον κατὰ-
καήσῃ, ζημιωθήσεται· αὐτὸς δὲ
σωθήσεται, ὅπως ὅτι ὡς διὰ πυρός.

16 Οὐκ οἶδάς ἐστιν ὅτι ναὶ
Θεὸς ἐστὶ, καὶ τὸ πνεῦμα τῷ Θεῷ
οἰκᾷ ἐν ὑμῖν;

17 Εἴ τις τὸ ναὶ τῷ Θεῷ
φθειρῇ, φθειρῇ τῆτον ὁ Θεός· ὁ
γὰρ ναὶ τῷ Θεῷ ἁγίός ἐστιν,
οἵτινες ἐστὶ ὑμεῖς.

18 Μηδεὶς ἑαυτὸν ὑψατά-
* C C 3 τάτω

τάτω· εἰ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τέτω μωρὸς γινέσθω, ἵνα γένηται σοφός.

19 Ἡ γὰρ σοφία τῷ κόσμῳ τέτυκε, μωρία ὡσαύτως τῷ Θεῷ· οὕτως γέγραπται γάρ· Ὁ θεοσώμνη· τὸς σοφὸς ἐν τῇ πανουργίᾳ αὐτῶν.

20 Καὶ πάλιν· Κύριε· γινώσκῃ τὸς ἀλαλογισμὸς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

21 Ὡςτε μηδεὶς καυχᾶται ἐν ἀνθρώποις· πάντῃ γὰρ ὑμῶν ἐστὶν·

22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζῶν, εἴτε θάνατος, εἴτε ἐκείνῃ, εἴτε μέλλουσα· πάντα ὑμῶν ἐστὶν·

23 ὑμεῖς δὲ, Χριστοῦ· Χριστὸς δὲ, Θεοῦ.

Κεφ. δ'. 4.

1 Οὕτως ἡμεῖς λογιζέσθωμεν ἀνθρώπος, ὡς ὑπερέτας Χριστοῦ, καὶ οἰκονόμος μυστηρίων Θεοῦ.

2 Ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πισθὸς τις ὀφείλῃ.

3 Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακρίθω, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' ἐδὲ ἐμαυτὸν ἀνακρίνω.

4 Οὐδὲν γὰρ ἐμαυτῷ σύνεδα· ἀλλ' ἐκ ἐν τέτῳ διδουκῶμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν.

5 Ὡςτε μὴ περὶ καιροῦ τι κρίνῃ, ἕως ἂν ἔλθῃ ὁ Κύριος· ὅς καὶ φωτίσει τὰ κρυπτά τῷ αἵματι καὶ φανερώσῃ τὰς βελάς τῶν καρδιῶν καὶ τότε ὁ ἵπταιται·

γενήσεται ἐκείνῳ ἀπὸ τῷ Θεῷ.

6 ΤΑΥΤΑ γὰρ, ἀδελφοί, μελετήματα εἰς ἐμαυτὸν καὶ Ἀπολλῶν, δι' ὑμᾶς· ἵνα ἐν ἡμῖν μάθῃ τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἰς ὑπὲρ τῷ ἐνὸς φυσιοῦνται καὶ τῷ ἑτέρῳ.

7 Τίς γὰρ σὺ διακρίνει; τί δὲ ἔχεις ὃ ἐκ ἑλαβεις; εἰ δὲ καὶ ἑλαβεις, τί καυχᾶσαι ὡς μὴ λαβὼν;

8 Ἢδη κεκορησμένοι ἐστέ, ἡδὴ ἐπληρώσατε· χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὀφελὴν γε ἐβασιλεύσατε· ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

9 Δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τὸς ἀποστόλους ἐχάριτες ἀπέδειξεν ὡς ὑποταγμένους, ὅτι διὰ τῶν ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

10 Ἡμεῖς μωροὶ διὰ Χριστοῦ, ὑμεῖς γὰρ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀδυνάτοι, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι.

11 Ἀχρὶ τῆς ἄρετι ὥρας καὶ πεινῶμεν, καὶ διψῶμεν, καὶ γυμνῶμεν, καὶ κολαφιζόμεθα, καὶ ἀσπάζομεν·

12 καὶ κοπιῶμεν, ἐργαζόμενοι ταῖς ἰδίαις χερσὶ· λοιδορούμενοι, ἐλογυόμενοι· διωκόμενοι, ἀνιχνεύομεθα·

13 βλασφημούμενοι, ὡσαύτως καλεῖται ὡς ὀνειδικαίματα τῷ κόσμῳ ἐγενήθημεν, πάντῃ περιψήματα ἕως ἄρετι.

14 Οὐχ

14 Οὐχ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα με ἀγαπητὰ καθέλω.

15 Ἐάν γὰρ μυρίους παιδαγωγὸς ἔχητε ἐν Χριστῷ, ἀλλ' ἢ πολλὰς παλέρας· ἐν ᾧ Χριστῷ Ἰησοῦ διὰ τῆς εὐαγγελίᾳ ἐγὼ ὑμᾶς ἐγέννησα.

16 Παρακαλῶ ἔν ὑμᾶς, μικραὶ μὲν γίνεσθε.

17 Διὰ τὸτο ἐπιμύα ὑμῖν Τιμόθεον, ὃς ὅτι τέκνον με ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς με τὰς ἐν Χριστῷ, καθὼς πανταχῶς ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

18 Ὡς μὴ ἐρχομένοις δέ με πρὸς ὑμᾶς, ἐφυσιωθησάν τινες.

19 Ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἵαν ὁ Κύριος· διόληση, καὶ γνώσομαι ἢ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν.

20 Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει.

21 Τί θέλεις; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνεύματι τε πειρόμενος;

Κεφ. ε'. 5.

Ο Λ Ω Σ ἀπέλθαι ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις ἐστὶ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά τινα τῷ πατρὸς ἔχειν.

2 Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ ἔχτε μᾶλλον ἐπειθήσατε, ἵνα ἔξαρθῇ ἐκ μέσων ὑμῶν ὁ τὸ ἔργον τὸτο ποιήσας;

3 Ἐγὼ μὲν γὰρ ὡς ἀπὸ τοῦ σώματι, παρὼν ὃ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν ἔσω τὸτο κατεργασάμενον;

4 ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τῶ ἐμῷ πνεύματι, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

5 ᾧ ἄρᾳ δῆναι τὸν τοιοῦτον τῷ Σιλβανῷ εἰς ὁλοκλήρην τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

6 Οὐ καλὸν τὸ καύχημα ὑμῶν. Ἐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

7 Ἐκκαθάρατε ἔν τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός.

8 Ὡς ἐπορεύμεθα, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πόνησις, ἀλλ' ἐν ἀζύμοις εὐληπείας καὶ ἀληθείας.

9 ΕΓΡΑΨΑ ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις.

10 Καὶ ἢ πάντως τοῖς πόρνοις τῷ κόσμῳ τέττε, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις· ἵπτε ὀφείλεις ἄραι ἐκ τοῦ κόσμου ἔξελθεῖν.

11 Νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἵαν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλόλατρός, ἢ λοιδόρος, ἢ μέδυσος, ἢ ἄρπαξ,

ἢ ἄρπαξ· τῷ τοῦτο μὴδὲ συν-
εδίον.

12 Τί γάρ μοι καὶ τὴς ἐξω
κρίνειν; Οὐχὶ τὴς ἰσω ὑμῖς
κρίνετε;

13 Τὴς δὲ ἐξω ὁ Θεὸς κρι-
νεῖ· καὶ ὕψαιε τὸν ποιητὸν
ὕψ ὑμῶν αὐτῶν.

Κεφ. γ'. 6.

ΤΟ Δ Μ ΑΙ τις ὑμῶν,
πράγμα ἔχων πρὸς τὸν
ἑτερον, κρίνεται ὅπῃ ἰσχύων,
καὶ ἔχῃ ὅπῃ ἰσχύων;

2 Οὐκ οἶδατε ὅτι οἱ ἅγιοι
τὸν κόσμον κρινέουσιν; Καὶ εἰ ἐν
ὑμῖν κρίνεται ὁ κόσμος, ἀνά-
ξιόι ἐστε κρίνειν ἑλαχίστων;

3 Οὐκ οἶδατε ὅτι αἰγύλιος
κρινέται; μήτι γε βιολικά;

4 Βιολικά μὲν ἐν κρίσει
ἐὰν ἔχη, τὴς ὑπερβυθισμένης ἐν
τῇ ἐκκλησίᾳ, τάτης καθίσταται;

5 Πρὸς ἑντροπήν ὑμῖν λί-
γων· ἔτις ἐκ ἐν ἐν ὑμῖν σο-
φὸς ἔστι εἰς, ὃς δυνήσεται ἀγα-
πεῖναι ἀνὰ μέσον τῶ ἀδελφῶ
αὐτῶ;

6 Ἀλλὰ ἀδελφὸς μέγα ἀ-
δελφῶ κρίνεται, καὶ τετα ὅπῃ ἀ-
ποῖται;

7 Ἦδη μὲν ἐν ὅλως ἡτήμα
[ἐν] ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε
μὴ ἐαυτῶν. Ἀγαθὶ ἔχῃ μάλ-
λον ἀδικεῖτε; Ἀγαθὶ ἔχῃ μάλ-
λον ἀποστρεφῆτε;

8 Ἀλλὰ ὑμῖς ἀδικεῖτε καὶ
ἀποστρεφῆτε, καὶ ταῦτα ἀδελ-
φές.

9 Ἦ ἐκ οἶδατε ὅτι ἀδικοὶ
βασιλείαν Θεοῦ ἐκκληρονομή-

σονται; μὴ πλάκαθε· ἔτι πόρ-
κοι, ἔτι εἰδωλόατραι, ἔτι μοι-
χοί, ἔτι μαλακοί, ἔτι ἀρσικο-
κοῖται,

10 ἔτι κλίπται, ἔτι πλε-
ονέκται, ἔτι μέθυσοι, ἔτι λοιδο-
ροί, ἔχ ἄρπαγες βασιλείαν
Θεοῦ ἐκκληρονομήσουσι.

11 Καὶ ταῦτά τινες ἦτε·
ἀλλὰ ἀπελῦσασθε, ἀλλὰ ἡ-
γιασθήτε, ἀλλ' ἐδικαιώθητε
ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ,
καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ
ἡμῶν.

12 ΠΑΝΤΑ μοι ἔξεστιν, ἀλλ'
ἐ πάντα συμφέρει· πάντα μοι
ἔξεστιν, ἀλλ' ἐκ ἐγὼ ὑψοῦσα-
θήσομαι ὑπό τινος.

13 Τὰ βρώματα τῇ κοι-
λίᾳ, καὶ ἡ κοιλία τοῖς βρώμα-
σι· ὁ δὲ Θεὸς καὶ πατήρ καὶ
ταῦτα καταργήσει. τὸ δὲ σῶμα
ἐκ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ,
καὶ ὁ Κύριος τῷ σώματι.

14 Ὁ δὲ Θεὸς καὶ τὸν Κύ-
ριον ἡγήσεται, καὶ ἡμᾶς ἐξεγείρει διὰ
τῆς δυνάμεως αὐτοῦ.

15 Οὐκ οἶδατε ὅτι τὰ σώ-
ματα ὑμῶν, μέλη Χριστοῦ ἐσιν;
ἄρας ἐν ταῖς μέλεσιν τοῦ Χριστοῦ,
ποιήσω πόρνης μέλη; Μὴ γέ-
νοιτο.

16 Ἦ ἐκ οἶδατε ὅτι ὁ κολ-
νώμενος τῇ πόρνῃ, ἐν σώμα
ἐστιν; Ἔσονται γάρ, φησὶ, οἱ
δύο εἰς σάρκα μίαν.

17 Ὁ δὲ κολνώμενος τῷ Κυ-
ρίῳ, ἐν πνεύματι ἔστι.

18 Φύγετε

18 Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἀνθρώπου, ἐκτὸς τῆς σωματικῆς ἔστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

19 Ἡ ἐκ οἷδατε, ὅτι τὸ σῶμα ὑμῶν, ναὸς τῆς ἐν ὑμῖν ἁγίας Πνεύματός ἐστιν, ὃ ἔχετε ἀπὸ Θεοῦ, καὶ ἐκ ἐξ ἐαυτῶν;

20 Ἦγοράδιτε γὰρ τιμῆς· δεῖξατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τῷ Θεῷ.

Κεφ. ζ'. 7.

Π Ε Ρ Ι δὲ ὧν ἐγραφετέ μοι, καλὸν ἀνθρώπων γυναῖκός μὴ ἀπίσθαι.

2 Δια δὲ ταῖς πορνείας ἔκαστος τὴν ἑαυτοῦ γυναῖκα ἔχει, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχει.

3 Τῇ γυναικὶ ὁ ἀνὴρ τῆς ὀφειλομένης εὐνοίας ἀποδίδω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

4 Ἡ γυνὴ τῷ ἴδιῳ σώματι ἐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ ὁμοίως δὲ καὶ ὁ ἀνὴρ τῷ ἴδιῳ σώματι ἐκ ἐξουσιάζει, ἀλλ' ἡ γυνή.

5 Μὴ ἀποστρεφίτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ ἡγεσίᾳ καὶ τῇ προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέχητε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

6 Τέτο δὲ λέγω καὶ συγγνώμῃ, ὡς κατ' ἐπιταγήν.

7 Θέλω γὰρ πάντας ἀνθρώ-

πους εἶναι ὡς καὶ ἑμαυτόν· ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν ἕως, ὃς δὲ ἕως.

8 ΛΕΓΩ ὃ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς εἶναι ἐὰν μείνωσιν ὡς καὶ γώ.

9 Εἰ δὲ ἐκ ἐγκρατεύονται, γαμησάτωσαν· κρείσσον γὰρ εἶναι γαμῆσαι ἢ πυρεῖσθαι.

10 Τοῖς δὲ γεγαμηκόσι παρ' ἀγγέλλω ἐκ ἐγώ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρός μὴ χωριδῆναι.

11 Ἐὰν δὲ καὶ χωριδῇ, μὴνέτω ἄγαμος, ἢ τῷ ἀνδρὶ κατ' ἀλλαγῇτω· καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.

12 Τοῖς δὲ λοιποῖς ἐγὼ λέγω, ἐκ ὁ Κύριος· ἢ τις ἀδελφὸς γυναῖκα ἔχει ἀπίστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίενται αὐτήν.

13 Καὶ γυνὴ ἥτις ἔχει ἄνδρα ἀπίστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίενται αὐτόν.

14 Ἠγίασται γὰρ ὁ ἀνὴρ ὁ ἀπίστος ἐν τῇ γυναικί· καὶ ἡ γίασται ἡ γυνὴ ὁ ἀπίστος ἐν τῷ ἀνδρὶ· ἐπεὶ ἅρα τὰ τέκνα ὑμῶν ἀκαθάρτα ἐστὶν· νῦν δὲ ἁγιά εἰναι.

15 (Εἰ δὲ ὁ ἀπίστος χωρίζεται, χωριζέσθω· ὡς διδάσκει ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κίχληται ἡμεῖς ὁ Θεός.)

16 Τί γὰρ οἷδατε, γυναῖκα,

εἰ τὸν ἄνδρα σώσεις; Ἡ τί σῶσας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

17 Εἰ μὴ ἐκάσω ὥς ἐμέρισεν ὁ Θεός, ἐκασον ὥς κέκληκεν ὁ Κύριος, ὅπως περιπατεῖτω. καὶ ὅπως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

18 Περιτετμημένοι· τις ἐκλήθη; μὴ ἐπισπασθῶ ἐν ἀκροβυγία τις ἐκλήθη; μὴ περιτεμνέσθω.

19 Ἡ περιτομή ὅθεν ἐστίν, καὶ ἡ ἀκροβυγία ὅθεν ἐστίν, ἀλλὰ τήρησις ἐντολῶν Θεῷ.

20 Ἐκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μείντω.

21 Δύλο· ἐκλήθη; μὴ σοι μελίστω· ἀλλ' εἰ καὶ δύνασθαι ἐλευθερεῖ γενέσθαι, μάλλον χρῆσαι.

22 Ὁ γὰρ ἐν Κυρίῳ κληθεὶς δῦλος, ἀπὸ ἐλευθερίας Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς, δῦλος ἐστὶ Χριστῷ.

23 Τιμὴς ἡγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων.

24 Ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μείντω πρὸς τὸν [τῷ] Θεῷ.

25 ΠΕΡΙ δὲ τῶν παρθένων ἐπιλαγὴν Κυρίου ἔκ ἔχω· γνώμῃ δὲ δίδωμι ὥς ἡλετήμενος ὑπὸ Κυρίου πωγὸς εἶμι.

26 Νομίζω ὅτι τούτο καλὸν ὑπάρχειν διὰ τὴν ἐνεσῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπων τὸ ὅπως εἶμι.

27 Δέδισαι γυναικί; μὴ

ζῇτε λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζῇτε γυναῖκα.

28 Ἐὰν δὲ καὶ γήμης, ἔχ' ἡμαρτες· καὶ εἰ γήμη ἢ παρθένη, ἔχ' ἡμαρτες· ὁρίψιν δὲ τῇ σαρκὶ ἐξέσιν οἱ τοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.

29 Τούτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος· τὸ λοιπὸν ἐστίν, ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὥς μὴ ἔχοντες ὦσι.

30 καὶ οἱ κλαίοντες, ὥς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὥς μὴ χαίροιτες· καὶ οἱ ἀγοράζοντες, ὥς μὴ κατέχοντες.

31 καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὥς μὴ καὶ χρώμενοι, παρὰ γὰρ τὸ ὄχημα τῷ κόσμῳ τούτῳ.

32 Θέλω δὲ ὑμᾶς ἀμεριμνῆσαι. Ὁ ἀγαπῶ μεριμνᾷ τὰ τῷ Κυρίῳ, πῶς ἀρίσει τῷ Κυρίῳ.

33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τῷ κόσμῳ, πῶς ἀρίσει τῇ γυναικί.

34 Μεριμνᾷ καὶ ἡ γυνὴ καὶ ἡ παρθένη. Ἡ ἀγαπῶ μεριμνᾷ τὰ τῷ Κυρίῳ, ἵνα ἡ αἰγία καὶ σώματι καὶ πνεύματι ἡ δὲ γαμήσασα μεριμνᾷ τὰ τῷ κόσμῳ, πῶς ἀρίσει τῷ ἀνδρί.

35 Τούτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· ἔχ' ἵνα βρόχον ὑμῖν ἐπιβάλλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπρόσδεον τῷ Κυρίῳ ἀπεργάζεσθαι.

32 Εἰ

36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτῆς νομίζει, ἰὰν ἢ ὑπέρακμῃ, καὶ ὅπως ὀφείλει γίνεσθαι· ὁ δὲ θέλει ποιεῖν, ἔχ' ἀμαρτάνει· γαμείωσαν.

37 Ὃς δὲ ἔσηκεν ἰδραῖον ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξεσίαν δὲ ἔχει πρὸς τὰ ἰδία θελήματα, καὶ τὸ τοιοῦτον κέκρικεν ἐν τῇ καρδίᾳ αὐτῆς, τὴν τηρεῖν τὴν αὐτῆς παρθένον, καλῶς ποιεῖ.

38 Ὡς καὶ ὁ ἐκγαμίζων, καλῶς ποιεῖ· ὁ δὲ μὴ ἐκγαμίζων, κρεῖσσον ποιεῖ.

39 ΓΥΝΗ δὲ δέξῃ νόμον ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἰὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἡλευθέρα ἐστὶν ἥ θέλει γαμηθῆναι· μόνον ἐν Κυρίῳ.

40 Μακαριωτέρα δὲ ἐστὶν ἰὰν ὅτι μείνη, καὶ τὴν ἐμὴν γνώμην δοκῶ δὲ καὶ γὰρ πνεῦμα Θεοῦ ἔχειν.

Κεφ. η'. 8.

ΠΕΡΙ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκοντες ἔχομεν. ἡ γνώσις φυσιοῦς, ἡ δὲ ἀγάπη οἰκοδομεῖ.

2 Εἰ δέ τις δοκεῖ εἰδέναι τι, ἢ δέπω ἢ δὲν ἔγνωκε καὶ ὡς δεῖ γινώσκειν.

3 Εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωκεν ὑπὲρ αὐτῆς.

4 Περὶ τῆς βρώσεως ἔν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι

ἢ δὲν εἰδωλον ἐν κόσμῳ, καὶ ὅτι ἢ δὲς Θεὸς ἕτερος εἰ μὴ εἷς.

5 Καὶ γὰρ εἴπερ εἰς λεγόμενοι θεοὶ, εἴτε ἐν ἑρᾶν, εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί·)

6 ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ὃς ἔχει τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστός, δι' ὃν τὰ πάντα, καὶ ἡμεῖς δι' αὐτῆς.

7 Ἀλλ' ἔκ ἐν παντὶ ἡ γνώσις. τιτὲς δὲ τῇ συνειδήσει τῆς εἰδῶλης ἕως ἄρτι, ὡς εἰδωλόθυτον ἐσθίει, καὶ ἡ συνείδησις αὐτῶν ἀσθενῆς ἕσα μολύνεται.

8 Βρῶμα δὲ ἡμᾶς ὁ πατήρ ἱσησὶ τῷ Θεῷ· ὅτε γὰρ ἰὰν φάγωμεν, περισσεύομεν· ὅτε ἰὰν μὴ φάγωμεν, ὑπερέμειθα.

9 Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὐτῇ πρὸς κοίμῃ γένηται τοῖς ἀσθενέσιν.

10 Ἐὰν γὰρ τις ἴδῃ σε τὸν ἔχοντα γνώσιν, ἐν εἰδωλείῳ κατακείμενον, ἔχῃ ἡ συνείδησις αὐτῆς ἀσθενῆς ὄντος· οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν;

11 Καὶ ἀπολείται ὁ ἀσθενὴς ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν.

12 Οὕτω δὲ ἀμαρτανόεις εἰς τὰς ἀδελφάς, καὶ τυφλοὶ αὐτῶν τὴν συνείδησιν ἀσθενέσαν, εἰς Χριστὸν ἀμαρτανέει.

13 Διότι

13 Διόπερ εἰ βρώμα σκαν-
δαλίζει τὸν ἀδελφόν μου, ἔ-
μὴ φάγω κρέα εἰς τὸν αἰῶνα,
ἵνα μὴ τὸν ἀδελφόν μου σκαν-
δαλίσω.

Κεφ. 9. 9.

ΟΥΚ εἰμὶ ἀπόστολος;
ἔκ εἰμι ἐλευθέρου; ἔχῃ
Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν
ἐώρακα; ἔ τὸ ἔργον μου ὑμεῖς
εἰσὶ ἐν Κυρίῳ;

2 Εἰ ἄλλοις ἔκ εἰμι ἀπόστο-
λος, ἀλλὰ γὰρ ὑμῖν εἰμι· ἡ γὰρ
σφραγὶς τῆς ἐμῆς ἀποστόλης ὑ-
μεῖς εἰσὶ ἐν Κυρίῳ.

3 Ἡ ἐμὴ ἀπολογία τοῖς
ἐμὲ ἀνακρίνουσιν, αὕτη ἐστίν.

4 Μὴ ἔκ ἔχομεν ἐξουσίαν
φαγεῖν καὶ πιεῖν;

5 Μὴ ἔκ ἔχομεν ἐξουσίαν
ἀδελφὴν γυναῖκα περιάγειν, ὡς
καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ
ἀδελφοὶ τῆς Κυρίου, καὶ Κηφᾶς;

6 Ἡ μόνου ἐγὼ καὶ Βαρνά-
βας ἐκ ἔχομεν ἐξουσίαν τῷ μὴ
ἐργάζεσθαι;

7 Τίς στρατεύεται ἰδίοις ὀ-
ψωνίοις ποτέ; τίς φυτεύει ἀμ-
πελῶνα, καὶ ἐκ τῆς καρπῦ αὐτῆς
ἔκ ἐδίδει; ἢ τίς ποιμαίνει
ποιμνὴν, καὶ ἐκ τῆς γάλακτος
τῆς ποιμνῆς ἔκ ἐδίδει;

8 Μὴ καὶ ἄνθρωπον ταῦτα
λαλῶ; Ἡ οὐχὶ καὶ ὁ νόμος ταῦ-
τα λέγει;

9 Ἐν γὰρ τῷ Μωσέως νόμῳ
γέγραπται· Οὐ φιμώσεις βῆν
ἀλοῶντα. Μὴ τῶν βοῶν μέλει
τῷ Θεῷ;

10 Ἡ δὲ ἡμεῖς πάντως λέ-

γει; Διὸ ἡμεῖς γὰρ ἐγράφη,
ὅτι ἐπὶ ἐλπίδι ὀφείλει ὁ ἀπο-
στολὴν ἀρετίζειν· καὶ ὁ ἀλοῶν, ὃς
ἐλπίδι αὐτῆς μετέχειν, ἐπὶ
ἐλπίδι.

11 Εἰ ἡμεῖς ὑμῖν τὰ πνευ-
ματικά ἐπαίραμεν, μέγα εἰ ἡ-
μεῖς ὑμῶν τὰ σαρκικά θείσο-
μεν;

12 Εἰ ἄλλοι τῆς θεουσίας
ὑμῶν μετέχουσιν, ἔ μάλλον ἡ-
μεῖς; ἀλλ' ἐχ' ἐχρησάμεθα τῇ
ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα
σέγομεν, ἵνα μὴ ἐσκοπῇ τις
δῶμεν τῷ εὐαγγελίῳ τῷ Χριστῷ.

13 Οὐκ οἶδάς ἐστι οἱ τὰ
ἱερὰ ἐργαζόμενοι ἐκ τῆς ἱερᾶς
ἐδίδουσιν; οἱ τῷ θυσιαστηρίῳ
προσидρεύοντες, τῷ θυσιαστηρίῳ
συμμερίζονται;

14 Οὕτω καὶ ὁ Κύριος δι-
τάξει τοῖς τὸ εὐαγγέλιον κατὰ
ἀγγέλλουσιν, ἐκ τῆς εὐαγγελίας
ζῆν.

15 Ἐγὼ δὲ ἕθεν ἐχρησά-
μην τέττον. Οὐκ ἐγραψα ὑ-
μῖν ταῦτα, ἵνα ἔτω γέννηται ἐν
μοί· καλὸν γάρ μοι μάλλον
ἀποθανεῖν, ἢ τὸ καύχημα μου
ἵνα τις κενώσῃ.

16 Ἐὰν γὰρ εὐαγγελίζο-
μαι, ἔκ ἐστὶ μοι καύχημα·
ἀνάγκη γάρ μοι ἐπικεῖσθαι· ἔ-
αὶ δὲ μοι ἐστίν, ἐὰν μὴ εὐαγγε-
λίζωμαι.

17 Εἰ γὰρ ἐκὼν τῷ το πρᾶ-
σῳ, μισθὸν ἔχω· εἰ δὲ ἀκω-
νικονομίαν πεποιθόμην.

18 Τίς ἔν μοι ἐστίν ὁ μισ-
θός;

σθός; ἵνα εὐαγγελίζεσθαι αὐ-
δαίανον θῆσω τὸ εὐαγγέλιον τῷ
Χριστῷ, εἰς τὸ μὴ καταχρησασ-
θαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγ-
γελίῳ.

19 Ἐλιούτε· γὰρ ὡν ἐκ
πάντων, πάντων ἐμαυτὸν ἐδέ-
λωσα, ἵνα τὴν πλείονα κερ-
δήσω.

20 καὶ ἐγενόμην τοῖς Ἰου-
δαίοις ὡς Ἰουδαῖος, ἵνα Ἰου-
δαίους κερδήσω· τοῖς ὑπὸ νόμον
ὡς ὑπὸ νόμον, ἵνα τὴν ὑπὸ νό-
μον κερδήσω.

21 τοῖς ἀνόμοις ὡς ἄνομος,
(μὴ ὡν ἄνομος· Θεῷ, ἀλλ' ἐν-
νομος· Χριστῷ) ἵνα κερδήσω
ἀνόμους.

22 Ἐγενόμην τοῖς ἀσθενέ-
σιν ὡς ἀσθενής, ἵνα τὴν ἀσθε-
νεῖς κερδήσω. τοῖς πᾶσι γέ-
νηα τὰ πάντα, ἵνα πάντως
τινὰς σώσω.

23 Τῷτο δὲ ποιῶ διὰ τὸ
εὐαγγέλιον, ἵνα συγκοινωνὸς
αὐτῷ γίνωμαι.

24 Οὐκ ὀίδαί· ὅτι οἱ ἐν
σαδὶ τρέχοντες, πάντες μὲν
τρέχουσιν, εἰς δὲ λαμβάνει τὸ
βραβεῖον; ἔτω τρέχει· ἵνα
καταλάβῃ.

25 Πᾶς δὲ ὁ ἀγωνιζόμε-
νος, πάντα ἐκκραυγάζει· ἐκθι-
νοὶ μὲν ἔν· ἵνα φθαρτὸν σίφαινον
λάβωσιν, ἡμεῖς δὲ ἀφθαρτον.

26 Ἐγὼ τούτου ἔτω τρέχω,
ὡς ἐκ ἀδήλων· ἔτω πυκνέω,
ὡς ἐκ ἀέρος δέρον.

27 Ἀλλ' ὑποπαύσω με
τὸ σῶμα, καὶ θαλασπεύω με-

πως ἄλλοις κερύξας, αὐτὸς ἀ-
δόκιμος γίνωμαι.

Κεφ. ι. 10.

Οὕτως δὲ ὑμᾶς ἀγαπῶν,
ἀδελφοί, ὅτι οἱ πατέ-
ρες ἡμῶν πάντες ὑπὸ τὴν νεφέ-
λῃ ἦσαν, καὶ πάντες διὰ τὴν θα-
λάσσης διήλθον,

2 καὶ πάντες εἰς τὸν Μωσῆν
ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν
τῇ θαλάσσῃ,

3 καὶ πάντες τὸ αὐτὸ βρω-
μα πνευματικὸν ἔφαγον,

4 καὶ πάντες τὸ αὐτὸ πόμα
πνευματικὸν ἔπιον· ἔπινον γὰρ
ἐκ πνευματικῆς ἀκολουθείας
πέτρας, ἥ δὲ πέτρα ἦν ὁ Χρι-
στὸς.

5 Ἀλλ' ἐκ ἐν τοῖς πλείο-
σιν αὐτῶν ἐυδόκησεν ὁ Θεός·
κατεργάσθη ἡδὲ ἐν τῇ ἐρήμῳ.

6 Ταῦτα δὲ τύποι ἡμῶν
ἐγενήθησαν, εἰς τὸ μὴ ἡμεῖς
ἐπιθυμητὰς κακῶν, καθὼς καὶ
καίνοι ἐπιθυμήσαντες.

7 Μηδὲ εἰδωλολάτραι γί-
νησθε, καθὼς τινες αὐτῶν ὡς
γέγραπται· Ἐκείσεσιν ὁ λαὸς
φαγεῖν καὶ πιεῖν, καὶ αἰσέτησαν
παύειν.

8 Μηδὲ πορνεύετε, καθὼς
τινες αὐτῶν ἐπόρευον, καὶ ἔπε-
σον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς
χιλιάδες.

9 Μηδὲ ἐκπειράζετε τὸν
Κύριον, καθὼς καὶ τινες αὐ-
τῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὀ-
φειν ἀπέωλον.

10 Μηδὲ γογγύετε, καθὼς
* D d καὶ

καὶ τινες αὐτῶν ἐγόγγυζον, καὶ ἀπώλοντο ὑπὸ τῆ ὀλοθρευτῆς.

11 Ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς υἱοθεσίαν ἡμῶν, εἰς ἧς τὰ τέλη τῶν αἰώνων κατήχησεν.

12 Ὡς ὁ δοκῶν ἐξάναι, βλέπω μὴ ψέση.

13 Πειρασμὸς ὑμᾶς ἔκ ἐλθῆναι εἰ μὴ ἀνθρώπινον· πιστὸς δὲ ὁ Θεός, ὃς ἔκ ἐμοῦ πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σωτῆρ τῷ πειρασμῷ καὶ τῷ ἔκδοσιν, τῇ δύναιται ὑμᾶς ὑπερβῆναι.

14 Διόπερ, ἀγαπητοί μου, φεύγετε ἅπασι τοῖς εἰδωλολατρείαις.

15 Ὡς φρονήμοις λέγω, κρίνατε ὑμεῖς ὁ φημι·

16 Τὸ ποιήριον τῆς εὐλογίας ὃ εὐλογεῖται, ἔχει κοινωνία τῇ αἰματί· τῇ Χριστοῦ ὅτι· ὅς ἄρτον ὃν κλῶμεν, ἔχει κοινωνία τῇ σώματι· τῇ Χριστοῦ ἔστιν;

17 Ὅτι εἰς ἄρτον, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τῆ ἐνὸς ἄρτου μετέχομεν.

18 Βλέπειτε τὸν Ἰσραὴλ καὶ σάρκα· ἔχει οἱ ἐδίοις τὰς θυσίας, κοινωνοὶ τῇ θυσιάζουσι εἰσὶ;

19 Τί ἔν φημι; ὅτι εἰδωλον, τί ἐστιν; ἢ ὅτι εἰδωλόθυτον, τί ἐστιν;

20 ἀλλ' ὅτι ἃ θύει τὰ ἴδιον, δαιμονίοις θύει, καὶ οὐ Θεῷ. ὃ δὲ ἔλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

21 Οὐ δύνασθε ποτήριον

Κυρίου πίνειν, καὶ ποτήριον δαιμονίων· ὃ δύνασθε τραπέζης Κυρίου μετέχειν, καὶ τραπέζης δαιμονίων.

22 Ἡ ὁρμηθῆμεν τὸν Κύριον; μὴ ἰχυρότεροι αὐτοῖς ἐσμεν;

23 Πάντα μοι ἔξεστιν, ἀλλ' ὃ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' ὃ πάντα οἰκοδομεῖ.

24 Μηδὲς τὸ ἑαυτοῦ ζητεῖν, ἀλλὰ τὸ τῷ ἑτέρῳ ἔκαστον.

25 Πάν τὸ ἐν μακρίῳ πωλλόμενον ἐδίει, μηδὲν ἀνακρίνοις διὰ τὴν συνείδησιν.

26 τῷ γὰρ Κυρίῳ ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς.

27 Εἰ δὲ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλει πορεύεσθαι, πάν τὸ ὁρμηθῆμεν ὑμῖν ἐδίει, μηδὲν ἀνακρίνοις διὰ τὴν συνείδησιν.

28 Ἐάν τις ὑμῖν εἴπῃ τὸ εἰδωλόθυτον ὅτι· μὴ ἐδίει, δι' ἐκεῖνον τὸν μνηύσαντα, καὶ τὴν συνείδησιν· τῷ γὰρ Κυρίῳ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

29 Συνείδησιν δὲ λέγω ἔχει τὴν ἑαυτοῦ, ἀλλὰ τὴν τῷ ἑτέρῳ. ἵνατί γὰρ ἡ ἐλευθερία με κρίνεται ὑπὸ ἄλλης συνείδησεως;

30 Εἰ [δὲ] ἐγὼ χάριτι μετέχω, τί βλασφημεῖμαι ὑπὲρ ἐγὼ εὐχαριστῶ;

31 Εἴτε ἔν ἐδίει, εἴτε πίνει, εἴτε τι ποιῇτε, πάντα ὑμῖν ὁρμηθῆναι Θεῷ ποιεῖτε.

32 Ἀπρόσ-

32 Ἀπερόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ τῆς Θεοῦ.

33 καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτῷ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.

Κεφ. ια'. 11.

1 Μιμηταί μου γίνεσθε, καθὼς καὶ γὰρ Χριστῷ.

xi.

2 ΕΠΑΙΝΩ ὑμᾶς, ἀδελφοί, ὅτι πάντα με μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παρὰ δόσεις κατέχευε.

3 Θεῶν δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ὅστις κεφαλὴ δὲ γυναικὸς, ὁ αὐτὴ κεφαλὴ δὲ Χριστῷ, ὁ Θεός.

4 Πᾶς αὐτὴ προσδύχομενος ἢ προσφητεύων, καὶ κεφαλῆς ἔχων, καταιχύνει τὴν κεφαλὴν αὐτῆς.

5 Πᾶσα δὲ γυνὴ προσευχομένη ἢ προσφητεύουσα ἀκατακλύπτῳ τῇ κεφαλῇ, καταιχύνει τὴν κεφαλὴν αὐτῆς· ἐν γὰρ ὅτι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

6 Εἰ ἡ δὲ καὶ ἀκατακλύπτῃ γυνὴ, καὶ κειράσθω· εἰ δὲ αἰχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατὰ καλυπτέω.

7 Ἀνὴρ ὡς γὰρ ἐκ ὁφείλει κατὰ καλυπτέω τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεῷ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρὸς ἔστιν.

8 ὅς γὰρ ἔστιν αὐτῇ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός.

9 καὶ γὰρ ἐκ ἐκείνου αὐτῇ

διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

10 Διὰ τῆτο ὁφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τὴς ἀγγέλου.

11 Πλὴν ὅτι αὐτῇ χωρὶς γυναικὸς, ὅτι γυνὴ χωρὶς ἀνδρός, ἐν Κυρίῳ.

12 ὡς περὶ γὰρ ἡ γυνὴ ἐκ τῆς ἀνδρός, ὅτι καὶ ὁ αὐτὸς διὰ τῆς γυναικὸς· τὰ δὲ πάντα ἐκ τῆς Θεοῦ.

13 Ἐν ὑμῖν αὐτοῖς κρίναι· περὶ ποῦ ἐν γυναικῇ ἀκατακλύπτῳ τῷ Θεῷ προσευχέσθαι;

14 Ἡ δὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι αὐτῇ ὡς ἐὰν κομᾷ, ἀτιμία αὐτῇ ὅτι.

15 γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἔστιν; ὅτι ἡ κόμη αὐτῇ ὡς βολαίς δίδοι αὐτῇ.

16 Εἰ δὲ τις δοκῇ φιλόνηκος εἶναι, ἡμῖς τοιαύτως συνήθειαν ἐκ ἔχουσαν, ὅτι αὐτὴ ἐκκλησίᾳ τῆς Θεοῦ.

17 ΤΟΥΤΟ ὡς ἀγγέλλων ἐκ ἐπαίνῳ, ὅτι ἐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἥτιον συνέχευε.

18 Πρῶτον μὲν γὰρ συνεχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκὴν χρίσματι ἐν ὑμῖν ὑπάρχει· καὶ μέρος τι πωσιεύω.

19 δὲ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἰσὶν, ἵνα οἱ δόκιμοι φανεροὶ γίνωνται ἐν ὑμῖν.

20 Συνεχομένων ὅντων ὑμῶν ἐπὶ τὸ αὐτὸ, ἐκ εἰς Κυριακὸν δεῖπνον φαγεῖν.

* D d 2 21 ἕκαστος

21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον παραλαμβάνει ἐν τῷ φαγεῖν· καὶ ὅς μὲν πεινᾷ, ὅς δὲ μέλει.

22 Μὴ γὰρ οἰκίας ἔκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν ; ἢ τῆς ἐκκλησίας τῷ Θεῷ καλὰ φρονεῖτε, καὶ καλαιοῦντε τὰς μὴ ἔχουσας ; τί ὑμῖν εἶπω ; ἐπαυέσω ὑμᾶς ἐν τούτῳ ; ἔκ ἐπαυῶ.

23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδότο, ἔλαβεν ἄρτον,

24 καὶ εὐχαρισήσας ἔκλυσεν, καὶ εἶπε· Λάβετε, φάγετε· τούτο μὲν ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλόμενον· τούτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν.

25 Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δεσπῆσαι, λέγων· Τούτο τὸ ποτήριον, ἡ καινὴ Διαθήκη ἐστὶν ἐν τῷ ἑμῷ αἵματι· τούτο ποιεῖτε, ὡς ἂν πίνετε, εἰς τὴν ἑμὴν ἀνάμνησιν.

26 Ὅσακις γὰρ ἂν ἐσθίητε τὸν ἄρτον τούτον, καὶ τὸ ποτήριον τούτο πίνετε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε ἄχρις ὃ ἂν ἔλθῃ.

27 Ὡς ὅς ἂν ἰδῇ τὸ ἄρτον τούτον, ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου.

28 Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ ὕψος ἐκ τοῦ

ἄρτου ἐδιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω·

29 ὃ ᾧ ἰδίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐδίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου.

30 Διὰ τούτο ἐν ὑμῶν πολλοὶ ἀδυνεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἰκανοί.

31 Εἰ ᾧ ἑαυτὸς διακρίνομεν, ἔκ ἂν ἐκρινόμεθα·

32 κρινόμενοι δὲ, ὑπὸ τοῦ Κυρίου παιδεύομεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

33 Ὡς, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε,

34 (εἰ δέ τις πεινᾷ, ἐν ὁκῷ ἐδιέτω) ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ, ὡς ἂν ἔλθῃ, διατάξομαι.

Κεφ. ιβ'. 12.

ΠΕΡΙ δὲ τῶν πνευμαλικῶν, ἀδελφοί, ἐθέλω ὑμᾶς ἀγορεύειν.

2 Οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδῶλα καὶ τὰ ἄφωνα, ὡς καὶ ἤγεσθε, ἀπαγορῆμοι·

3 διὸ γνωρίζω ὑμῖν, ὅτι ἐδείς ἐν Πνεύματι Θεῷ λαλῶν, λέγει αἰνάδιμα Ἰησοῦ καὶ ἐδείς δύναται ἐπιπλεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι αἰγίῳ.

4 Διακρίσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα·

5 καὶ διακρίσεις διασκοπῶν εἰσι, καὶ ὁ αὐτὸς Κύριος·

6 καὶ διακρίσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς ὁ Θεός, ὁ ἐνεργῶν

ἐνεργῶν τὰ πάντα ἐν πάντιν.

7. ΕΚΑΣΤΩ δὲ δίδεται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον.

8. Ὡς γὰρ καὶ τὸ Πνεῦμα τοῦ Θεοῦ δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα.

9. ἑτέρω δὲ κρίσις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλω δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι.

10. ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω δὲ προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἑτέρω δὲ γένη γλωσσῶν, ἄλλω δὲ ἱερουργία γλωσσῶν.

11. Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν κ' τὸ αὐτὸ Πνεῦμα, διαιρεῖν ἰδίᾳ ἐκαστῷ καθὼς βούλεται.

12. ΚΑΘΑΠΕΡ γὰρ τὸ σῶμα ἐν κ' καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος ἐν τῷ κ' ὄντες, πολλά ὄντα, ἐν ἑνὶ σῶματι ὅτι καὶ ὁ Χριστός.

13. Καὶ γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐσθ' ὡς τὸ ἰσχυρὸν, εἴτε Ἰουδαῖοι, εἴτε Ἕλληνες, εἴτε δούλοι, εἴτε ἐλεύθεροι καὶ πάντες εἰς ἓν Πνεῦμα ἐποτίσθημεν.

14. Καὶ γὰρ τὸ σῶμα ἐκ ἑνὸς ἐν μίᾳ, ἀλλὰ πολλά.

15. Ἐὰν εἴπῃ ὁ Θεός· Ὅτι ἐκ ἐμὴ χεῖρος, ἐκ ἐμὴ ἐκ τοῦ σώματος· ὁ Θεὸς τῆτο ἐκείνῳ ἐκ τοῦ σώματος.

16. Καὶ ἰὰν εἴπῃ τὸ ἐκ· Ὅτι ἐκ ἐμὴ ὀφθαλμοῦ, ἐκ ἐμὴ ἐκ τοῦ σώματος· ὁ Θεὸς τῆτο ἐκείνῳ ἐκ τοῦ σώματος.

17. Εἰ ὅλον τὸ σῶμα ὀφθαλμός, πῶς ἡ ἀκοή; εἰ ὅλον ἀκοή, πῶς ἡ ὁσφρησις;

18. Νυνὶ δὲ ὁ Θεὸς ἐθετο τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι, καθὼς ἐθέλησεν.

19. Εἰ δὲ ἦν τὰ πάντα ἐν μέλῳ, πῶς τὸ σῶμα;

20. Νυνὶ δὲ πολλὰ γὰρ μέλη, ἐν δὲ σῶματι.

21. Οὐ δύναται δὲ ὀφθαλμός εἰπεῖν τῇ χεὶρ· Χρεῖάν σε ἐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ· Χρεῖάν ὑμῶν οὐκ ἔχω.

22. Ἀλλὰ πολλῶ μᾶλλον τὰ δοκῦντα μέλη τοῦ σώματος ἀδυνάστερα ὑπάσχειν, ἀναγκαστὰ ἐστί.

23. Καὶ ἡ δοκῦμεν ἀτιμότερα ἐστὶν τοῦ σώματος, τέτοις τιμῇ περισσότεραν ποιεῖσθαι καὶ τὰ ἀσχημονα ἡμῶν εὐχρημοσύνην περισσότεραν ἔχει.

24. τὰ δὲ εὐσχημονα ἡμῶν, ὅτι χρεῖαν ἔχει. ἀλλ' ὁ Θεὸς συνικέρασε τὸ σῶμα, τῷ ὅτι ῥέντι περισσότεραν δὲς τιμὴν,

25. ἵνα μὴ ἡ ὁμοιοσύνη ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνήσῃ τὰ μέλη.

26. Καὶ εἴτε πᾶσι ἐν μίᾳ, συμπάσῃ πάντα τὰ μέλη.

λη· εἴτε δοξάζεται ἐν μέλῳ, συγχαίρει πάντα τὰ μέλη.

27 Ὑμεῖς δὲ ἐσε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

28 ΚΑΙ ὅς μὲν ἔθελο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφῆτας, τρίτον διδασκάλους, ἵππειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κύβερνήσεις, γέννη γλωσσῶν.

29 Μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδασκαλοί;

30 μὴ πάντες δυνάμεις, μὴ πάντες χαρίσματα ἰχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλῶσι; μὴ πάντες διερμηνεύουσι;

31 Ζηλεῖτε δὲ τὰ χαρίσματα ἵνα τὰ κρείττονα· καὶ ἔτι καὶ ἡ ἀρεβόλην ὁδὸν ὑμῶν δείκνυμι.

Κεφ. ιγ'. 13.

ΕΑΝ ταῖς γλώσσαις τῷ ἀνθρώπων λαλῶ καὶ τῷ ἀγγέλῳ, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν, ἢ κύμβαλον ἀλαλάζον·

2 καὶ ἰὰν ἔχω προφητεῖαν, καὶ εἰδῶ τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν· καὶ ἰὰν ἔχω πᾶσαν τὴν πίσιν, ὥς ἂν μεθιστάμεν, ἀγάπην δὲ μὴ ἔχω, ὅθεν εἰμι.

3 Καὶ ἰὰν ψαύσω πάντα τὰ ὑπάρχοντά μου, καὶ ἰὰν παρῶ τὸ σῶμά μου ἵνα καυδήσωμαι, ἀγάπην δὲ μὴ ἔχω, ὅθεν ὠφελεῖμαι.

4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη ἐζηλοῖ· ἡ ἀγάπη ἐπεριεργεύεται, ἐφυστῆται,

5 ἐκ ἀσχημονεῖ, ἐζητεῖ τὰ ἑαυτῆς, ἐπαροξύνεται, ἐλογίζεται τὸ κακόν,

6 ἐχαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ·

7 πάντα γέγει, πάντα πεισύνει, πάντα ἐλπίζει, πάντα ὑπομένει.

8 Ἡ ἀγάπη ἐδέποτε ἐκπίπτει· εἴτε ὃ προφητεῖται, κατεργηθήσονται· εἴτε γλωσσαι, παύσουται· εἴτε γινώσκεις, καταγνηθήσονται.

9 Ἐκ μέρους ᾧ γινώσκωμεν, καὶ ἐκ μέρους προφητεύομεν·

10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται.

11 Ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα αἰνὴρ, κατήργηκα τὰ τῶ νηπίου.

12 Βλέπομιν γὰρ ἄρτι δὲ ἰσόπρην ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσκομαι καθὼς καὶ ἐπίγνωσθην.

13 Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μέζων δὲ τούτων ἡ ἀγάπη.

Κεφ. ιδ'. 14.

ΔΙΩΚΕΤΕ τὴν ἀγάπην, ζηλεῖτε δὲ τὰ πνεύματα·

ποδμαλικά· μάλλον δὲ ἵνα
προφητεύητε.

2 Ὁ γὰρ λαλῶν γλώσση,
ἐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ
Θεῷ· ἡδεῖς γὰρ ἀκούει, πνεύ-
ματι δὲ λαλεῖ μυστήρια.

3 Ὁ δὲ προφητεύων, ἀνθρώ-
ποις λαλεῖ οἰκοδομὴν καὶ παρα-
κλησιν καὶ παραμυθίαν.

4 Ὁ λαλῶν γλώσση, ἐ-
αυτὸν οἰκοδομεῖ· ὁ δὲ προ-
φητεύων, ἐκκλησίαν οἰκοδομεῖ.

5 Θέλω δὲ πάντας ὑμᾶς
λαλεῖν γλώσσαις, μάλλον δὲ
ἵνα προφητεύητε· μέζων γὰρ
ὁ προφητεύων ἢ ὁ λαλῶν γλώσ-
σαις, ἐκτός ἐστι μὴ διεμνηνύη,
ἵνα ἡ ἐκκλησία οἰκοδομῶν
λάβῃ.

6 Νυνὶ δὲ, ἀδελφοί, ἐὰν
ἔλθω πρὸς ὑμᾶς γλώσσαις
λαλῶν, τί ὑμᾶς ἀφελήσω,
ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀπί-
καλύψει, ἢ ἐν γνῶσει, ἢ ἐν
προφητείᾳ, ἢ ἐν διδαχῇ;

7 Ὅμως τὰ ἄψυχα φω-
νὴν διδόντα, εἴτε ἀνὴρ, εἴτε
κιθάρα, ἐὰν διαφελῇ τοῖς φθό-
γοις μὴ δῶν, πῶς γνωθήσεται
τὸ αὐλούμενον ἢ τὸ κιθαριζόμε-
νον;

8 καὶ γὰρ ἐὰν ἄθληον
φωνὴν σάλπιγγος δῶν, τίς παρα-
σκευάζεται εἰς πόλεμον;

9 Οὕτω καὶ ὑμεῖς διὰ τῆς
γλώσσης ἐὰν μὴ εὐσημον λό-
γον δῶτε, πῶς γνωσθήσεται
τὸ λαλῶμενον; ἔσσεθε γὰρ εἰς
αἶρα λαλῶντες.

10 Τοσαῦτα, εἰ τύχοι,

γένη φωνῶν ἔσιν ἐν κόσμῳ, καὶ
ἔστιν αὐτῶν ἄφωνον·

11 ἐὰν ἔν μὴ εἰδῶ τὴν δύ-
ναμιν τῆς φωνῆς, ἔσομαι τῷ λα-
λῶντι βάρβαρος· καὶ ὁ λαλῶν,
ἐν ἱμοὶ βάρβαρος·

12 Ἔτω καὶ ὑμεῖς, ἐπεὶ
ζηλωταί ἐστε πνευμάτων, πρὸς
τῷ οἰκοδομῇ τῆς ἐκκλησίας ζη-
τεῖτε ἵνα περισεύητε.

13 Διόπερ ὁ λαλῶν γλώσση,
προσευχέσθω ἵνα διεμνηνύῃ.

14 Ἐὰν γὰρ προσεύχω-
μαι γλώσση, τὸ πνεῦμά μου
προσεύχεται, ὁ δὲ ἰὺς μου
ἄκαρπός ἐστι.

15 Τί ἔν ἐστι; προσεύχο-
μαι τῷ πνεύματι, προσεύχο-
μαι δὲ καὶ τῷ νοῒ· ψαλῶ τῷ
πνεύματι, ψαλῶ δὲ καὶ τῷ νοῒ.

16 Ἐπεὶ ἐὰν εὐλογῆς τῷ
πνεύματι, ὁ ἀναπληρῶν τὸν
τόπον τῆς ἰδιότητος, πῶς ἐρεῖ τὸ
ἄμην ἐπὶ τῇ σῇ εὐχαριστίᾳ,
ἵππειδὴ τί λέγεις ἐκ οἴδης;

17 σὺ μὲν γὰρ καλῶς εὐ-
χαρισεῖς, ἀλλ' ὁ ἕτερος ἐκ οἰ-
κοδομεῖται.

18 Εὐχαριστῶ τῷ Θεῷ μου,
πάντων ὑμῶν μάλλον γλώσ-
σαις λαλῶν·

19 ἀλλ' ἐν ἐκκλησίᾳ θέλω
πέντε λόγους διὰ τῶν νοῶν μου λα-
λῆσαι, ἵνα καὶ ἄλλως κατηχή-
σω, ἢ μυρίους λόγους ἐν γλώσση.

20 Ἀδελφοί, μὴ παιδιὰ
γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ
κακίᾳ ὑπηγιαζέσθε, ταῖς δὲ φρεσὶ
τέλειοι γίνεσθε.

21 Ἐν

21 Ἐκ τῶ νόμου γέγραπται·
Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν
χειλέσιν ἑτέροις λαλήσω τῷ λαῷ
τῷτῳ, καὶ ὃδ' ὅτως ἐισακόμεσθαί
με, λέγει Κύριος·

22 Ὡς αἱ γλώσσαι εἰς ση-
μεῖον εἰσιν, ὃ τοῖς πνεύμασιν,
ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προ-
φητεία, ὃ τοῖς ἀπίστοις, ἀλλὰ
τοῖς πνεύμασιν.

23 Ἐὰν ὅν συνέλθῃ ἡ ἐκ-
κλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ
πάντες γλώσσαις λαλήσω, εἰς-
έλθωσι δὲ ἰδιώται ἢ ἄπιστοι,
ὃκ ἐρῶσιν ὅτι μαίνομαι;

24 Ἐὰν δὲ πάντες προφη-
τεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος,
ἡ ἰδιώτης, ἐλίγχεται ὑπὸ
πάντων, ἀνακρίνεται ὑπὸ πάν-
των·

25 καὶ ὅτῳ τὰ κρυπτά τῆ
καρδίας αὐτοῦ φανερά γίνονται·
καὶ ὅτῳ πνεῶν ἐπὶ πρόσωπον,
προσκυρήσῃ τῷ Θεῷ, ἀπαλ-
γέλλωσιν ὅτι ὁ Θεὸς ὄντως ἐν
ὑμῖν ἐστὶ.

26 Τί ὅν ἐστίν, ἀδελφοί;
ὅταν συνέρχησθε, ἕκατ' ὑ-
μῶν ψαλμὸν ἔχει; διδαχὴν ἔ-
χει; γλώσσαν ἔχει; ἀποκάλυ-
ψιν ἔχει; ἐρμηνείαν ἔχει; πάν-
τα πρὸς οἰκοδομὴν γενέσθω·

27 εἴτε γλώσση τις λαλή-
σῃ ἀπὸ δύο, ἢ τὸ πλεῖστον τρεῖς, καὶ
ἀνὰ μέτρον· καὶ εἰς διερμηνεύτω.

28 Ἐὰν δὲ μὴ ἡ διερμηνεύ-
της, σιγάτω ἐκκλησία· ἐαυ-
τῷ ὃ λαλείτω καὶ τῷ Ὁμῷ.

29 Προφῆται δὲ δύο ἢ τρεῖς
λαλείτω, καὶ οἱ ἄλλοι διακρι-
νέτω.

30 Ἐὰν δὲ ἄλλω ἀποκα-
λυφθῇ μαθημένῳ, ὁ πρῶτος
σιγάτω.

31 Δύνασθε ὃ καθ' ἵνα
πάντες προφητεύειν, ἵνα πάν-
τες μαρτυρώσιν, καὶ πάντες πα-
ρακαλεῶνται·

32 καὶ πνεύματα προφη-
τῶν προφήταις ὑποτάσσεται,

33 (ὃ γὰρ ἐστὶν ἀκαταστα-
σίας ὁ Θεός, ἀλλ' εἰρήνης) ὡς
ἐν πάσαις ταῖς ἐκκλησίαις ὁ
ἀγίον.

34 Αἱ γυναῖκες ὑμῶν ἐν
ταῖς ἐκκλησίαις σιγάτωσαν· ὃ
γὰρ ὁπτιέγραπται αὐταῖς λα-
λεῖν, ἀλλ' ὑποτάσσασθαι, καθ-
ὡς καὶ ὁ νόμος λέγει.

35 Εἰ δὲ τι μαθεῖν θέλωσιν,
ἐν ὅκῳ τῆς ἰδίας ἀνδρὸς ἐπερω-
τάτω· αἰσχρὸν γὰρ ἐπὶ γυναί-
ξιν ἐν ἐκκλησία λαλεῖν.

36 Ἡ ἀφ' ὑμῶν ὁ λόγος
τῷ Θεῷ ἐβλήθη; ἢ εἰς ὑμᾶς
μόνης κατήχησιν;

37 Εἰ τις δοκεῖ προφήτης
εἶναι ἢ πνευμαλικός, ἐπιγινώσκέ-
τω ὃ γράφω ὑμῖν, ὅτι τῷ Κυ-
ρίῳ εἰσὶν ἐβλασφημία.

38 Εἰ δὲ τις ἀγνοεῖ, ἄρισ-
τόν ἐστι.

39 Ὡς, ἀδελφοί, ζητεῖ-
τε τὸ προφητεύειν, καὶ τὸ λα-
λεῖν γλώσσαις μὴ κωλύετε.

40 Πάντα εὐχημόνως καὶ
κατὰ τάξιν γινέσθω.

Κιφ.

Κεφ. ιε. 15.

ΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐσῆκατε·

2 δι' ἧς καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε· ἐκτός ἐστι μὴ, εἰ καὶ ὑπομείνασθε.

3 Παρεδώκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρελάβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ ἡμῶν τῶν ἁμαρτιῶν ἡμῶν, καὶ τὰς γραφάς·

4 καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, καὶ τὰς γραφάς·

5 καὶ ὅτι ὥφθη Κηφᾶ, εἴτα τοῖς δώδεκα·

6 ἔπειτα ὥφθη ἰσάκῳ πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ὅτε οἱ πλείους μένουσι· ἕως ἄρτι, πῶς δὲ καὶ ἰκομένης.

7 Ἐπειτα ὥφθη Ἰακώβῳ· εἴτα τοῖς ἀποστόλοις πάνσιν.

8 Ἐσχάτον δὲ πάντων, ὥσπερ ἐν τῷ ἐκτερώματι, ὥφθη καὶ μοί.

9 Ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὅς ἐκ εἰρῆς ἰκανὸς καλεῖσθαι ἀπόστολος, διὰ τὴν ἰδιωξάντην ἐκκλησίαν τοῦ Θεοῦ.

10 Χάριτι δὲ Θεοῦ εἰμι ὃς εἰμι· καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ, ἣ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα· ὅτι ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.

12 Εἴτε ἐν ἐγώ, εἴτε ἐκ τῶν ἄλλων, ἢ τῶν κηρύσσοντων, καὶ ἢ τῶν πιστεύοντων.

12 Εἰ δὲ Χριστὸς κηρύσσεται

ὅτι ἐκ νεκρῶν ἐγήγερται, πᾶς λέγῃσιν ὅτι ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν ἐκ ἐστίν;

13 Εἰ δὲ ἀνάστασις νεκρῶν ἐκ ἐστίν, ἔστι καὶ Χριστὸς ἐγήγερται.

14 εἰ δὲ Χριστὸς ἐκ ἐγήγερται, καὶ οὖν ἄρα τὸ πνεῦμα ἡμῶν, κενὸν δὲ καὶ ἡ κρίσις ὑμῶν.

15 Εὐρισκόμεθα δὲ καὶ ψευδομαρτυρεῖν τῷ Θεῷ· ὅτι ἡμαρτυρήσαμεν καὶ τῷ Θεῷ ὅτι ἡ γαίη ἔστιν ἡ Χριστοῦ· ὃν ἐκ ἡγείρειν, εἴπερ ἄρα νεκροὶ ἐκ ἐγείρονται.

16 Εἰ γὰρ νεκροὶ ἐκ ἐγείρονται, ἔστι καὶ Χριστὸς ἐγήγερται.

17 Εἰ δὲ Χριστὸς ἐκ ἐγήγερται, ματαίᾳ ἡ κρίσις ὑμῶν· ἐτι ἐστὶ ἐν ταῖς ἁμαρτίαις ὑμῶν.

18 Ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλονται.

19 Εἰ ἐν τῇ ζωῇ ταύτῃ ἡλικιώτεροι ἴσμεν ἐν Χριστῷ μόνον, ἡλικιωότεροι πάντων ἀνθρώπων ἴσμεν.

20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κοιμηθέντων ἐγένετο.

21 Ἐπεὶ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.

22 ὥσπερ γὰρ ἐν τῷ Ἀδάμ πάντες ἀποθνήσκουσιν, ἔτι καὶ ἐν τῷ Χριστῷ πάντες ζωοποιήσονται.

23 Ἐκαστὸς δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, ἔπειτα οἱ Χριστοὶ, ἐν τῇ παρουσίᾳ αὐτοῦ.

24 Εἴτινα

24 Ἐἴτα τὸ τέλῳ, ὅταν παραδῶ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί· ὅταν καὶ αὐτὴν παραδῶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν·

25 δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις ἢ ἂν θῇ πάντας τὰς ἐχθρὰς ὑπὸ τῆς πόδας αὐτοῦ.

26 Ἐχθὸς ἐχθρὸς καὶ ἀγαθὸς ὁ θάνατος.

27 Πάντα γὰρ ὑπέταξεν ὑπὸ τῆς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτάσσεται, δηλοῦν ὅτι ἐκτός τῆς ὑποτάξεως αὐτοῦ τὰ πάντα·

28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτά-

ξάντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῆς νεκρῶν; εἰ ὅλως νεκροὶ ἢ ἐκλείρονται, τί καὶ βαπτίζονται ὑπὲρ τῆς νεκρῶν;

30 τί καὶ ἡμεῖς κινδυνεύομεν πασάν ὥραν;

31 Καθ' ἡμέραν ἐπιθυμῶ, ἵνα τίς ὑμᾶς ἐκτίσει καὶ ἡμεῖς ἐκτίσει, ἵνα ἡμεῖς ἐκτίσει, ἵνα ἡμεῖς ἐκτίσει, ἵνα ἡμεῖς ἐκτίσει, ἵνα ἡμεῖς ἐκτίσει.

32 Εἰ χτ' ἀνθρώπων ἐθελῶ μάχῃσθαι ἐν ἑσέσω, τί μοι τὸ ὀφείλω; εἰ νεκροὶ ἢ ἐκλείρονται, Φάγωμαι καὶ πίωμαι· αὖτις γὰρ ἀποθνήσκω.

33 Μὴ πλανᾶσθε·

Φθείρεσιν ἡθὴ χρῆσθαι ὁμιλίαι κακαί.

34 Ἐκνήψατε δικαίως, καὶ μὴ ἀμαρτάνετε· ἀγνοσίαν γὰρ Θεὸς τινος ἔχουσιν· πρὸς ἐντροπὴν ὑμῶν λέγω.

35 Ἀλλ' ἐρεῖ τις· Πῶς ἐκλείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἐκλείροι;

36 Ἀφρον, σὺ δὲ ἀσπίρεις, ἢ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ·

37 καὶ ὁ σπείρεις, ἢ τὸ σῶμα τὸ γεννησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτε, ἢ τινος τῶν λοιπῶν·

38 ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησεν, καὶ ἐκαστῷ τῆς σπερμάτων τὸ ἴδιον σῶμα.

39 Οὐ πᾶσα σὰρξ, ἡ αὐ-

τὴ σὰρξ· ἀλλὰ ἄλλη μὲν [σὰρξ] ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἐκθύων, ἄλλη δὲ πτηνῶν.

40 Καὶ σώματα ἐπιδράματα, καὶ σώματα ἐπίγεια· ἀλλ' ἐτίρα μὲν ἡ τῆς ἐπιδράματος δόξα, ἐτίρα δὲ ἡ τῶν ἐπιγείων.

41 Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστὴρ διαφέρει ἐν δόξῃ· ὅτω καὶ ἡ ἀσασίς τῶν νεκρῶν.

42 Σπείρειται ἐν φθορᾷ, ἐκλείρειται ἐν ἀφθαρσίᾳ·

43 σπείρειται ἐν ἀτιμίᾳ, ἐκλείρειται ἐν δόξῃ· σπείρειται ἐν ἀδυναμίᾳ, ἐκλείρειται ἐν δυνάμει·

44 σπείρειται

44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. ἔτι σῶμα ψυχικόν, καὶ ἔτι σῶμα πνευματικόν.

45 Οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος· Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος· Ἀδὰμ εἰς πνεῦμα ζωοποιόν·

46 ἀλλ' ὃς πρῶτον τὸ πνευματικόν· ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

47 Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ Κύριος· ὃς ἐκ οὐρανό.

48 Οἱ· ὁ χοϊκός, τοῖστοι καὶ οἱ χοϊκοί· καὶ οἱ· ὁ ἐπηρεάσιος, τοῖστοι καὶ οἱ ἐπηρεάσιμοι·

49 καὶ καθὼς ἐφορέσαμεν τῷ εἰκόνα τῷ χοϊκῷ, φορέσομεν καὶ τῷ εἰκόνα τῷ ἐπηρεάσιῳ.

50 ΤΟΤΟΙΤΟ δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βσιλείαν Θεοῦ κληρονομήσαι ὀδύναται, ὅθι ἡ φθορὰ τῷ ἀφθαρσίαν κληρονομεῖ.

51 Ἰδοὺ, μυθήριον ὑμῶν λέγω· Πάντες μὲν ὃς κοιμηθήσονται· πάντες δὲ ἀλλαγησόμεθα.

52 ἐν αὐτῷ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγι· σαλπίζοντι γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησόμεθα.

53 Δεῖ γὰρ τὸ φθαρτὸν τῷ ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τῷ ἐνδύσασθαι ἀθανασίαν.

54 Ὅταν δὲ τὸ φθαρτὸν

τῷ ἐνδύσθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τῷ ἐνδύσθαι ἀθανασίαν, τότε γενήσεται ὁ λόγος· ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος· εἰς νίκος.

55 Ποῦ σε, θάνατε, πού κείρον; Πῦ σε, ἄδη, τὸ νίκος;

56 Τὸ δὲ κείρον τοῦ θανάτου, ἡ ἀμνηστία· ἡ δὲ δύναμις τῆς ἀμνηστίας, ὁ νόμος.

57 Τῷ δὲ Θεῷ χάρις πάνθῃ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

58 Ὡς, ἀδελφοί μου ἀγαπῆτοί, ἰδραῖοι γίνεσθε, ἀμειβόμενοι, ἀξιοσύνετες ἐν τῷ ἔργῳ τῷ Κυρίῳ πάντοτε, ἐιδοῦτες ὅτι ὁ κόπος· ὑμῶν ἔκ ἔστι κενὸς ἐν Κυρίῳ.

Κεφ. ις'. ιβ.

ΠΕΡΙ δὲ τῆς λογίας τῆς εἰς τὸν αἰῶνα, ὡς περ διέταξα ταῖς ἐκκλησίαις τῇ Γαλατίας, ὅτω καὶ ὑμεῖς ποιήσατε.

2 Καὶ ἡ μίαν σαββάτων ἡμερῶν· ὑμῶν παρ' ἐαυτῶν τίθεται, θησαυρίζοντες, ὅτι ἂν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωται.

3 Ὅταν δὲ ᾤκησιν, ὡς ἐὰν δοκιμάσῃτε, δι' ἐπιστολῶν τέτων· ἐμὲ αὖτε ἀπενεγκῆν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ.

4 Ἐὰν δὲ ἡ ἀξίον τῷ καμῶν πορεύεσθαι, σὺν ἐμοὶ πορεύεσθαι.

5 Ἐλίσσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω· (Μακεδονίαν γὰρ διέσχωμαι.)

6 Πρὸς

6 Πρὸς ὑμᾶς δὲ τυχὸν πα-
ραμυνῶ, ἢ καὶ ὠφελουμένω,
ἵνα ὑμεῖς με περὶ ἐμῆς
ἐάν πορεύωμαι.

7 Οὐδέλω γὰρ ὑμᾶς ἀρεῖ
ἐν παρεῶν ἰδοῦν· ἐλπίζω δὲ
χρόνον τινα ἐπιμῆναι πρὸς ὑ-
μᾶς, ἐάν ὁ Κύριος ἐπιτρέπῃ.

8 Ἐπιμυνῶ δὲ ἐν Ἐφίσω ἕ-
ως τῆς πενήκοτης·

9 Δύρα χάρις μοι ἀνέγωγε
μεγάλη καὶ ἐνεργής, καὶ ἀντικαί-
ρητοι πολλοί.

10 ΕΑΝ δὲ ἔλθῃ Τιμόθεος,
βλέπετε ἵνα ἀφόδως γίνηται
πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυ-
ρίου ἐργαζέσθαι ὡς καὶ ἐγώ.

11 Μὴ τις ἐν αὐτὸν ἐξη-
δειήσῃ· περὶ ἐμῆς δὲ αὐ-
τὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς
με· ἐκδέχομαι γὰρ αὐτὸν μετὰ
τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλῶ τοῦ
ἀδελφοῦ, πολλὰ παρεκάλεσα
αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς με-
τὰ τῶν ἀδελφῶν· καὶ πάντως ἐκ ἧν
δέλημα ἵνα νῦν ἔλθῃ· ἐλιύσει-
ται δὲ ὅταν εὐκαιρήσῃ.

13 Γρηγορεῖτε, γίνεστε ἐν
τῇ πίστει, ἀνδρίζεσθε, κρα-
ταιῶσθε·

14 πάντα ὑμῶν ἐν ἀγάπῃ
γινέσθω.

15 ΠΑΡΑΚΑΛΩ ὃ ὑμᾶς,
ἀδελφοί, (οἴδατε τὴν οἰκίαν
Στεφάνου, ὅτι ἐστὶν ἀπαρχὴ

τῆς Ἀχαΐας, καὶ εἰς διακονίαν
τοῖς ἀγίοις ἑτάξαν ἑαυτούς·)

16 ἵνα καὶ ὑμεῖς ὑποτάσ-
σθε τοῖς ποιήτοισι, καὶ παῖ-
τῳ συνεργῇτε καὶ κοπιῶντι.

17 Χαίρω δὲ ἐπὶ τῇ παρ-
υσίᾳ Στεφάνου καὶ Φερτυνάτου
καὶ Ἀχαιῆς, ὅτι τὸ ὑμῶν ἐν-
εργημα ἔστω ἀκμπλήρωτον·

18 ἀνέπαυε γὰρ τὸ ἐμὸν
πνεῦμα καὶ τὸ ὑμῶν· ἐπιγ-
νώσκεις οὐδὲ τὰς ποιήτας.

19 Ἀσπάζονται ὑμᾶς αἱ
ἐκκλησίαι τῆς Ἀσίας· ἀσπά-
ζονται ὑμᾶς ἐν Κυρίῳ πολλὰ
Ἀκύλας καὶ Πρίσκιλλα, σὺν
τῇ καὶ οἶκον αὐτῶν ἐκκλησία·

20 ἀσπάζονται ὑμᾶς οἱ
ἀδελφοὶ πάντες. Ἀσπάζονται
ἀλλήλους ἐν φιλήματι ἀγίῳ.

21 Ο ΑΣΠΑΣΜΟΣ τῇ ἐμῇ
χερὶ Παύλου.

22 Εἴ τις ἐφίλει τὸν Κυ-
ριον Ἰησοῦν Χριστόν, ἥτω αἰάθη-
μα, μαρὰν ἀδά·

23 Ἡ χάρις τοῦ Κυρίου
Ἰησοῦ Χριστοῦ μετὰ ὑμῶν.

24 Ἡ ἀγάπη μου μετὰ
παντῶν ὑμῶν ἐν Χριστῷ Ἰησοῦ.
Ἀμήν.

[Πρὸς Κορινθίους πρώτη ἐ-
γράφη ἀπὸ Φιλίππων διὰ
Στεφάνου, καὶ Φερτυνάτου,
καὶ Ἀχαιῆς, καὶ Τιμοθέου.
Ἐν εἰχοῖς νό.]

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

1 ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ Ἰησοῦ Χριστοῦ δι' ἐλεημέντου Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τῷ Θεῷ τῇ ἐσθ' ἐν Κορίνθῳ, σωτοῖς τοῖς ἁγίοις πᾶσι τοῖς ἔσιν
2 ἐν ὅλῃ τῇ Ἀχαΐᾳ· Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 ΕΥΛΟΓΗΤΟΣ ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τοῦ οἰκτιρῶντος, καὶ Θεὸς πάσης ᾠδῆς κλησεως,

4 ὁ ᾠδοῦντων ἡμᾶς ἐπὶ ψάλλῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς ᾠδοῦν καλεῖν πρὸς ἐν ψάλλῃ θλίψει, διὰ τῆς ᾠδῆς κλησεως ἧς ᾠδοῦν καλεῖσθαι αὐτοὶ ὑπὸ τοῦ Θεοῦ.

5 ὅτι καθὼς πεποιθεῖται τὰ παθηματά τοῦ Χριστοῦ εἰς ἡμᾶς, ἕτω διὰ Χριστοῦ πεποιθεῖται καὶ ἡ παράκλησις ἡμῶν.

6 Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχοντες (καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν) εἴτε παρακαλεῖσθαι, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας.

7 εἰδότες ὅτι ὡς περ κοινωμένοι ἐστε τῶν παθημάτων, ἕτω καὶ τῆς παρακλήσεως.

8 Οὐ γὰρ θίλοντες ὑμᾶς ἄγειν, ἀδελφοί, ὑπὲρ τῆς

θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρύνθημεν ὑπὲρ δύναμιν, ὥστε ὑξαπογενηθῆναι ἡμᾶς καὶ τοῦ ζῆν.

9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θαιάτου ἐσχέκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τὸς νεκροὺς.

10 ὃς ἐκ τελικῆς θανάτου ἐξέρυσαι ἡμᾶς, καὶ ζῦναι· εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἐτι ζῦσεται.

11 σωσουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δέήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

12 Ἡ ΓΑΡ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μάρτυριον τῆς σωειδήσεως ἡμῶν, ὅτι ἐν ἀπλότῃ καὶ εὐκρινείᾳ Θεοῦ, ἢ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀνεκράφημεν ἐν τῷ κόσμῳ, πεποιτοτέρως δὲ πρὸς ὑμᾶς.

* Ε c

17 Ο'

13 Οὐ γὰρ ἄλλα γράφο-
μεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγινώσ-
κεις, ἢ καὶ ἐπιγινώσκεις, ἐλπί-
ζω δὲ ὅτι καὶ ἔως τέλους ἐπι-
γνώσεσθαι,

14 καθὼς καὶ ἐπίγνωίς ἡ-
μᾶς ἀπὸ μέρους, ὅτι καύχημα
ὑμῶν ἐσμὲν, καθάπερ καὶ ὑμεῖς
ἡμῶν, ἐν τῇ ἡμέρᾳ τῇ Κυρίου
Ἰησοῦ.

15 Καὶ ταύτῃ τῇ πεποι-
θήσῃ ἐβελόμεν πρὸς ὑμᾶς ἐλ-
θεῖν πρότερον, ἵνα διείρασι χά-
ριν ἔχη.

16 καὶ δι' ὑμῶν διελθεῖν εἰς
Μακεδονίαν, καὶ πάλιν ἀπὸ Μα-
κεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ
ἐφ' ὑμῶν περιπεμφθῆναι εἰς
τὴν Ἰεδαίαν.

17 Τῆτο εἶναι βεβελόμεν,
μή τι ἄρα τῇ ἐλαφρίᾳ ἐξη-
σάμεν; ἢ ἃ βεβελόμεναι, καὶ
σάρκα βεβελόμεναι, ἵνα ἡ παρ'
ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ ὤ ὤ;

18 Πιστὸς δὲ ὁ Θεός, ὅτι
ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς ἐκ
ἐγένετο ναὶ καὶ ὤ.

19 Ὁ γὰρ τῷ Θεῷ υἱὸς
Ἰησοῦ Χριστὸς ὁ ἐν ὑμῖν δι' ἡ-
μῶν κηρυχθεὶς, δι' ἐμῶ καὶ Σι-
λαίου καὶ Τιμοθέου, ἐκ ἐγένετο
ναὶ καὶ ὤ, ἀλλὰ ναὶ ἐν αὐτῷ
γέγονεν.

20 Ὅσαι γὰρ ἐπαγγελίαι
Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν
αὐτῷ τὸ ἀμὲν, τῷ Θεῷ πρὸς
δόξαν δι' ἡμῶν.

21 Ὁ ὃ βεβαιῶν ἡμᾶς συνὸν
ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡ-
μᾶς, Θεός·

22 ὁ καὶ σφραγισάμενος
ἡμᾶς, καὶ δὲς τὸν ἀρχαῖον τῷ
πνεύματι ἐν ταῖς καρδίαις ἡ-
μῶν.

23 ΕΓΩ δὲ μάρτυρα τὸν
Θεὸν ἐπικαλεῖμαι ἐπὶ τῷ ἐ-
μῷ ψυχῇ, ὅτι φεδόμενος
ὑμῶν, ἐκέτι ἦλθον εἰς Κόριν-
θον.

24 Οὐχ ὅτι κυριεύομεν ὑ-
μῶν τῆς πίστεως, ἀλλὰ σω-
εργοί ἐσμεν τῆς χάριτος ὑμῶν.
τῇ γὰρ πίστις ἐστὶν καλὴ·

Κεφ. β'. 2.

1 Ἐκριναι δὲ ἐμαυτῷ τῆτο,
τὸ μὴ πάλιν ἐλθεῖν ἐν λύπῃ
πρὸς ὑμᾶς.

2 Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς,
καὶ τίς ἐστὶν ὁ εὐφραίνων με, εἰ
μὴ ὁ λυπόμενος ὅς ἐμοδ;

3 Καὶ ἔγραψα ὑμῖν τῆτο
αὐτὸ, ἵνα μὴ ἐλθὼν λύπῃ
ἔχω ἀπ' ὧν ἔδει με χαίρειν·
πεποιθὼς ἐπὶ πάντας, ὑμᾶς
ὅτι ἡ ἐμὴ χάρις, πάντων ὑ-
μῶν ἐστίν.

4 Ἐκ γὰρ πολλῆς θλίψεως
καὶ συνοχῆς καρδίας ἔγραψα
ὑμῖν διὰ πολλῶν δακρύων,
ὅχι ἵνα λυπηθῆτε, ἀλλὰ τῷ
ἀγάπῃ ἵνα γνῶτε ἡν ἔχω τι-
ριοτέρως εἰς ὑμᾶς.

5 Εἰ δὲ τις λελύπηκεν, ἐκ
ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέ-
ρους, ἵνα μὴ ἐπιθαρῶ πάντας
ὑμᾶς.

6 Ἰκανὸν τῷ τοιούτῳ ἡ ἐπι-
τιμία

τιμία αὐτῇ ἢ ὑπὸ τῶν πλειό-
νων·

7 ὥστε τὸναντίον μᾶλλον
ὑμᾶς χαρίσασθαι, καὶ παρα-
καλέσαι, μήπως τῇ πειρογα-
τέρᾳ λύπη καταποδῇ ὁ τοιοῦ-
τος·

8 Διὸ παρακαλῶ ὑμᾶς κυ-
ρῶσαι εἰς αὐτὸν ἀγάπην·

9 εἰς τὸτο γὰρ καὶ ἔγρα-
ψα, ἵνα γινῶ τίς δοκιμῶ
ὑμῶν, εἰ εἰς πάντα ὑπήκοοί
εἰτε.

10 Ὡς δὲ τι χαρίζεσθε, καὶ
ἰγώ· καὶ γὰρ ἰγὼ εἰ τι κεχα-
ρισμαι, ᾧ κεχάρισμαι, δι' ὑ-
μᾶς, ἐν προσώπῳ Χριστοῦ,

11 ἵνα μὴ πλιονικηθῶμεν
ὑπὸ τοῦ Σατανᾶ· ὃ γὰρ αὐτὸ
τὰ νοήματα ἀγνοῦμεν.

12 ΕΛΘΩΝ ἡ εἰς τίς Τρω-
άδα εἰς τὸ εὐαγγέλιον τοῦ Χρι-
στοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν
Κυρίῳ,

13 ὅτι ἐσχῆκα ἄνεσιν τῷ
πνεύματί μου, τῷ μὴ εὐρεῖν με
τίτον τὸ ἀδελφόν μου· ἀλλὰ
ἀποταξάμενος αὐτοῖς, ἐξῆλ-
θον εἰς Μακεδονίαν.

14 Τῷ δὲ Θεῷ χάρις τῷ
πάντοτε θριαμβεύοντι ἡμᾶς
ἐν τῷ Χριστῷ, καὶ τίς ὁσμὴ τῆ
γνώσεως αὐτοῦ φανεῖντι δι' ἡ-
μῶν ἐν παντί τόπῳ.

15 Ὅτι Χριστὸς εὐὐδία ἐσ-
μὲν τῷ Θεῷ ἐν τοῖς σωζομέ-
νοις καὶ ἐν τοῖς ἀπολλυμένοις·

16 οἷς μὲν, ὁσμὴ θανάτου
εἰς θάνατον· οἷς δὲ, ὁσμὴ ζωῆς

εἰς ζωὴν· καὶ πρὸς ταῦτα τίς
ικανός;

17 Οὐ γὰρ ἐσμὲν, ὡς οἱ
πολλοὶ, καπηλεύοντες τὸ λόγον
τοῦ Θεοῦ, ἀλλ' ὡς ἔξ ἐιλικρινεί-
ας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώ-
πιον τοῦ Θεοῦ, ἐν Χριστῷ λαλε-
μεν.

Κεφ. γ'. 3.

1 Ἀρχόμεθα πάλιν ἑαυτοῦς
συζητᾶν; εἰ μὴ χεῖρομεν, ὡς
τινες, συστατικῶν ἐπιστολῶν πρὸς
ὑμᾶς, ἢ ἔξ ὑμῶν συστατικῶν;

2 Ἡ ἐπιστολὴ ἡμῶν ὑμῖς
εἴτε, ἐγγεγραμμένη ἐν ταῖς καρ-
δίαις ἡμῶν, γινώσκουμένη καὶ
ἀναγινωσκομένη ὑπὸ πάντων
ἀνδρώπων·

3 Φανερύμενοι ὅτι εἰς ἐπι-
στολὴν Χριστοῦ διακονηθεῖσα ὑφ'
ἡμῶν, ἐγγεγραμμένη ὃ μέλανι,
ἀλλὰ πνεύματι Θεοῦ ζῶντος·
ὅτι ἐν πλαξὶ λιθίνῃς, ἀλλ' ἐν
πλαξὶ καρδίας σαρκίαις.

4 Πεποίθησιν δὲ τοιαύτῃ
ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸ
Θεόν·

5 ὅτι ἱκανοὶ ἐσμὲν ἅρ'
ἑαυτῶν λογίσασθαι τι, ὡς ἔξ
ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν
ἐκ τοῦ Θεοῦ·

6 ὅς καὶ ἱκάνωσιν ἡμᾶς δια-
κόνους καινῆς διαθήκης, ὃ γράμ-
ματι, ἀλλὰ πνεύματι· τὸ
γὰρ γράμμα ἀποκλείνει, τὸ δὲ
πνεῦμα ζωοποιεῖ.

7 Εἰ δὲ ἡ διακονία τοῦ θά-
νατος ἐν γράμμασιν, ἐντετυπω-
μένη ἐν λίθοις, ἐφενήθη ἐν δόξῃ,

* E e 2

ὡς δὲ

ὥστε μὴ δύνασθαι ἀτενίσαι τὸς υἱὸς Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως, ἅθ' ἢ τὴν δόξαν τῆ προσώπῃ αὐτῆ, τὴν καταργημένην.

8 πῶς ἔχει μᾶλλον ἢ Ἀακονία τῆ πινύματος εἶναι ἐν δόξῃ;

9 Εἰ γὰρ ἡ Ἀακονία ἔστι κατὰ κρίσιν, δόξα, πολλῶ μᾶλλον πειρασμένη ἢ Ἀακονία τῆς δικαιοσύνης ἐν δόξῃ.

10 Καὶ γὰρ ἔδεδοξασται τὸ δεδοξασμένον, ἐν τῷ τῷ μέρει, ἐν κενῇ ὑπερβαλλούσης δόξης.

11 Εἰ γὰρ τὸ καταργούμενον, ἅθ' ἢ δόξης· πολλῶ μᾶλλον τὸ μένον, ἐν δόξῃ.

12 Ἐχοντες ἔν τοιαύτῳ ἐλπίδα, πολλῇ παρέρρησιν χρώμεθα.

13 καὶ ἔκαθ' ὡς Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτῆ, πρὸς τὸ μὴ ἀτενίσαι τὸς υἱὸς Ἰσραὴλ εἰς τὸ τέλει τῆ καταργημένη.

14 Ἀλλ' ἐπὶ τῇ τῇ νοήματα αὐτῶν· ἄχρη γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς ἀληθείας μένει, μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ κατεργάζεται.

15 ἀλλ' ἔως σήμερον, ἡνίκα ἀναγινώσκονται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται.

16 ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα.

17 Ὁ δὲ Κύριος τὸ πνεῦμα εἶναι· ἔστι δὲ τὸ πνεῦμα Κυρίου, ἐκ τῆ ἐλευθερίας.

18 Ἡμεῖς δὲ πάντες ἀνακαλυπτόμενοι τὴν δόξαν Κυρίου κατὰ πρὸς τὴν αὐτῇ εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου πνεύματος.

Κεφ. δ'. 4.

1 Διὰ τὸ ἔχοντες τὴν Ἀακονίαν ταύτην, καθὼς ἡ λειθηνία, ἔκ ἐκκακῆς.

2 ἀλλ' ἀπειπάμεθα τὰ κρυπτά τῆ αἰσχύνῃς, μὴ πειπαυμένοι ἐν πανουργίᾳ, μηδὲ δολῶντες τὸ λόγον τῆ Θεῶ, ἀλλὰ τῇ φανερώσει τῆ ἀληθείας συνιγνῶντες ἑαυτοὺς πρὸς πάντας συνιγνῶντες ἀνθρώπων, ἐν ὧ πῶν τῆ Θεῶ.

3 Εἰ δὲ ἔστι κεκαλυμμένοι τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀποκαλυπτομένοις ἐστὶ κεκαλυμμένοι.

4 ἐν οἷς ὁ Θεὸς τῆ αἰῶνι τέττε ἐτύφλωσε τὰ νοήματα τῆ ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸ φωτισμὸν τῆ εὐαγγελίας τῆ δόξης τῆ Χριστῶ, ὅς ἐστι εἰκὼν τῆ Θεῶ.

5 Οὐ γὰρ ἑαυτοὺς κηρύττοντες, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς δὲ, δέχοντες ὑμῶν ἅθ' ἢ Ἰησοῦν.

6 Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὅς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆ γνώσεως τῆς δόξης.

δόξης τῇ Θεῷ ἐν προσώπῳ
Ἰησοῦ Χριστοῦ.

7 ΕΧΟΜΕΝ ὃ τὸν θησαυρὸν
τῶτον ἐν ὄφρακίνοις σκευεύειν,
ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ
τῇ Θεῷ, καὶ μὴ ἢ ἡμῶν.

8 ἐν παντὶ θλιβόμενοι, ἀλλ'
ἢ γενοχωρούμενοι· ἀπορῶμενοι,
ἀλλ' ἢ ἐκ ἐξαπορούμενοι·

9 διωκόμενοι, ἀλλ' ἢ ἐκ ἐγ-
καταλειπόμενοι· καταβαλλό-
μεροι, ἀλλ' ἢ ἀπολλύμεροι·

10 πάντοτε τῷ νύκτωρ
τῇ Κυρίῃ Ἰησοῦ ἐν τῷ σώματι
ἀειφέροντες, ἵνα καὶ ἡ ζωὴ
τῇ Ἰησοῦ ἐν τῷ σώματι ἡμῶν
φανερωθῇ.

11 Αἰετῶν ἡμεῖς οἱ ζῶντες, εἰς
θάνατον ᾧ θάδεδομεθα διὰ Ἰη-
σοῦ, ἵνα καὶ ἡ ζωὴ τῇ Ἰησοῦ φα-
νερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.

12 Ὡς οὖν ἡ θάνατος ἐν ἡ-
μῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

13 Ἐχοντες δὲ τὸ αὐτὸ
πνεῦμα τῆς πίστεως, κατὰ τὸ
γεγραμμένον· Ἐπίσθυσά, διὸ
ἐλάλησα· καὶ ἡμεῖς πιστεύομεν,
διὸ καὶ λαλοῦμεν.

14 Εἰδότες ὅτι ὁ ἐγγείρας τῷ
Κυρίῳ Ἰησοῦ, καὶ ἡμᾶς διὰ
Ἰησοῦ ἐγγεῖρ, καὶ ᾧ ᾧ ᾠθήσεται
σὺν ὑμῖν.

15 Ταῦτά γὰρ πάντα δι' ὑ-
μᾶς, ἵνα ἡ χάρις πλεονάσῃ
διὰ τῶν πλειόνων τῷ εὐχαρι-
στῇ ἀφαιρουμένῃ εἰς τῷ δόξαν
τῇ Θεῷ.

16 Διὸ καὶ ἐκκαυχώμεν· ἀλλ'
καὶ ὁ ἐξ ἡμῶν ἀνθρώπων δια-

φθείρεται, ἀλλ' ὁ ἰσῶθεν ἀνα-
καίνυται ἡμέρα καὶ ἡμέρα.

17 Τὸ ᾧ παραυτίκα ἐλα-
φρὸν τῷ θλίψεως ἡμῶν, καὶ
ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνι-
ον βάρος δόξης κατεργάζεται
ἡμῖν.

18 μὴ σκοπέντων ἡμῶν τὰ
βλεπόμενα, ἀλλὰ τὰ μὴ βλε-
πόμενα· τὰ ᾧ βλεπόμενα,
πρόσκαιρα· τὰ δὲ μὴ βλεπό-
μενα, αἰώνια.

Κεφ. ε'. 5.

1 Οἶδαμεν γάρ, ὅτι ἐὰν ἡ
ἐπίγειος ἡμῶν οἰκία τῇ σκηνῇ
καταλυθῇ, οἰκοδομῶν ἐκ Θεοῦ
ἔχομεν, οἰκίαν ἀχειροποίητον,
αἰώνιον ἐν τοῖς ἑρανοῖς.

2 Καὶ ᾧ ἐν τῇ τῷ γενέσθῃ,
τὸ οἰκητήριον ἡμῶν τὸ ᾧ ἑρανοῦ
ἐπενδύσασθαι ὑποποθεῖντες.

3 Εἴ γε καὶ ἐνδυσάμενοι, ἢ
γυμνοὶ ἀρεθισόμεθα.

4 Καὶ ᾧ οἱ ὄντες ἐν τῇ
σκηνῇ γενέσθῃ βαρέμενοι·
ἐφ' ᾧ ἢ δέλομεν ἐκδύσασθαι,
ἀλλ' ἐπενδύσασθαι, ἵνα κατα-
ποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

5 Ὁ δὲ κατεργασάμενος ἡ-
μᾶς εἰς αὐτὸ τῷτο, Θεός, ὁ καὶ
θεὸς ἡμῖν τῷ ἀρ' ἀδῶνα τῷ πνεύ-
ματι.

6 Θαρσύνοντες ἕν πάντοτε, καὶ
εἰδότες ὅτι ἐκδημῶντες ἐν τῷ
σώματι, ἐκδημῶμεν ἀπὸ τῇ
Κυρίῃ.

7 (διὰ πίστεως γὰρ ἀει-
πατοῦμεν, ἢ διὰ εἰδῆς)

8 θαρσύνει δὲ, καὶ εὐδοχεῖ.

* Ε ε 3

ρην

μῶν μᾶλλον ἐκδημῆσαι ἐκ τῷ σώματι, καὶ ἐκδημῆσαι πρὸς τὸν Κύριον.

9 ΔΙΟ καὶ φιλοτιμώμεθα, εἴτε ἐκδημῶντες, εἴτε ἐκδημῶντες, εὐάρεστοι αὐτῷ ᾧ.

10 Τὰς γὰρ πάντα ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τῷ βήματι τῷ Χριστῷ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τῷ σώματι, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθόν, εἴτε κακόν.

11 Εἰδότες ὅτι τὸν φόβον τῷ Κυρίῳ, ἀνθρώπου σπειροῦμεν, Θεῷ δὲ σπεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν σπεφανερῶσθαι.

12 Οὐ γὰρ πάλιν ἑαυτὸς συνιστόμεν ὑμῖν, ἀλλὰ ἀφορμῶν διδόντες ὑμῖν καυχήματα ὑπὲρ ἡμῶν· ἵνα ἔχητε πρὸς τὰς ἐν προσώπῳ καυχωμένους, καὶ ἡ καρδία.

13 Εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονῶμεν, ὑμῖν.

14 Ἡ γὰρ ἀγάπη τῷ Χριστῷ συνέχει ἡμᾶς·

15 κρίναντας τὸτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγεσθῇ.

16 Ὡς ἡμεῖς ἀπὸ τῶ νῦν ὅδενα οἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν ἐκ ἑτι γινώσκουμεν.

17 Ὡς εἴτις ἐν Χριστῷ, καὶ ἡ κτίσις· τὰ ἀρχαῖα παρηλθεν, ἰδὲ γέγονε καινὰ τὰ πάντα.

18 Τὰ δὲ πάντα ἐκ τῷ Θεῷ τῷ καταλλάξαντι ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς·

19 ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ, κόσμον καταλλάσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ ὀφθαλμώματα αὐτῶν, καὶ διέμμεν ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

20 Ὑπὲρ Χριστοῦ ὅν πρεσβύμεν, ὡς τῷ Θεῷ ὀφθαλμῶντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ.

21 Τὸν γὰρ μὴ γόνον ἀμαρτίαν, ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεῷ ἐν αὐτῷ.

Κεφ. σ'. 6.

1 Συνεργῶντες δὲ καὶ ὀφθαλμῶν μὴ εἰς κενὸν τὴν χάριν τῷ Θεῷ δεξασθαι ὑμᾶς.

2 (Λέγει γὰρ· Καὶ ἐν δεκάτῃ ἐπήκουσά σε, καὶ ἐν ἡμέρᾳ σωτηρίας ἐδοθήθησά σοι. ἰδὲ νῦν καιρὸς εὐπρόσδεκτος, ἰδὲ νῦν ἡμέρα σωτηρίας.)

3 Μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία·

4 ἀλλ' ἐν παντὶ συνιστάντες ἑαυτὸς ὡς Θεῷ διακονοῖ ἐν ὑπομονῇ πολλῇ, ἐν θλίψει,

σιν, ἐν ἀνάγκαις, ἐν στενοχω-
ρίαις,

5 ἐν πληγαῖς, ἐν φυλα-
καῖς, ἐν ἀκαταστασίαις, ἐν
κόποις, ἐν ἀγρυπνίαις, ἐν νη-
στείαις,

6 ἐν ἀγνότητι, ἐν γνώσει,
ἐν μακροθυμίᾳ, ἐν χρηστότητι,
ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ
ἀνυποκρίτῳ,

7 ἐν λόγῳ ἀληθείας, ἐν δυ-
νάμει Θεῷ, διὰ τῶν ὅπλων τῆ
δικαιοσύνης τῶν δεξιῶν καὶ ἀρι-
στερῶν,

8 διὰ δόξης, καὶ ἀτιμίας,
διὰ δυσφημίας καὶ εὐφημίας·
ὡς πλάνοι, καὶ ἀληθεῖς·

9 ὡς ἀγνοούμενοι, καὶ ἐπιβί-
ωσκομένοι· ὡς ἀποθνησκοῦντες,
καὶ ἰδὲ ζῶντες· ὡς παιδιδύμενοι,
καὶ μὴ θανατούμενοι·

10 ὡς λυπημένοι, αἰετὶ χαί-
ροντες· ὡς πτωχοὶ, πολλὰς δὲ
πλουτίζοντες· ὡς μηδὲν ἔχοντες,
καὶ πάντα κατέχοντες.

11 ΤΟ ΣΩΜΑ ἡμῶν ἀνέωγε
πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρ-
δία ἡμῶν στεπλατύνεται.

12 Οὐ στενοχωρεῖσθε ἐν ἡμῖν·
στενοχωρεῖσθε δὲ ἐν τοῖς στελαίχ-
νοῖς ὑμῶν.

13 Τὼ δὲ αὐτῷ ἀντιμι-
διαν, ὡς τέκνοις λέγω, πλε-
τύνθητε καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἑτεροζυ-
γῶντες ἀπ' αἰσίου· τίς γὰρ μετ-
εχθρὰ δικαιοσύνη καὶ αἰσμία;
τίς δὲ κοινωγία φωτὶ πρὸς
σκοτῶς;

15 Τίς δὲ συμφώνησις Χρι-
στοῦ πρὸς Βελίαν; ἢ τίς μερίς
πιστῶς μετ' ἀπίστου;

16 Τίς δὲ συγκατάθεσις
ναῶ Θεῷ μετ' εἰδώλων; ὑμεῖς
γὰρ ναὸς Θεοῦ ἐσεζῶντες· καθ-
ὼς εἶπεν ὁ Θεός· Ὅτι ἐνοική-
σω ἐν αὐτοῖς, καὶ ἐμωραπατή-
σω· καὶ ἔσομαι αὐτῶν Θεός, καὶ
αὐτοὶ ἔσονται μοι λαός.

17 Διὸ ἐξέλθετε ἐκ μέσων
αὐτῶν, καὶ ἀφορίσθητε, λέγει
Κύριος· καὶ ἀκαδάρατ' μὴ ἄπι-
δε· καὶ γὰρ εἰσδύομαι ὑμᾶς,

18 καὶ ἔσομαι ὑμῖν εἰς πα-
τέρα, καὶ ὑμεῖς ἔσσεσθε μοι εἰς
υἱὸς καὶ θυγατέρας, λέγει Κύ-
ριος· παλοκράτωρ.

Κεφ. ζ'. 7.

1 Ταῦτας ἔν ἔχοντες τὰς
ἐπαγγελίας, ἀγαπήσοι, καθαρί-
σωμεν ἑαυτοὺς ἀπὸ παντὸς μο-
λυσμῶ σαρκὸς καὶ πνεύματος,
ἐπιτιλῶντες ἀγιοσύνην ἐν φό-
βῳ Θεοῦ.

2 ΧΩΡΗΣΑΤΕ ἡμᾶς· ἑ-
δὲνα ἡδίκησαμεν, ἑδὲνα ἐφθεί-
ραμεν, ἑδὲνα ἐπλεονεκήσαμεν.

3 Οὐ πρὸς κατάκρισιν λέ-
γω· προείρηκα γὰρ ὅτι ἐν ταῖς
καρδίαις ἡμῶν ἔσε εἰς τὸ συνα-
ποθανεῖν καὶ συζῆν.

4 Πολλὴ μοι παρέξησης
πρὸς ὑμᾶς, πολλὴ μοι καύ-
χησις ὑπὲρ ὑμῶν· πεπλήρωμαι
τῇ παρρησίᾳ, ἡσυχασμένος
ἐπὶ τῇ χαρᾷ ἐπὶ πάντῃ τῇ
δολίῃ ἡμῶν.

5 Καὶ

5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, ὑδεμίαν ἔχον· κεν ἀνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.

6 Ἀλλ' ὁ ὠδὸς καλῶν τοῦ ταπεινῆς, παρεκάλεσεν ἡμᾶς ὁ Θεός, ἐν τῇ παρυσίᾳ Τίτου.

7 Οὐ μόνον ὃ ἐν τῇ παρυσίᾳ αὐτῆς, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὁδὸν ἡμῶν, τὸν ὑμῶν ζῆλον ὑπὲρ ἡμῶν· ὥς με μάλλον χαρῆναι.

8 Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, ἢ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ἄραν, ἐλύπησεν ὑμᾶς.

9 Νῦν χαίρω, ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μελάνοιαν· ἐλυπήθητε γὰρ καὶ Θεοῖς, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

10 Ἡ γὰρ καὶ Θεὸν λύπη μελάνοιαν εἰς σωτηρίαν ἀμεία· μέλητον κατεργάζεται· ἡ δὲ τῆ κόσμος λύπη θάνατον κατεργάζεται.

11 Ἰδὲ γὰρ αὐτὸ τῆτο τοῦ καὶ Θεὸν λυπηθῆναι ὑμᾶς, πόσω κατεργάσασθαι ὑμῖν σωθῆναι, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγαθά κησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδικησιν· ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνὸς ἔτι ἐν τῷ περὶ γαλι.

12 Ἀρα εἰ καὶ ἔγραψα ὑ-

μῖν, ὅτι εἴνεκεν τῆ ἀδικήσαι· τῷ, ὅτι εἴνεκεν τῆ ἀδικήσαι· τῷ· ἀλλ' εἴνεκεν τῆ φαιερῶ· θῆναι τὴν σωθῆναι ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον τῆ Θεοῦ.

13 Διὰ τῆτο παρακλήσιν· μῖνα ἐπὶ τῇ παρακλήσει ὑμῶν· πρῶτος δὲ μάλλον ἐχά· ρημιν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτῆς ἀπὸ πάντων ὑμῶν.

14 ὅτι εἰ τι αὐτῷ ὑπὲρ ὑμῶν κικαύχημαι, ἢ καλῶς ἔχω· δῶ· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, ἔτω καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτῳ, ἀληθεῖα ἐγενήθη.

15 καὶ τὰ πλάγχθη αὐτῆς περιεργάσας εἰς ὑμᾶς ἔστιν, ἀναμνησκόμενος τὴν πίστιν ὑμῶν ὑπακοήν· ὡς καὶ φόβον καὶ τῶς ἐδίδασθε αὐτόν.

16 Χαίρω ὅτι ἐν παντὶ δαξῶ ἐν ὑμῖν.

Κεφ. ἡ. 8.

ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας·

2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ πειρασμοῦ τῆς χάριτος αὐτῶν, καὶ ἡ κατὰ βάθος πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τὸν ἀπλότῳ αὐτῶν.

3 ὅτι καὶ δύναμιν (μῆτρων) καὶ ὑπὲρ δύναμιν αὐθαίρετοι,

4 καὶ

4 καὶ πολλῆς ὠφελείας
σεως δεόμενοι ἡμῶν, τὴν χάριν
καὶ τὴν κοινωνίαν τῆς διακονίας
τῆς εἰς τοὺς ἁγίους, [δέξασθαι ἡ-
μᾶς.]

5 καὶ ὡς καθὼς ἠλπίσα-
μεν, ἀλλ' ἐαυτοὺς ἔδωκαν πρω-
τον τῷ Κυρίῳ, καὶ ἡμῖν διὰ δι-
ακονίας. Θεῷ.

6 εἰς τὸ παρακαλεῖσαι ἡ-
μᾶς. Τίτον, ἵνα καθὼς περι-
ηράξω, ἔτω καὶ ὑποτιλίσκῃ εἰς
ὑμᾶς καὶ τὴν χάριν ταύτην.

7 Ἀλλ' ὥσπερ ἐν παντὶ
ᾠφιοτεύει, οἷσιν καὶ λόγῳ καὶ
γνώσει καὶ πάσῃ σπουδῇ, καὶ τῇ
ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα
καὶ ἐν ταύτῃ τῇ χάριτι ᾠφισ-
τεύῃ.

8 Οὐ κατ' ἐπιταγὴν λέγω,
ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς,
καὶ τὸ τῆς ὑμείρας ἀγάπης
γνήσιον δοκιμάζων.

9 Γινώσκεις γὰρ τὴν χά-
ριν τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ὅτι δι' ὑμᾶς ἐπλώχευ-
σε, πλεῖστος ὢν· ἵνα ὑμεῖς τῇ
ἐκείνου πλοχίᾳ πλετίσθῃτε.

10 Καὶ γνώμῃ ἐν τέτῳ
δίδωμι· τέτῳ γὰρ ὑμῖν συμ-
φέρει, οἳ τινες ἔμνονον τὸ ποι-
ῆσαι, ἀλλὰ καὶ τὸ δίδειν προ-
εηράξασθε ἀπὸ πέφυσι.

11 Nunὶ δὲ καὶ τὸ ποιῆσαι
ἐπιτελέσασθε· ὅπως καθάπερ ἡ
προθυμία τῇ δίδειν, ἔτω καὶ τὸ
ἐπιτελεῖσαι ἐκ τῆς ἔχουσιν.

12 Εἰ γὰρ ἡ προθυμία
πρόκειται, καθὼς ἐὰν ἔχη τις,
ἐνπρόσδεκτος, ἔστω καὶ ἐκ ἔχουσιν.

13 Οὐ γὰρ ἵνα ἄλλοις ἄν-
εσις, ὑμῖν δὲ θλίψις· ἀλλ'
ἐξ ἰσότητος, ἐν τῷ ὕμνῳ καὶ
τὸ ὑμῶν περισσεύμα εἰς τὸ ἐ-
κείνων ὑξέρημα.

14 ἵνα καὶ τὸ ἐκείνων πε-
ρισσεύμα γένηται εἰς τὸ ὑμῶν
ὑξέρημα, ὅπως γένηται ἰσότης.

15 καθὼς γέγραπται· Ὁ
τὸ πολὺ, ἔκ ἐπλεόνασε· καὶ ὁ
τὸ ὀλίγον, ἔκ ἡλατλώνησε.

16 ΧΑΡΙΣ δὲ τῷ Θεῷ, τῷ
διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ
ὑμῶν ἐν τῇ καρδίᾳ Τίτῳ.

17 ὅτι τὴν μὲν παράκλησιν
ἐδέξατο· σπουδαιότερον δὲ ὑπ-
άρχων, αὐθαίρετος ἐξῆλθε
πρὸς ὑμᾶς.

18 Συνεπέμφαμεν δὲ μετ'
αὐτοῦ τὸν ἀδελφόν, ὃς ἔπαινος
ἐν τῷ εὐαγγελίῳ διὰ πασῶν
τῶν ἐκκλησιῶν.

19 (ὃς μόνον δὲ, ἀλλὰ καὶ
χειροτονηθεὶς ὑπὸ τῶν ἐκκλη-
σιῶν συνέκδημα ἡμῶν, σὺν τῇ
χάριτι ταύτῃ τῇ διακονεμένῃ
ὑφ' ἡμῶν πρὸς τὴν αὐτὴν τῇ
Κυρίῳ δόξαν, καὶ προθυμίαν ὑ-
μῶν.)

20 Στελλόμενοι τέτῳ, μή-
τις ἡμᾶς μωμῆσθαι ἐν τῇ ἀ-
δρότητι ταύτῃ τῇ διακονεμένῃ
ὑφ' ἡμῶν.

21 προνοήμενοι καλὰ ἔμ-
μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ
ἐνώπιον ἀνθρώπων.

22 Συνεπέμφαμεν δὲ αὐ-
τοῖς τὸν ἀδελφόν ἡμῶν, ὃν ἰδο-
κίμα-

κιμάσαμεν ἐν πολλοῖς πολ-
λάκις σπευδαῖον ὄψα, νυνὶ δὲ
πολύ σπευδαιότερον· πεποιθή-
σαι πολλῇ τῇ εἰς ὑμᾶς,

23 εἴτε ὑπὲρ Τίτη, κοι-
νωνός ἡμῶς καὶ εἰς ὑμᾶς συν-
εργός· εἴτε ἀδελφοὶ ἡμῶν, ἀ-
πόστολοι ἐκκλησιῶν, δοῦξα Χρι-
στοῦ.

24 Τὴν ἔνδειξιν τῆς ἀ-
γάπης ὑμῶν, καὶ ἡμῶν καυχῆ-
σεως ὑπὲρ ὑμῶν, εἰς αὐτὸς ἐν-
δείξασθε, [καὶ] εἰς πρόσωπον ᾧ
ἐκκλησιῶν.

Κεφ. θ'. 9.

1 Περὶ μὲν γὰρ τῆς διακονί-
ας τῆς εἰς τὴν ἀγίαν παρυσίου
μοὶ ὅτι τὸ γραφὴν ὑμῶν.

2 Οἶδα γὰρ τὴν προθυμίαν
ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶ-
μαι Μακεδόσιν, ὅτι Ἀχαΐα
παρεσκευάσθαι ἀπὸ πέρους· καὶ
ὁ ὅτι ὑμῶν ζῆλος ἡρέθισε τὴν
πλείονα.

3 Ἐπεμψα δὲ τὴν ἀδελ-
φόν, ἵνα μὴ τὸ καύχημα ἡ-
μῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ
μέρει τούτῳ· ἵνα (καθὼς ἔλε-
γοι) παρεσκευασμένοι ᾦτε.

4 μὴ πως εἰς ἐλθῶσι σὺν
ἡμῶν Μακεδόνας, καὶ εὐρωσιν ὑ-
μᾶς ἀπαρσκευάσθαι, καλίσσ-
χυνθῶμεν ἡμεῖς (ἵνα μὴ λέγω-
μεν ὑμεῖς) ἐν τῇ ὑποστάσει ταύ-
τῃ τὴν καυχῆσθαι.

5 Ἀναγκαῖον ἔν ἡγησάμεν
παρεκαλεῖσθαι τοὺς ἀδελφούς,
ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ
προκαλεσθῶσιν τὴν προκαλή-

γμένην εὐλογίαν ὑμῶν, ταύ-
τῃ ἐτοίμῃ· ὅτι ὅπως ὡς εὐλο-
γίαν, καὶ μὴ ὡς πλεονεξίαν.

6 Τούτο δὲ, ὁ σπείρων φη-
δομένως, φειδομένως καὶ δειρῶς·
καὶ ὁ σπείρων ἐπ' εὐλογίας, ἐπ'
εὐλογίας καὶ δέριται.

7 Ἐκαστος καθὼς προαι-
ρεῖται τῇ καρδίᾳ· μὴ ἐκ λυ-
πῆς, ἢ ὅτι ἀνάγκης. ἰλαρὸν γὰρ
δότι ἀγάπῃ ὁ Θεός.

8 Δυνατός δὲ ὁ Θεὸς πα-
σαι χάριν παρυσίου εἰς ὑ-
μᾶς· ἵνα ἐν παντὶ πάντοτε
πᾶσαι αὐτάρεσθαι ἐχούσιν,
παρυσίου εἰς πᾶν ἔργον ἀγα-
θόν.

9 καθὼς γίγραπται· Ἐ-
σκόρπισιν, ἔδωκε τοῖς πίνουσιν·
ἡ δικαιοσύνη αὐτῶν μένει εἰς τὸ
αἰῶνα.

10 Ὁ δὲ ἐπιχορηγῶν σπεί-
μα τῷ σπείρῳ, καὶ ἄρτον εἰς
βρώσιν χορηγῆσαι, καὶ πληθύν-
ει τὸν σπῆρον ὑμῶν, καὶ αὐξή-
σαι τὰ γενήματα τῆς δικαιο-
σύνης ὑμῶν.

11 ἐν παντὶ πληθύνοντες
εἰς πᾶσαν ἀπλότην, ἥτις καλ-
εργάζεσθαι δι' ἡμῶν εὐχαριστῶν
τῷ Θεῷ.

12 ὅτι ἡ διακονία τῆς λει-
τεργίας ταύτης ἐ' μόνον ἐπὶ
προσαναπληρῆσαι τὰ ὑπερή-
ματα τῶν ἁγίων, ἀλλὰ καὶ πα-
ρυσίου εἰς διὰ πολλῶν εὐχα-
ριστῶν τῷ Θεῷ.

13 διὰ τῆς δοκιμῆς τῆς
διακονίας ταύτης δοξαζούσιν τὸ
Θεῷ

Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμο-
λογίας ὑμῶν εἰς τὸ εὐαγγέλιον
τῆς Χριστοῦ, καὶ ἀπλότῃ τῇ κοι-
νωσίᾳ εἰς αὐτὸς καὶ εἰς πάντας,

14 καὶ αὐτῷ δεήσει ὑπὲρ
ὑμῶν, ἐπιποθεῖν ὑμᾶς δια-
τὴν ἁφροάλλασαν χάριν τοῦ
Θεοῦ ἐφ' ὑμῖν.

15 Χάρις δὲ τῷ Θεῷ ἐπὶ
τῇ ἀνεκδιηγήτῳ αὐτοῦ δω-
ρεῖται.

Κεφ. ι'. 10.

ΑΥΤΟΣ δὲ ἐγὼ Παῦλος
παρακαλῶ ὑμᾶς διὰ
τῆς παραύτης καὶ ἐπισκεΐας
τῆς Χριστοῦ, ὅς κ' ὑμεῖς πρὸς ὅσους
ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρ-
ξῆν εἰς ὑμᾶς.

2 Δέομαι δὲ τὸ μὴ παρὼν
θαρξῆσαι τῇ πεποιθήσει ἢ λο-
γίζεσθαι τολμῆσαι ἐπὶ τινὰς
τὸς λογιζομένους ἡμᾶς ὡς κ' ἡ
σάρκα ὡφισταμένη.

3 Ἐν σαρκὶ γὰρ ὡφιστα-
μένης, ἢ κ' σάρκα στρατευό-
μεθα.

4 (τὰ γὰρ ὅπλα τῆς στρα-
τείας ἡμῶν ἢ σαρκικά, ἀλλὰ
δυνατὰ τῷ Θεῷ πρὸς καθαίρε-
σιν ὀχυρωμάτων)

5 λογισμὸς καθαιρέτης, καὶ
τὸ ὕψωμα ἐπαιρόμενον κ' τῇ
γνωσεως τῆς Θεοῦ, καὶ αἰχμα-
λωτίζουσιν πᾶν νόημα εἰς τὴν
ὑπακοὴν τῆς Χριστοῦ,

6 καὶ ἐν ἐτοιμῇ ἔχοντες ἐκ-
δικῆσαι πᾶσαν παρακοήν, ὅ-
ταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

7 ΤΑ κ' πρὸς ὅσους βλέ-

πεῖς· εἰ τις πέποιθεν ἑαυτῷ
Χριστοῦ ἔχει, τὸτο λογίζεσθαι πα-
λιν ἀφ' ἑαυτοῦ, ὅτι καὶ αὐ-
τὸς Χριστοῦ, ἔτω καὶ ἡμεῖς Χρι-
στοῦ.

8 Ἐάν τε γὰρ καὶ ὡφιστό-
τερόν τι καυχῆσθαι περὶ τῆς
ὑπεροχῆς ἡμῶν, ἧς ἔδωκεν ὁ Κύ-
ριος ἡμῖν εἰς οἰκοδομὴν καὶ ἐκ
εἰς καθαίρειν ὑμῶν, ἐκ αἰσ-
χυνθήσομαι.

9 ἵνα μὴ δόξω ὡς ἂν ἐκ-
φοβεῖν ὑμᾶς διὰ τῆς ἐπιστολῆς.

10 Ὅτι αἱ μὲν ἐπιστολαί,
φῆσι, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ
παραύσια τῆς σώματι ἀδινής,
καὶ ὁ λόγος ὑπεβηθημένος.

11 Τὸτο λογίζεσθαι ὁ τοιού-
τος, ὅτι οἱ οἰοῦνται τῷ λόγῳ δι'
ἐπιστολῶν ἀπόντες, τοιούτοι καὶ
παρόντες τῷ ἔργῳ.

12 Οἱ γὰρ τολμῶμεν ἐγ-
κεῖναι ἢ συκρίναι ἑαυτοὺς τι-
σι τῇ ἑαυτὸς συνισανόντων· ἀλ-
λὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς
μετρῶντες, καὶ συγκρίνοντες ἑαυ-
τοὺς ἑαυτοῖς, ἢ συνῆσιν.

13 Ἡμεῖς δὲ ἔχοντες εἰς τὰ
ἄμειρα καυχησόμεθα, ἀλλὰ
κ' τὸ μέτρον τῆς κανόνος ἢ ἐ-
μέρισεν ἡμῖν ὁ Θεὸς μέτρον, ἐπι-
κρίσθαι ἄχρι καὶ ὑμῶν.

14 Οὐ γὰρ ὡς μὴ ἐφικνύ-
μενοι εἰς ὑμᾶς, ὑπερεκλείομεν
ἑαυτοὺς· ἄχρι γὰρ καὶ ὑμῶν
ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τῆς
Χριστοῦ.

15 Οὐκ εἰς τὰ ἄμετρα
καυ-

καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυθῆναι, καὶ τὸν κανόνα ἡμῶν εἰς ὠφελείαν,

16 εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελισασθαι, ἕκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι.

17 Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

18 οὐ γὰρ ὁ ἑαυτὸν συνιγών, ἐκείνός ἐστι δόκιμος, ἀλλ' ὁ ὁ Κύριος συνίστησιν.

Κεφ. ια'. 11.

ΟΦΕΛΟΝ ἀνέχεσθε με μικρὸν τῇ ἀφροσύνῃ· ἀλλὰ καὶ ἀνέχεσθε με.

2 Ζηλῶ γὰρ ὑμᾶς Θεῷ ζήλω. ἡμεροσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παθεῖνον αἰγὴν ὠχραῖναι, τῷ Χριστῷ.

3 Φοβεῖμαι δὲ μήπως ὡς ὁ ὄφις Εὐὰν ὀχνηπάτησεν ἐν τῇ πανουργίᾳ αὐτῇ, ἕτω φθαρῇ τὰ νοήματα ὑμῶν, ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν.

4 Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν ἕκ ἐκκηρύξαμεν, ἢ Πνεῦμα ἕτερον λαμβάνετε ὃ ἕκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ ἕκ ἐδέξασθε, καλῶς ἀνέχεσθε.

5 Λογίζομαι γὰρ μηδὲν ὑπερβῆναι τῶν ὑπὲρ λίαν ἀποστόλων.

6 Εἰ γὰρ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' ἔτι τῇ γνώσει· ἀλλ' ἐν παντὶ φανεραίτις ἐν πᾶσιν εἰς ὑμᾶς.

7 Ἡ ἀμαρτίαν ἐποίησα, ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψαθῆτε, ὅτι. δωρεὰν τὸ τῷ Θεῷ εὐαγγέλιον εὐηγγελισάμεν ὑμῖν;

8 Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀφώνιον, πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς καὶ ὑψεσθῆναι, ἕκ ἐκκλησιασάμενος.

9 Τὸ γὰρ ὑπερβῆναι με πρὸς ἀνεπλήρωσιν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβασθῇ ὑμῖν ἑμαυτὸν ἐτήρησα, καὶ τηρήσω.

10 Ἔστιν ἀλήθεια Χριστῷ ἐμοί, ὅτι ἡ καύχησις αὐτῇ ἔστι φραγισμένη εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας.

11 Διατί; ὅτι ἕκ ἀγαπῶ ὑμᾶς; ὁ Θεός οἶδεν.

12 ὁ δὲ ποιῶ, καὶ ποιῶσα, ἵνα ἐκκόψω τὴν ἀφορμὴν τῷ δολίῳ ἀφορμῶν, ἵνα ἐν ᾧ καυχῶμαι, εὐρεθῶσι καθὼς καὶ ἡμεῖς.

13 Οἱ γὰρ τοιοῦτοι ψευδοπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ.

14 καὶ ὁ διαμαρτυροῦν αὐτοὺς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός.

15 Οὐ μέγα ἔν ἐκ καὶ οἱ διάκονοι αὐτῷ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὡς τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

16 Πάλιν λέγω, μή τις με

δοξῇ

δοξὴ ἀφρονα εἶ)· εἰ δὲ μὴ γι-
κᾶν ὡς ἀφρονα δεξασθὲ με,
ὥνα μικρόν τι καὶ γὰρ καυχήσω-
μαι.

17 Ὁ λαλῶ, ὃ λαλῶ κα-
τὰ Κύριον, ἀλλ' ὥς ἐν ἀφρο-
σύνῃ, ἐν ταύτῃ τῇ ὑποτάσσῃ
τῆς καυχήσεως.

18 Ἐπεὶ πολλοὶ καυχῶν-
ται κατὰ τὴν σάρκα, καὶ γὰρ καυ-
χέσονται.

19 Ἡδέως γὰρ ἀνέχεσθε τῶν
ἀφροσύνων, φρόνιμοι ὄντες.

20 Ἀνέχεσθε γὰρ, εἴ τις ὑ-
μᾶς καλαθελοῖ, εἴ τις καλεῖσθαι,
εἴ τις λαμβάνει, εἴ τις ἐπαί-
ρεται, εἴ τις ὑμᾶς εἰς πόρον πο-
νοῖ δέξει.

21 Κατὰ ἀτιμίαν λέγω,
ὥς ὅτι ἡμεῖς ἠδυνήσαμεν. ἐν
ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφρο-
σύνῃ λέγω) τολμᾷ καὶ γὰρ.

22 Ἐβραῖοί εἰσι; καὶ γὰρ
Ἰσραηλιταὶ εἰσι; καὶ γὰρ σπέρ-
μα Ἀβραάμ εἰσι; καὶ γὰρ.

23 Δι᾿ ἀκρονοῦ Χριστὸν εἰσι;
(ᾧ ἀφροσύνῃ λαλῶ) ὑπὲρ ἐγώ·
ἐν κόποις πλεονοτότερος, ἐν πλε-
γαῖς ἀποβαλλόντως, ἐν φυλα-
καῖς πλεονοτότερος, ἐν θανάτοις
πολλάκις.

24 Ὑπὸ Ἰουδαίων πεντά-
κις τεταράκοντα πῶς μίαν
ἐλαβον,

25 τρεῖς ἐξῆς ἐδίδου, ἅ-
παξ ἐλθόντων, τρεῖς ἐναυάγη-
σα, νυχθήμερον ἐν τῷ βυθῷ
πεποίηκα.

26 ὁδοιπορίαις πολλάκις·
κινδύνοις ποταμῶν, κινδύνοις λι-
-

σῶν, κινδύνοις ἐκ γένους, κινδύ-
νοις ἐκ ἐθνῶν, κινδύνοις ἐν πό-
λει, κινδύνοις ἐν ἐρημίᾳ, κινδύ-
νοις ἐν θαλάσῃ, κινδύνοις ἐν
ψευδαδέλφοις·

27 ἐν κόπῳ καὶ μόχθῳ, ἐν
ἀγρυπνίαις πολλάκις, ἐν λιμῷ
καὶ δίψει, ἐν νηστείαις πολλάκις,
ἐν ψυχῇ καὶ γυμνότητι·

28 χωρὶς ἥ παρρησίας, ἥ
ἐπιστάσεώς μου ἢ καθ' ἡμέραν,
ἡ μέριμνα πάντων τῶν ἐκκλησιῶν·

29 Τίς ἀδυνατεῖ, καὶ ἐκ ἀδύ-
νῃ; τίς σκανδαλίζεται, καὶ ἐκ
ἐγὼ πωρεῖμαι;

30 Εἰ καυχᾶσθαι δεῖ, κατὰ
τῆς ἀσθενείας μου καυχέσονται.

31 Ὁ Θεὸς καὶ πατὴρ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν,
ὅτι ἐν εὐλογητοῖς εἰς τοὺς αἰῶνας,
ὅτι ἐψύχομαι.

32 ἐν Δαμασκῷ ὁ ἐθνάρ-
χος Ἀρέτα τοῦ βασιλέως ἐ-
φύρεται τὴν Δαμασκηνῶν πόλιν,
πιάσαι με θέλων.

33 καὶ διὰ θυρίδος ἐν σαρ-
γάνῃ ἐχαλάσθην διὰ τῆς τεί-
χος, καὶ ἐξέφυγον τὰς χεῖρας
αὐτοῦ.

Κεφ. ιβ'. 12.

1 Καυχᾶσθαι δὴ ἐσυνέφε-
ρον μοι· ἐλεύσομαι γὰρ εἰς ὁπί-
στας καὶ ἀποκαλύψεις Κυρίῃ.

2 Οἶδα ἀνθρώπον ἐν Χριστῷ
πρὸ ἐτῶν δεκατογάρων, (εἴτε
ἐν σώματι, ἢ οἶδα· εἴτε ἐκτός
τῆς σώματος, ἢ οἶδα· ὁ Θεὸς
οἶδεν) ἀρπαγέντα τὸν τοιοῦτον
ἕως τρίτης ἡμέρας.

* F f

4 Καὶ

3 Καὶ οἶδα τὸν τοιῦτον ἀνθρώπον, (ἢτε ἐν σώματι, ἢτε ἐκτὸς τῆς σώματος, ἢκ οἶδα· ὁ Θεὸς οἶδεν·)

4 ὅτι ἡρπάγη εἰς τὸν παρὰ δεισον, καὶ ἤκυσεν ἀρρήτα ῥήματα, ἃ ἐκ ἐξόν ἀνθρώπων λαλῆσαι.

5 Ὑπὲρ τῶ τοιούτου καυχῆσομαι· ὑπὲρ δὲ ἐμυλῶς ἐκαυχῆσομαι, εἰ μὴ ἐν ταῖς ἀδελφείαις μου.

6 Ἐὰν γὰρ θελίσω καυχῆσασθαι, ἐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐγὼ φείδομαι, οὐ μὴ τις εἰς ἐμὲ λογίσῃται ὑπὲρ ὃ θέλει με, ἢ ἀκῶε τι ἐξ ἐμῶ.

7 Καὶ τῇ ὑπερβολῇ τῆς ἀποκαλύψεως ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκύλοψ τῇ σαρκί, ἀγγελῶ Σαταῶν, ἵνα με καταφίξη, ἵνα μὴ ὑπεραίρωμαι.

8 Ὑπὲρ τούτου τῆς τὸν Κύριον παρεκάλεσα, ἵνα ἀπογῇ ἀπ' ἐμῶ.

9 καὶ εἰρηκὲ μοι· Ἀρεκαῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειῖται. Ἦδιστα ἔν μοι μᾶλλον καυχῆσομαι ἐν ταῖς ἀδελφείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τῆς Χριστεύ.

10 Διὸ εὐδοκῶ ἐν ἀδελφείαις, ἐν ὕδασι, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν γενοχαίαις ὑπὲρ Χριστεύ· ὅταν γὰρ ἀδυνῶ, τότε τε δυνατός εἰμι.

11 Γέγονα ἄφρων καυχώ-

μενος· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὥφελον ὑφ' ὑμῶν συνίστασθαι· ἐδὲν γὰρ ὑψέστηκα τῷ ὑπὲρ λίαν ἀποστόλων, εἰ καὶ ἐδὲν εἰμι.

12 Τὰ μὲν σημεῖα τῆς ἀποστόλου κατεργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασιν καὶ δυνάμεσιν.

13 Τί γὰρ εἰν ὃ ἡγήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ ἐκατενέκησα ὑμῶν; χαρίσασθε μοι τὴν ἀδικίαν ταύτην.

14 Ἰδὲ, τρίτον ἐτοίμως ἔχω ἔλθειν πρὸς ὑμᾶς, καὶ ἐκαταναρκήσω ὑμῶν. ἢ ᾗ ζῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. ἢ ᾗ ὀφείλη τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις·

15 ἐγὼ δὲ ἡδιστα δαπαιήσω καὶ ἐδαπαιηθήσομαι ὑπὲρ τῶ ψυχῶν ὑμῶν· εἰ καὶ παρίστατέρος ὑμᾶς ἀγαπῶν, ἥτιον ἀγαπῶμαι.

16 Ἐγὼ δὲ, ἐγὼ ἐκατενέκησα ὑμᾶς· ἀλλ' ὑπάρχω πανουργῶν, δόλῳ ὑμᾶς ἐλάσοι.

17 Μὴ τινα ὦν ἀπέσταλα πρὸς ὑμᾶς, δι' αὐτῶ ἐπλεονέκτησα ὑμᾶς;

18 Παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκησεν ὑμᾶς Τίτῳ; ἢ τῷ αὐτῷ πνεύματι παρειαλήσαρ; ἢ τοῖς αὐταῖς ἔχρησι;

19 ΠΑΛΙΝ δοκεῖτε ὅτι ὑμῶν ἀπολογέμεθα; κατενώπιον τῆς Θεῶ,

Θεῷ, ἐν Χριστῷ λαλῶμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.

20 Φοβῶμαι γὰρ, μή πως ἰθὺν ἔχουσιν θείω ὄρω ὑμᾶς, καὶ γὰρ ὄρεθῶ ὑμῖν οἷον ἔθελει· μή πως ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, καὶ αἰσχρολογίαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαί·

21 μὴ πάλιν ἰλθόντα με ταπεινώσῃ ὁ Θεός με πρὸς ὑμᾶς, καὶ πενθήσω πολλὰς τῶν προσηλυτηκότων, καὶ μὴ μετανοούντων ἐπὶ τῇ ἀκαθαρσίᾳ, καὶ πορνείᾳ, καὶ ἀσχηγίᾳ ἣ ἐπραξαν.

Κιφ. ιγ'. 13.

ΤΡΙΤΟΝ τὸτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ γόμαί· δύο μὲν τῶν καὶ τριῶν σαθῶσι· πᾶν ῥῆμα.

2 Προείρηκα καὶ προερίγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὸν νῦν γράφω, τοῖς προσημαρηνόσι καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἰὰν ἰθὺς εἰς τὸ πάλιν, ἐφείσομαι·

3 ἐπεὶ δοκιμῶ ζῆτετε τῷ ἐν ἐμοὶ λαλῶντι· Χριστῷ, ὃς εἰς ὑμᾶς ἐκ ἀσθενείας, ἀλλὰ δυνατὸς ἐν ὑμῖν.

4 Καὶ ᾧ εἰ ἐσαυρώθη ἐξ ἀδυναμίας, ἀλλὰ ζῆ ἐκ δυνάμεως Θεῷ· καὶ ᾧ ἡμεῖς ἀδυνατοῦμεν ἐν αὐτῷ, ἀλλὰ ζῆσόμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς.

5 Ἐαυτὸς περᾶξετε εἰς ἐμὴν τῇ πίστει, ἵνα τεὸ δοκιμάξῃτε· ἢ ἐκ ἐπιγνώσεως ἵνα τεὸ, ὅτι

* F f 2

Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστίν· εἰ μὴ τι ἀδοκιμοί ἐστε.

6 Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς ἐκ ἐσφαλῶν ἀδοκιμοί.

7 Εὐχομαι δὲ πρὸς τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν· ἐχ' ἵνα ἡμεῖς δοκιμοὶ φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδοκιμοὶ ὦμεν.

8 Οὐ γὰρ δυνάμει τι κατ' ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.

9 Χαίρομεν γὰρ ὅταν ἡμεῖς ἀδυνατοῦμεν, ὑμεῖς δὲ δυνατοὶ ᾔητε· τὸτο δὲ καὶ ἐν ἐξουσίᾳ, τὴν ὑμῶν κατέχουσιν.

10 Διὰ τὸτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χερίσωμαι, κατ' τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος· εἰς οἰκοδομὴν, καὶ ἐκ εἰς καθαίρεισιν.

11 ΛΟΙΠΟΝ, ἀδελφοί, χαίρειτε, κατετίξιδι, παρακαλεῖσθε, τὸ αὐτὸ φροῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἐστὶν μετ' ὑμῶν.

12 Ἀπάσασθε ἀλλήλους ἐν ἀγάπῃ φιλήμασι· ἀπάξομαι ὑμᾶς οἱ ἅγιοι πάντες.

13 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετ' πάντων ὑμῶν. Ἀμήν.

Πρὸς Κορινθίους διυλῆρα [ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας, ἀπὸ Τίτου καὶ Λεκά. Ἐν σίχοις φησὶ.]

ΠΑΥΛΟΥ

ΕΠΙΣΤΟΛΗ.

1 ΠΑΥΛΟΣ ἀπόστολος, ἐκ ἀπ' ἀνθρώπων, ἔδιδε δι' ἀν-
θρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐ-
2 γειραμένου αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἡμοῖς πάντες
3 ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· Χάρις ὑμῖν καὶ εἰ-
4 ρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ δο-
5 τῆς ἐαυτοῦ ὑπὲρ ἡμῶν ἀμαρτιῶν ἡμῶν, ὅπως ἔξέλθαι ἡμᾶς ἐκ τοῦ
ἐνεσῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς
ἡμῶν, ᾧ ἡ δοξα εἰς τοὺς αἰῶνας τοῦ αἰῶνος. ἀμήν.

λαλῶν ἐπ' ἑμῶ, ὅτι, ἐκ τῆς κτ'
ἀνθρώπων.

12 Οὐδὲ γὰρ ἰγὼ ἀνθρώπων παρέλαβον αὐτὸ, ἑτι-
ἐοδόχῳ· ἀλλὰ δι' ἀποκα-
λύψεως Ἰησοῦ Χριστοῦ.

13 Ἡμεῖσαι γὰρ τῶν ἑμῶν
ἀναστροφῆν ποιεῖν ἐν τῷ Ἰουδαίῳ·
μῶν, ὅτι καθ' ὑπερβολὴν ἐδίω-
κον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ
ἐπόρευον αὐτήν·

14 καὶ παρεόκτισεν ἐν τῷ
Ἰουδαϊσμῷ ὑπὲρ πολλὰς συ-
νηλικιώτας ἐν τῷ γένει μου, πι-
στοτέρως ζηλωτῆς ὑπάρχων
τῶν πατρικῶν μου παρὰ τοὺς
ἄλλους.

15 Ὅτε δὲ εὐδόκησεν ὁ Θεὸς
ὁ ἀφορίσας με ἐκ κοιλίας μη-
τρὸς μου, καὶ καλίσας διὰ τῆς
χάρει^ς αὐτοῦ,

16 ἀποκαλύψαι τὸν υἱὸν
αὐτῇ ἐν ἐμοί, ἵνα εὐαγγελίζω-
μαι αὐτὸν ἐν τοῖς ἔθνεσιν, ἐν-
θως

θίως ἢ προσανθίμῳ σάρκι καὶ αἱματί.

17 ἔδῃ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμῆ ἀποστόλους· ἀλλ' ἀνῆλθον εἰς Ἀραβίαν, καὶ πάλιν ἐπέστρεψα εἰς Δαμασκόν.

18 Ἐπειτα μετ' ἔτη τρεῖς ἀνῆλθον εἰς Ἱεροσόλυμα ἐφορῆσαι Πέτρον· καὶ ἐπιμέναι πρὸς αὐτὸν ἡμέρας δεκάπεντε.

19 Ἐτέρον δὲ τῶν ἀποστόλων ἐκ εἶδον, εἰ μὴ Ἰάκωβον τοῦ ἀδελφὸν τοῦ Κυρίου.

20 Ἀ δὲ γράφω ὑμῖν, ἰδὲ ἐνώπιον τοῦ Θεοῦ, ὅτι ἔψευδμαι.

21 Ἐπειτα ἦλθον εἰς τὰ κλίμακα τῆς Συρίας καὶ τῆς Κιλικίας.

22 Ἡμῶν δὲ ἀγνοούμενον τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.

23 μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ δὼκων ἡμᾶς ποιεῖ, νῦν εὐαγγελίζεσθαι τὴν πόλιν ὡς ποιεῖ ἐπερθεῖ.

24 καὶ ἐδόξαζον ἐν ἡμοῖς τὸν Θεόν.

Κεφ. β'. 2.

1 Ἐπειτα διὰ δεκαπενταετηρίων πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετ' Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον.

2 ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνθίμῳ αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι· κατ' ἰδίαν δὲ τοῖς δοκῶσι, μὴ πῶς εἰς κενὸν τρέχω, ἢ ἰδραμον.

3 Ἄλλ' ἔδῃ Τίτῳ ὁ σωτὴρ ἐμοί, ἑλλῶ ὡς, ἡναγκάσθη περιτμηθῆναι.

4 Διὰ δὲ τοῦ παρειστάμενος ψευδαδελφῆς, οἵτινες παρειστῆλθον καὶ ἀσκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ὡς ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καὶ ἀδελώσωσιν.

5 οἷς ἔδῃ πρὸς ἄρσεν εἰσάμεν τὴν ὑπόστασιν, ἵνα ἡ ἀληθεία τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

6 Ἀπὸ δὲ τῶν δοκούντων εἰναί τι ὑποδοῖς πρὸς ἡμᾶς, ἔδῃ μοι διαφέρει· πρὸς ὅπου Θεὸς ἀνδρώπῃ ἐλαμβάνει, ἐκεῖ καὶ οἱ δοκῶντες ἔδῃ προσανθίμῳ.

7 Ἀλλὰ τεινάντιον, ἰδοὺς ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀποδοχῆς, καθὼς Πέτρος τῆς περιτομῆς.

8 (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνεργήσῃ καὶ ἐμοὶ εἰς τὰ ἔθνη.)

9 καὶ γινώσκεις τὴν χάριν τὴν δοθεῖσαν μοι Ἰάκωβον καὶ Κηφᾶ καὶ Ἰωάννης, οἱ δοκῶντες ἄνθρωποι ἐγὼ, δεξιάς ἰδωκαν ἐμοὶ καὶ Βαρνάβαν κοινοῦναι, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν.

10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν· ὃ καὶ ἐπαθέσασα αὐτὸ τῷτο ποιῆσαι.

11 Ὅτι δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντίσω, ὅτι κατεγνωσμένον ὡς.

* FF 3

12 Πρὸ

12 Πρὸ τῆς γὰρ ἰλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἰθιῶν συνήσθαι· ὅτε δὲ ἦλθοι, ὑπέειπε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοῦ ἐκ περιτομῆς.

13 Καὶ συνυπεκρίθη αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι· ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει.

14 Ἀλλ' ὅτε ἔιδον ὅτι ἐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τῆς εὐαγγελίας, εἶπον τῷ Πέτρῳ ἑμπροσθεν πάντων· Εἰ σύ Ἰουδαῖος υπάρχων, ἰθιτικῶς ζῆς, καὶ ἐκ Ἰουδαϊκῶς, τί τὰ ἰθι ἀναγκάζεις Ἰουδαῖους;

15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ ἐκ ἔθιων ἀμνηστῶλοι,

16 εἰδότες ὅτι ἡ δικαιοσύνη ἀνθρώπων ἔξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιτεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ ἐκ ἔθι ἔργων νόμου· διότι ἡ δικαιοσύνη ἔστιν ἔξ ἔργων νόμου πᾶσα σάβη.

17 Εἰ δὲ ζητῶντες δικαιωθῆναι ἐν Χριστῷ, ἐνέβημεν καὶ αὐτοὶ ἀμαρτωλοὶ, ἅρα Χριστὸς ἀμνηστίας διάκονος; Μὴ γένοιτο.

18 Εἰ γὰρ ἡ κατέλυσεν, ταῦτα πάλιν εἰσροδομῶ, παρὰ τὴν ἑαυτὸν συνίστημι.

19 Ἐγὼ γὰρ διὰ νόμον νόμῳ ἀπείθανον, ἵνα Θεῷ ζήσω.

20 Χριστῷ συνεσυνέσταμαι· ζῶ δὲ ἐκ ἐτι ἐγὼ, ζῆ δὲ ἐν ἐμοὶ Χριστός. ὁ δὲ νῦν ζῶ ἐν

σαρκί, ἐν πίστει ζῶ τῇ τῆς ὑπὲρ Θεοῦ, τῇ ἀγαπήσαντός με, καὶ παραδόχους ἑαυτὸν ὑπὲρ ἐμοῦ.

21 Οὐκ ἀδικοῦ τὴν χάριν Θεοῦ. εἰ γὰρ διὰ νόμον δικαιοσύνη, ἅρα Χριστὸς δωρεῶν ἀπείθανον.

Κεφ. γ'. 3.

Ὁ ἀνόητος Γαλάται, τίς ὑμᾶς ἐδάσκαλεν τῇ ἀληθείᾳ μὴ πείθεσθαι; οἷς καὶ ὀφθαλμοῦς Ἰησοῦ Χριστοῦ περιγράφη ἐν ὑμῖν ἐσυνεωμένους.

2 Τὸτο μόνον θέλω μαθεῖν ἀπὸ ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἠλάβετε, ἢ ἐξ ἀκοῆς πίστεως;

3 Οὕτως ἀνόητοί ἐστε; ἐν ἀρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε;

4 Τοσαῦτα ἐπαθεῖτε εἰκῇ; εἴ γε καὶ εἰκῇ.

5 Ὁ δὲ ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

6 Καθὼς Ἀβραάμ ἐπίστευσεν τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

7 Γινώσκεις ἅρα ὅτι οἱ ἐκ πίστεως, ὅτοί ἐστιν υἱοὶ Ἀβραάμ.

8 Περιῶδον δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός, προειρηγέλισατο τῷ Ἀβραάμ· Ὅτι ἐνλοκλήθησονται ἐν σοὶ πάντα τὰ ἔθνη.

9 Ὡς οἱ ἐκ πίστεως, ἐυλογηταὶ σὺν τῷ πιστῷ Ἀβραάμ.

10 Ὅσοι

10 Ὅσοι γὰρ ἐξ ἔργων νό-
μου εἰσὶν, ὑπὸ κατάραν εἰσὶ·
γέγραπται γάρ· Ἐπικατάρσιος
πᾶς ὃς ἐκ ἑμμένει ἐν πᾶσι
τοῖς γιγγραμμένοις ἐν τῷ βιβλίῳ
τῷ νόμῳ, τῷ ποιῆσαι αὐτά.

11 Ὅτι δὲ ἐν νόμῳ ὑδεῖς
δικαιῶται πρὸς τῷ Θεῷ, δῆ-
λον, ὅτι ὁ δικαίος ἐκ πίστεως
ζήσεται.

12 Ὁ δὲ νόμος ἐκ ἔστιν ἐκ
πίστεως· ἀλλ' ὁ ποιήσας αὐτὰ
ἀνθρωπος, ζήσεται ἐν αὐτοῖς.

13 Χριστὸς ἡμᾶς ἐξηγόρασεν
ἐκ τῆς κατάραν τῷ νόμῳ, γε-
νόμενος ὑπὲρ ἡμῶν κατάραν·
γέγραπται γάρ· Ἐπικατάρσιος
πᾶς ὁ κρεμάμενος ὑπὸ ξύλου·

14 ἵνα εἰς τὰ ἔθνη ἡ εὐλο-
γία τῷ Ἀβραάμ γένηται ἐν Χρι-
στῷ Ἰησοῦ, ἵνα τῷ ἐπαγγελίαν
τῷ πνεύματι· λάβωμεν διὰ
τῆς πίστεως.

15 Ἀδελφοί, καὶ ἄνθρωπον
λέγω. ὅμως ἀνθρώπου κεκυρω-
μένην ἀβεβήκην ὑδεῖς ἀθετεῖ ἢ
ὑποδιατάσσει·

16 τῷ δὲ Ἀβραάμ ἐρρήθη-
σαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρ-
ματι αὐτοῦ. ὃ λέγει· Καὶ τοῖς
σπέρμασιν, ὡς ἐπὶ πολλῶν·
ἀλλ' ὡς ἐφ' ἑνός· Καὶ τῷ σπέρ-
ματί σου, ὅς ἐστι Χριστός.

17 Τῷτο δὲ λέγω, ἀβεβή-
κην προκεκυρωμένην ὑπὸ τοῦ
Θεοῦ εἰς Χριστόν, ὁ καὶ ἔτη τετρα-
κίσια καὶ τριακόσια γεγονώς νό-
μος· ἐκ ἀκυροῦ, εἰς τὸ καταρ-
γεῖσθαι τὴν ἐπαγγελίαν.

18 Εἰ γὰρ ἐκ νόμου ἡ κληρο-

νομία, ἐκ ἔτι ἐξ ἐπαγγελίας·
τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας
κτεχάρισται ὁ Θεός.

19 Τί ἐν ὁ νόμος; τῶν
ἀδικαίων χάριν προστεῖθῃ,
ἄχρις ὃ ἔλθῃ τὸ σπέρμα ὃ
ἐπηγγελται, διαταγὴς δι' ἀφ-
γέλων, ἐν χειρὶ μισότη.

20 ὁ δὲ μισότης, ἐνὸς ἐκ
ἔστιν· ὁ δὲ Θεός, εἰς ὅτι.

21 Ὁ ἐν νόμῳ κατὰ τῷ
ἐπαγγελίαν τῷ Θεῷ; Μὴ γέ-
νοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυά-
μενος ζωοποιῆσαι, ὅπως ἀν ἐκ
νόμου ἢ ἡ δικαιοσύνη.

22 Ἀλλὰ συνέκλεισεν ἡ
γραφὴ τὰ πάντα ὑπὸ ἁμαρ-
τίαι, ἵνα ἡ ἐπαγγελία ἐκ πί-
στεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς
πιστεύουσιν.

23 Πρὸ τοῦ δὲ ἔλθῃ τὴν
πίσιν, ὑπὸ νόμον ἐφωρεμέθα,
συγκεκλεισμένοι εἰς τὴν μέλλου-
σαν πίσιν ἀποκαλυφθῆναι.

24 Ὡς ὁ νόμος παιδαγω-
γὸς ἡμῶν γέγονεν εἰς Χριστόν,
ἵνα ἐκ πίστεως δικαιωθῶμεν.

25 Ἐλθούσης δὲ τῆς πίστεως,
ἐκ ἔτι ὑπὸ παιδαγωγόν ἐσμεν.

26 Πάντες γὰρ υἱοὶ Θεοῦ
ἔστε διὰ τῆς πίστεως ἐν Χριστῷ
Ἰησοῦ·

27 ὅσοι γὰρ εἰς Χριστόν ἐ-
βαπτίσθητε, Χριστόν ἐεδύσασθε.

28 Οὐκ ἐν Ἰουδαίῳ, ἢ δὲ
Ἑλλην· ἐκ ἐνὶ δέσπῳ, ἢ δὲ
ἐλευθεροῦ· ἐκ ἐνὶ ἄρσιν καὶ θῆ-
λυ· πάντες γὰρ ὑμεῖς εἰς ἔστε ἐν
Χριστῷ Ἰησοῦ.

21 Εἰ

29 Εἰ δὲ ὑμεῖς Χριστῷ,
ἄρα τῷ Ἀβραάμ σπέρμα ἐστέ,
καὶ κατ' ἐπαγγελίαν κληρονόμοι.

Κεφ. δ'. 4.

1 Λέγω δὲ, ἵφ' ἃσον χρόνον
ὁ κληρονόμος ἡπίος ἐστίν, ἔδιν
διαφέρει δέλω, κυρίως πάντων
ἂν.

2 ἀλλὰ ὑπὸ ἐπιτηρόμενος ἐστὶ
καὶ οἰκονόμος ἄχρι τῆς παρουσ-
μίας τῷ πατρί.

3 Οὕτω καὶ ἡμεῖς, ὅτε ἡμεῖν
ἡπίοι, ὑπὸ τὰς φοιχέας τῷ κόσ-
μῳ ἡμεῖν δεδωμένοι.

4 ὅτε δὲ ἦλθε τὸ πλήρωμα
τῷ χρόνῳ, ἐξαπέστειλεν ὁ Θεὸς τὸ
υἱὸν αὐτοῦ γενόμενον ἐκ γυναι-
κός, γενόμενον ὑπὸ νόμον.

5 ἵνα τῷ ὑπὸ νόμον ἐξαγο-
ράσῃ, ἵνα τὴν υἰοθεσίαν ἀπο-
λάβωμεν.

6 Ὅτι δὲ ἐστε υἱοὶ, ἐξαπέ-
στειλεν ὁ Θεὸς τὸ Πνεῦμα τῷ
υἱῷ αὐτοῦ εἰς τὰς καρδίας ὑμῶν,
πράξον, Ἀβραάμ, ὁ πατήρ.

7 Ὡς ἐκ ἑστὶ εἰ δὲ υἱός, καὶ κλη-
ρονόμος Θεὸς διὰ Χριστοῦ.

8 Ἀλλὰ τότε μὲν ἐκ εἰδοῦς
Θεόν, ἐδουλεύσατε τοῖς μὴ φύ-
σει ὑσίου θεοῖς.

9 νῦν δὲ, γινόντες Θεόν,
μᾶλλον δὲ γνωθύντες ὑπὸ Θεῷ,
πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
ἀσθενῆ καὶ πτωχὰ φοιχέα, οἷς
πάλιν ἀναθεὶν δουλεύειν θέλετε;

10 Ἡμέρας παρατηρεῖτε,
καὶ μῆνας, καὶ καιροὺς, καὶ ἐνι-
αυτοὺς.

11 Φοβεσθαι ὑμᾶς, μὴ πως
ἐκτὴν κεκοπίακα εἰς ὑμᾶς.

12 ΓΙΝΕΣΘΕ ὡς ἐγώ, ὅτι
καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί,
δέομαι ὑμῶν ἔδιν με ἡδι-
οῦσατε.

13 οἷδατε δὲ ὅτι δι' ἀδυνεί-
αν τὸ σαρκὸς ἐν ἡγέλεισάμην ὑ-
μῖν τὸ πρότερον,

14 καὶ τὸ πειρασμόν μου τὸ
ἐν τῇ σαρκί μου ἐκ ἐξουθενήσα-
τε, ἔδιν ἐξουθενήσατε, ἀλλ' ὡς
ἀγγελοι Θεοῦ ἐδέξασθε με, ὡς
Χριστὸν Ἰησοῦν.

15 Τίς ἔν ἡν ὁ μακαρι-
σμός ὑμῶν; μαρτυρῶ γὰρ ὑμῖν,
ὅτι, εἰ δυνατόν, τὸς ὀφθαλμοὺς
ὑμῶν ἐξορυσάμεν, ἂν εἰδῶκατί
μοι.

16 Ὡς ἐχθρὸς ὑμῶν γέγονα
ἀληθεύων ὑμῖν;

17 Ζηλοῦν ὑμᾶς ἐκ καλῶς,
ἀλλὰ ἐκ κηδεῖν ὑμᾶς θέλω, ἵνα
αὐτοὺς ζηλοῦτε.

18 Καλὸν δὲ τὸ ζηλοῦσθαι
ἐν καλῷ πάντοτε, καὶ μὴ μόνον
ἐν τῷ παρῆναι με πρὸς ὑμᾶς,
τεκνία μου,

19 ὅς πάλιν ὠδίνω, ἄχρις
ὅς μορφωθῇ Χριστὸς ἐν ὑμῖν.

20 Ἦθελον δὲ παρῆναι
πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι
πρὸς ὑμᾶς ὅτι ἀπορῶμαι
ἐν ὑμῖν.

21 ΛΕΓΕΤΕ μοι οἱ ὑπὸ νό-
μον θελοῦντες, τὸν νόμον ἐκ
ἀκούετε;

21 Γέγραπται

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22 Γέγραπται γάρ, ὅτι Ἀβραάμ δύο υἱὲς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας.

23 Ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, καὶ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας.

24 Ἀτινά ἐσιν ἀλληγορέωμεν· αὐταὶ γάρ ἐσιν [αἱ] δύο διαθήκαι· μία μὲν ἀπὸ ὅρας Σινᾶ, εἰς θελείαν γενῶσα, ἥτις ἐστὶν Ἀγάρ·

25 (τὸ γὰρ Ἀγάρ, Σινᾶ ὁρᾷ ἐστὶν ἐν τῇ Ἀραβίᾳ) συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλὴμ, δουλοῦσα δὲ τῇ τέκνῳ αὐτῆς.

26 Ἡ δὲ ἄνω Ἰερουσαλὴμ, ἐλευθέρη ἐστὶν, ἥτις ἐστὶν μὴτηρ πάντων ἡμῶν.

27 Γέγραπται γὰρ· Εὐφραίνθητι, σείρα, ἡ ἐτίκτωσα· ῥῆξαι καὶ βόησον ἡ ἐκ ὠδίνωσα· ὅτι πολλὰ τέκνα τῆς ἐρήμης μάλλον ἢ τῆς ἐχθροῦς τὸν ἄνδρα.

28 Ἡμεῖς δὲ, ἀδελφοί, καὶ Ἰσαάκ, ἐπαγγελίας τέκνα ἐσμέν.

29 Ἀλλ' ὥσπερ τότε ὁ καὶ σάρκα γεννηθεὶς ἐδίωκε τὸν καὶ πνεῦμα· ἔτω καὶ νῦν.

30 Ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· ἐ γὰρ μήκληροποίηται ὁ υἱὸς τῆς παιδίσκης· μετὰ τῷ υἱῷ τῆς ἐλευθέρης.

31 Ἀρα, ἀδελφοί, ἐκ ἐσμέν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρης.

Κεφ. ε. 5.

Τῆς ἐλευθέριας ἐν ἡ Χριστὸς ἡμᾶς ἡλευθέρωσε, σήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

2 Ἰδε, ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν πειραζόμενητε, Χριστὸς ὑμᾶς ἐδὲν ὠφειλήσῃ.

3 Μαργύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ πειραζομένῳ, ὅτι ὀφειλέτης ἐσμὲν ὅλον τὸν νόμον ποιῆσαι.

4 Κατηργήθη ἀπὸ τοῦ Χριστοῦ, οἱ τινες ἐν νόμῳ δικαιοῦνται· τῆς χάριτος ἐξέπεσαι.

5 Ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίζομεν δικαιοσύνης ἀπεκδεχόμεθα.

6 Ἐν γὰρ Χριστῷ Ἰησοῦ ἔτε πειραζομένη τι ἰσχύει, ἔτε ἀκροβυστία, ἀλλὰ πίστεως δι' ἀγάπης ἐπεργασμένη.

7 Ἐπείχετε καλῶς· τίς ὑμᾶς ἐνέκοι τῇ ἀληθείᾳ μὴ πειθεσθαι;

8 Ἡ πειρασμοὶν ἐκ ἐκ τοῦ καλῆντος ὑμᾶς.

9 Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

10 Ἐγὼ ἐποίοιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι ἐδὲν ἄλλο φερόμεν· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἀντὶ.

11 Ἐγὼ δὲ, ἀδελφοί, εἰ πειραζομένον ἔτι κηρύσσω, τί ἐτι διώκομαι; ἄρα κατήρηται τὸ σκάνδαλον τοῦ γαυροῦ.

12 Ὅφειλον καὶ ἀποκόψονται οἱ ἀνασταυρώσαντες ὑμᾶς.

13 ΥΜΕΙΣ

13 ΥΜΕΙΣ ᾧ ἐπ' ἐλευθε-
ρία ἐκλήθητε, ἀδελφοί· μόνον,
μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν
τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγά-
πης θελοῦτε ἀλλήλοις.

14 Ὁ ᾧ πᾶς νόμος ἐν εἰ
λόγῳ πληρῆται, ἐν τῷ· Ἀγα-
πήσεις τὸν πλησίον σου ὡς ἐ-
αυτόν.

15 Εἰ ᾧ ἀλλήλους δάκρυτε
καὶ κατεδύετε, βλέπετε μὴ ὑπὸ
ἀλλήλων ἀναλωθῆτε.

16 ΛΕΓΩ ΔΕ· Πνεύματι
πειπαλεῖτε, καὶ ἐπιθυμῶν σαρκ-
κὸς ἔμὴ τελείη.

17 Ἡ γὰρ σὰς ἐξ ἐπιθυμῶν
καὶ τῷ πνεύματι, τὸ ᾧ πνεῦμα
καὶ τῆς σαρκὸς· ταῦτα ᾧ ἀντί-
κειλται ἀλλήλοις, ἵνα μὴ ᾧ ἀν
θέλῃ, ταῦτα ποιῇ.

18 Εἰ δὲ πνεύματι ἄγει,
ἐκ εἰς ὑπὸ νόμον.

19 Φανερά δὲ εἰσι τὰ ἔργα τῆ
σαρκὸς· ἄτινά ἐστι, μοιχεία,
πορνεία, ἀκαθαρσία, ἀσέλγεια,

20 εἰδωλολατρεία, φαρμα-
κεία, ἐχθραί, ἔρεις, ζηλοί,
δυμοί, ἐριθείαι, διχασαίαι,
αἱρέσεις,

21 φθόνοι, φόνοι, μέδαι,
κῶμοι, καὶ τὰ ὅμοια τέτοις· ᾧ
προλέγω ὑμῖν, καθὼς καὶ προ-
εἶπον, ὅτι οἱ τὰ τοιαῦτα πρᾶσ-
σουῖτες βασιλείαι Θεοῦ ἔκκληρο-
νομήσουσιν.

22 Ὁ ᾧ καρπὸς τῷ Πνεύ-
ματος, ἐστὶν ἀγάπη, χαρὰ,
εἰρήνη, μακροθυμία, χρηστό-

της, ἀγαθωσύνη, πίσις,

23 πραότης, ἐγκράτεια
καὶ τῶν τοιούτων ἔκ ἐστὶ νόμος.

24 Οἱ δὲ τῷ Χριστῷ, τῇ
σάρκα ἐσφύρωσιν σὺν τοῖς παθη-
μασι καὶ ταῖς ἐπιθυμίαις.

25 Εἰ ζῶμεν πνεύματι,
πνεύματι καὶ τοῖς ὁσώμεν.

26 Μὴ γινώμεθα κενόδοξοι,
ἀλλήλους προκαλούμενοι, ἀλλή-
λοις φθονῶντες.

Κεφ. γ'. 6.

1 Ἀδελφοί, ἐὰν καὶ προλη-
φθῇ ἄνθρωπος ἐν τινι ᾧ ἁμαρ-
τώματι, ὑμεῖς οἱ πνευματικοὶ
καταρτίξετε τὸν τοιούτον ἐν πνεύ-
ματι πραότητι· σκοπῶν σι-
αυτὸν μὴ καὶ σὺ πειρασθῇς.

2 Ἀλλήλων τὰ βάρη βα-
ρύνετε, καὶ ὕτως ἀναπληρώσατε
τὸν νόμον τῷ Χριστῷ.

3 Εἰ γὰρ δοκῇ τις εἶναί τι,
μηδὲν ὦν, ἑαυτὸν φρεναπατᾷ.

4 Τὸ δὲ ἔργον ἑαυτῷ δοκι-
μαζέτω ἕκαστος, καὶ τότε εἰς ἑ-
αυτὸν μόνον τὸ καύχημα ἔξει,
καὶ ἔκ εἰς τὸν ἑτερον.

5 Ἐκαστος γὰρ τὸ ἴδιον
φορτίον βασάσει.

6 Κοινωνεῖτω δὲ ὁ κατηχε-
ρῶν τὸν λόγον τῷ κατηχῶντι,
ἐν πᾶσιν ἀγαθοῖς.

7 Μὴ πλανᾶσθε· Θεὸς ἔ
μνησθήσεται· ὁ γὰρ ἐὰν σπείρῃ
ἄνθρωπος, τὸτο καὶ θερίσει·

8 ὅτι ὁ σπείρων εἰς τὴν
σάρκα ἑαυτῷ, ἐκ τῆς σαρκὸς
θερίσει φθόραν· ὁ δὲ σπείρων
εἰς τὸ πνεῦμα, ἐκ τῷ πνεύματι
τῷ

τῷ θείῳ ζῶν αἰώνιον.

9 Τὸ δὲ καλὸν ποιῦντες μὴ ἐκκαῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι.

10 Ἄρα ἔν ὧς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα ᾧ πρὸς τὰς οἰκίας τῆς πίστεως.

vi.

11 ἸΔΕΤΕ πηλίκους ὑμῶν γραμμασιν ἔγραψα τῇ ἐμῇ χειρί.

12 Ὅσοι θέλωσιν εὐπροσώπηται ἐν σαρκί, ἔτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σαυρῷ τοῦ Χριστοῦ διώκωνται.

13 Οὐδὲ γὰρ οἱ περιτιμνόμενοι αὐτοὶ νόμον φυλάττουσιν· ἀλλὰ θέλωσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσθωνται.

14 Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σαυρῷ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ· δι' ἃ ἔμοι κόσμος ἑσαύρωται, καὶ γὰρ τῷ κόσμῳ.

15 Ἐν γὰρ Χριστῷ Ἰησοῦ ἔτε περιτομή τι ἰσχύει, ἔτε ἀκροβυστία, ἀλλὰ καινὴ κλίσις.

16 Καὶ ὅσοι τῷ καινῷ τῷ σαυρῷ ἑσώκησαν, εἰρήνη ἐπ' αὐτὸς καὶ εἰς τοὺς ὅτι τὸν Ἰσραὴλ τῷ Θεῷ.

17 ΤΟΥ λοιπῷ, κόπης μοι μηδὲς παρεχίτω· ἐγὼ γὰρ τὰ εἴγματα τῷ Κυρίῳ Ἰησοῦ ἐν τῷ σώματί μου βασάζω.

18 Ἡ χάρις τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ μετὰ πάντων ὑμῶν, ἀδελφοί. Ἀμήν.
[Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης. Ἐν εἰχοῖς σ' Ιγ.]

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

Ε Φ Ε Σ Ι Ο Υ Σ

ΕΠΙΣΤΟΛΗ.

Κεφ. α'. ι.

1 ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματι Θεοῦ, τοῖς ἁγίοις τοῖς ἔστιν ἐν Λαοδικείᾳ, καὶ πριστοῖς ἐν Χριστῷ Ἰησοῦ· Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 ΕΥΛΟΓΗΤΟΣ ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πίστει εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπαρρησίοις ἐν Χριστῷ.

4 καθὼς ἔξελεξάτο ἡμᾶς ἐν αὐτῷ πρὸ καθάρατος κόσμου, ἵνα ἡμᾶς ἁγιάσῃ καὶ ἀμώμους καθάρσιον αὐτῷ ἐν ἀγάπῃ.

5 προσορίσας

5 προορίσας ἡμᾶς εἰς ὑποθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, καὶ πλὴν εὐδοκίαν τῆ διελήμαλ^ο αὐτῷ,

6 εἰς ἔπαινον δόξης τῆς χάρι^ο αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.

7 Ἐν ᾧ ἔχομεν πλὴν ἀπολύτρωσιν διὰ τῆ αἰμαλ^ο αὐτοῦ, πλὴν ἀφένειν τῶν ὀφειλῶν μᾶται, καὶ τὸν πλεόντων τῆς χάρι^ο αὐτοῦ.

8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει.

9 γνωρίσας ἡμῖν τὸ μυστήριον τῆ διελήμαλ^ο αὐτῷ κατὰ τὴν εὐδοκίαν αὐτοῦ, ᾧ προέβητο ἐν αὐτῷ,

10 εἰς οἰκονομίαν τῆ πληρωμῆ^ο τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ [τε] ἐν τοῖς ἔρανοις καὶ τὰ ὅπ^ο τῆς γῆς.

11 ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τῆ τὰ πάντα ἐνεργεστ^ο καὶ τὴν βελὴν τῆ διελήματος αὐτοῦ.

12 εἰς τὸ (ᾧ) ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ, τοῦ προηλπικότας ἐν τῷ Χριστῷ.

13 Ἐν ᾧ καὶ ὑμεῖς ἀγαπᾶν τὸν λόγον τοῦ ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσατες, ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ.

14 ὅς ἐστιν ἀρέτων τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτωση^ο τῆς περιποιήσεως, εἰς

ἔπαινον τῆς δόξης αὐτοῦ.

15 ΔΙΑ τῆτο καὶ ἀγάσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

16 ἡ παύομαι εὐχαριστῶ ὑπὲρ ὑμῶν, μνησθὲν ὑμῶν ποιή-
μαι^ο ὅπ^ο τῶν προσευχῶν μου.

17 ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τοῦ δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ὁπ-
γνώσει αὐτοῦ.

18 πεφωτισμένους τοῦ ὀφθαλμοῦ τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλεόντων τοῦ δόξης τοῦ κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,

19 καὶ τί τὸ ὑπεράβαν μέγεθος^ο τῆς διαιρέσεως αὐτοῦ εἰς ἡμᾶς τῆς πιστεύσεως κατὰ τὴν ἐνεργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ,

20 ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπερανοῖς,

21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ διαιρέσεως καὶ κυριότη^ο, καὶ παντὸς ἐνόμα^ο ὑπεμαζομένῳ ἢ μόνον ἐν τῷ αἰῶνι τέτρω, ἀλλὰ καὶ ἐν τῷ μέλλο^ο.

22 καὶ πάντα ὑπέταξεν ὑπὸ τοῦς πόδας αὐτοῦ καὶ αὐτὸν τὸν ἰδὼκε κεφαλὴν ὑπὲρ πάντα τῆ ἐκκλησίας,

23 ἢ τις ἐν τῷ σῶμα αὐ-
τῷ, τὸ πληρωμα τῷ πᾶσι ἐν
πᾶσι πληρωμένον.

Κεφ. β'. 2.

1 Καὶ ὑμᾶς ὅσας νικρὺς
τοῖς παραπλήμασι καὶ ταῖς
ἀμύρτιας·

2 ἐν αἷς ποτὲ περιεπαλή-
σατε κατὰ τὸν αἰῶνα τῷ κόσ-
μῳ τέτυ, κατὰ τὸν ἄρχοντα
τῆς ἐξουσίας τοῦ αἵρε, τοῦ
πνεύματι. τῷ νῦν ἐνεργῶντι
ἐν τοῖς ὑοῖς τῆς ἀπειθείας·

3 ἐν οἷς καὶ ἡμεῖς πάντες
ἀνεγράφημεν ποτὲ ἐν ταῖς ἐπι-
θυμίαις τῆς σαρκὸς ἡμῶν, ποι-
ῶντες τὰ θελήματα τῆς σαρκὸς
καὶ τῶν ἀφροσύνῃ καὶ ἡμεῖν
τίκνα φύσει ὀργῆς, ὡς καὶ οἱ
λοιποὶ·

4 ὁ δὲ Θεὸς πλάσας
ὡν ἐν ἐλέει, διὰ τὴν πολλὴν
ἀγάπην αὐτῷ ἦν ἡγάπησεν
ἡμᾶς,

5 καὶ ὅσας ἡμᾶς νικρὺς τοῖς
παραπλήμασι, συνεζωοποίησε
τῷ Χριστῷ· χάριτί ἐγε σισωσ-
μένοι·

6 καὶ συνήγαγε, καὶ συνεκά-
θισεν ἐν τοῖς ἐπουρανίοις ἐν Χρι-
στῷ Ἰησοῦ·

7 ἵνα ἐνδείξηται ἐν τοῖς αἰ-
ῶσι τοῖς ἐπερχομένοις ὅτι ὑπερ-
βάλλουσα πλεονεξία τῆς χάριτος
αὐτοῦ, ἐν χρηστότητι ἐφ' ἡμᾶς
ἐν Χριστῷ Ἰησοῦ.

8 Τῇ γὰρ χάριτί ἐγε σισωσ-
μένοι διὰ τῆς πίστεως· καὶ τῷ το
ἐκ ἐξ ὑμῶν, Θεῷ τὸ δῶρον·

9 ἐκ ἐξ ἔργων, ἵνα μὴ τις
καυχῆσθαι.

10 Αὐτῷ γὰρ ἰσχυρὸν ποίημα,
κλιθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ
ἔργοις ἀγαθοῖς, οἷς προητοίμα-
σεν ὁ Θεός, ἵνα ἐν αὐτοῖς πα-
ταήσωμεν.

11 ΔΙΟ μνημονεύετε, ὅτι ὑ-
μεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, (οἱ
λεγόμενοι ἀκροβυστία ὑπὸ τῆς
λεγόμενης φιλοτομῆς ἐν σαρκὶ
χειροποιήτης)

12 ὅτι ἦτε ἐν τῷ καιρῷ
ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλο-
τριωμένοι τῆς πολιτείας τῷ
Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν
τῆς ἐπαγγελίας, ἐλπίδα μὴ
ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ·

13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ
ὑμεῖς οἱ ποτὲ ὄντες μακρὰν,
ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι
τῷ Χριστῷ.

14 Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη
ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέ-
ρα ἐν, καὶ τὸ μεσότοιχον τῷ
φραγμῷ λύσας·

15 τὴν ἐχθρὰν ἐν τῇ σαρκὶ
αὐτοῦ, τὸν νόμον τῶν ἐντολῶν
ἐν δόγμασι καταργήσας· ἵνα
τῆς δύο κλίση ἐν ἑαυτῷ εἰς
ἓνα καινὸν ἄνθρωπον, ποιῶν
εἰρήνην·

16 καὶ ἀποκαταλλάξῃ τῆς
ἀμφοτέρων ἐν ἑνὶ σώματι τῷ
Θεῷ διὰ τῆς σαυρῆς, ἀποκλει-
σας τὴν ἐχθρὰν ἐν αὐτῷ.

17 Καὶ ἰλθὼν εὐηγγελί-
σατο εἰρήνην ὑμῖν τοῖς μα-
κρὰν,

* G g

κράν, καὶ τοῖς ἐξῆς·

18 ὅτι δι' αὐτῆς ἔχομεν τὴν
πρὸς πατέρα τὴν χάριν καὶ τὴν
δόξαν τοῦ πατρὸς τοῦ Θεοῦ.

19 Ἄρα ὅν ἐκεῖ ἐστὶ ξένοι
καὶ παρικοί, ἀλλὰ συμπολιταί
τῷ ἁγίῳ, καὶ οἰκεῖοι τῷ Θεῷ·

20 ἐποικοδομηθέντες ἐπὶ τῷ
θεμελίῳ τῷ ἀποστόλῳ καὶ προ-
φήτῳ, ὅς ἐστι ἀκρογωνιαίος αὐ-
τῷ Ἰησοῦ Χριστῷ·

21 ἐν ᾧ πάντα ἡ οἰκοδομὴ
συναεργολογημένη αὖξαι εἰς
τὸν ἅγιον ἐν Κυρίῳ·

22 ἐν ᾧ καὶ ὑμεῖς συνοικοδο-
μεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ
ἐν πνεύματι.

Κεφ. γ'. 3.

ΤΟΥΤΟΥ χάριν ἐγὼ
Παῦλος ὁ δούλος τοῦ
Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῷ
Ἰησοῦ·

2 εἶγε ἠκούσατε τὴν οἰκono-
μίαν τῆς χάριτος τοῦ Θεοῦ τῆς δο-
θείσης μοι εἰς ὑμᾶς,

3 ὅτι καὶ ἀποκαλύψιν ἐν ᾧ ὁρί-
σεν μοι τὸ μυστήριον καθὼς
προέγραψα ἐν ὀλίγῳ,

4 πρὸς ὃ δύνασθε ἀναγι-
νώσκοντες νοῆσαι τὴν σύνεσίν μου
ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ·

5 ὃ [ἐν] ἑτέrais γενναῖς ἐκ
ἐκκλῆσις τοῖς υἱοῖς τοῦ ἀνθρώπου,
ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις
ἀποστόλοις αὐτῷ καὶ προφήταις
ἐν Πνεύματι·

6 εἶναι τὰ ἴδιον σὺγκληρο-
νόμα, καὶ σύσσωμα, καὶ συμμέτο-
χα τῆς ἐπαγγελίας αὐτῆς ἐν

τῷ Χριστῷ, ἃς τῇ εὐαγγελίᾳ·

7 ἡμεῖς οὖν διάκονοι κατὰ
τὴν δωρεάν τῆς χάριτος τοῦ Θεοῦ
τὴν δοθεῖσάν μοι καὶ τὴν ἐρέθει-
αν τῆς δυνάμεως αὐτῆς.

8 Ἐμοὶ τῷ ἱλαχιστότεμ
πάντων τῷ ἁγίῳ ἐδόθη ἡ
χάρις αὕτη, ἐν ταῖς ἐθνεσιν
εὐαγγελισσάσθαι τὸν ἀνέξηχ-
τον πλοῦτον τοῦ Χριστοῦ,

9 καὶ φωτίσαι πάντας τίς ἡ
οἰκονομία τοῦ μυστηρίου τοῦ ἀπο-
κεκρυμμένου ἀπὸ τῶν αἰώνων ἐν
τῷ Θεῷ τῷ τὰ πάντα κτίσαντι
ἃς Ἰησοῦ Χριστοῦ·

10 ἵνα γνωριθῇ νῦν ταῖς
ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς
ἐπεφανεῖς, διὰ τῆς ἐκκλησίας,
ἡ πολυποίκιλος σοφία τοῦ Θεοῦ·

11 κατὰ πρόθεσιν τῶν αἰώ-
νων, ἣν ἐποίησεν ἡ Χρὶςτῷ Ἰησοῦ
τῷ Κυρίῳ ἡμῶν·

12 ἐν ᾧ ἔχομεν τὴν παρρη-
σίαν καὶ τὴν προσαγωγὴν ἐν
προσώπῳ, διὰ τῆς πίστεως
αὐτῆς.

13 Διὸ αἰτῶμαι μὴ ἐκκα-
κεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ
ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

14 Τέτε χάριν ἐκπέμπω τὰ
γόνατά μου πρὸς τὸν πατέρα
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

15 ἐξ ὧ πάντα πατρια ἐν
ἐξουσίᾳ καὶ ἐπὶ γῆς ὀνομαζέσθαι·

16 ἵνα δὴν ὑμῖν, κατὰ τὸν
πλοῦτον τῆς δόξης αὐτῆς, δυνά-
μει κραταιωθῆναι διὰ τοῦ πνεύ-
ματος αὐτοῦ εἰς τὸ ἐκσωσθῆναι

17 καλοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν·

18 ἐν ἀγάπῃ ἐξείζωμένοι καὶ τιθεμελιωμένοι ἵνα ἔχησθε καταλαβέσθαι σὺν πάντοις ἁγίοις, τί τὸ πλάτος, καὶ μῆκος, καὶ βάθος, καὶ ὕψος·

19 γινώσκαι τὴν ὑπερέαλλογόν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ ἵνα πληρωθῆτε εἰς πάντα τὸ πλῆρωμα τοῦ Θεοῦ.

20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσῶν αἰτήσεσθαι ἢ νοῦν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

21 αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενὰς τοῦ αἰῶνος τοῦ αἰῶνος. Ἀμήν.

Κεφ. δ'. 4.

ΠΑΡΑΚΑΛΩ ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως ἀπειπαλῆσαι τῆς κλήσεως ἧς ἐκλήθητε,

2 μὲν πάσης ταπεινοφροσύνης καὶ πραότητος, μὲν μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

3 σπουδαζόντες τηρεῖν τὴν ἐνότητά τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·

4 Ἐν σῶμα καὶ ἐν πνεύματι, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·

5 εἰς Κύριον, μία πίστις, ἐν βάπτισματι·

6 εἰς Θεόν καὶ πατέρα πάν-

των, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πάντιν ὑμῖν.

7 Ἐν ᾧ ἐκείνῳ ἡμεῖς ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

8 Διὸ λέγει· Ἀναβάς ἐς ὕψος, ἡχημαλώσειεν αἰχμαλώσιαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.

9 (Τὸ ὅτι, Ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς·

10 Ὁ καταβάς, αὐτὸς ὅστις καὶ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.)

11 Καὶ αὐτὸς ἔδωκε, ταῦτά, ἀποστέλλας τοὺς δὲ, πρεσβυτάς, τοὺς δὲ, ἐναγγελιστάς· τοὺς δὲ ποιμένας καὶ διδασκάλους,

12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ·

13 μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητά τῆς πίστεως, καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ·

14 ἵνα μηκέτι ὦμεν ἡπίσιοι, κλυδωνιζόμενοι καὶ ἀεὶ φερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κενεῖᾳ τοῦ ἀνθρώπου, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης·

15 ἀληθεύοντες δὲ ἐν ἀγάπῃ, αὐξήσωμεν εἰς αὐτὴν τὰ πάντα, ὅς ὅστις ἡ κεφαλὴ, ὁ Χριστός·

* G g 2

16 ἐξ

16 ὅτι τὸ σῶμα συναρμολογούμενον καὶ συμβιβάζομενον, διὰ πάσης ἀφ᾽ ἧς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνός ἐκάστῃ μέρῃ, τὴν αὐξήσιν τῆς σώματος ποιῆται εἰς οἰκοδομὴν αὐτῆς ἐν ἀγάπῃ.

17 ΤΟΥΤΟ ἐν λέγω καὶ μυστήριον ἐν Κυρίῳ, μηκέτι ὑμᾶς πειπατεῖν, καθὼς καὶ τὰ λοιπὰ ἴσθι περιπατεῖ, ἐν μεταίωτῃ τῇ τοῦ νοὸς αὐτῶν.

18 Ἰσχυοῦμενοι τῇ διανοίᾳ, ὅτις ἀπηλλοτριωμένοι τῆς ζωῆς τῆς Θεῆς, διὰ τὴν ἀνομίαν τὴν ἔσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν.

19 οἵτινες ἀπληγκότες ἐαυτοὺς παρέδωκαν τῇ ἀσχημίᾳ, εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

20 Ὑμεῖς δὲ ἔχ ἔτις ἐμάθει τὸν Χριστόν.

21 εἴγε αὐτὸν ἠγάπησατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ.

22 ἀποθέσθαι ἑαυτοὺς καὶ τὴν προτέραν ἀνατροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον καὶ τὰς ἐπιθυμίας τῆς ἀπάτης.

23 ἀνανεῖσθαι ὅτι τῷ πνεύματι τῇ τοῦ νοὸς ὑμῶν,

24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν καὶ Θεὸς κληρονομήσει ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

25 ΔΙΟ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀληθείαν ἕκαστος.

μὴ τῷ πλησίον αὐτῆς ὅτι ἰσμεν ἀλλήλων μέλη.

26 Ὁργίζετε, καὶ μὴ ἀμνηστία· ὁ ἡλίος μὴ ἐπιδυέτω ὑπὸ τῷ παρορισμῷ ὑμῶν,

27 μήτε διδοίτε τόπον τῷ Ἀβόλῳ.

28 Ὁ κλέπων μηκέτι κλεπτεύω, μάλλον δὲ κοπιᾶτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη μετὰ δίδουαι τῷ χεῖρι ἑχοῦ.

29 Πᾶς λόγος σαπρὸς ἐκ τῆς σοφίας ὑμῶν μὴ ἐκπορευέτω· ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα διὰ χάριν τοῖς ἀκούσι.

30 καὶ μὴ λυπεῖται τὸ Πνεῦμα τὸ ἅγιον τῆς Θεῆς, ὃ ἐσφραγίσθη εἰς ἡμέραν ἀπολυτρώσεως.

31 ΠΑΣΑ πικρία, καὶ θυμὸς, καὶ ὀργή, καὶ κραυγή, καὶ ἐλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺ πάση κακίᾳ.

32 Γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, ὑποτακτικοί, χαρίζομενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἠγαπήσατο ὑμῶν.

Κιφ. ε. 5.

ΓΙΝΕΣΘΕ ἐν μιμηταὶ τῆς Θεῆς, ὡς τέκνα ἀγαπητὰ.

2 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῇ Θεῷ, εἰς ὁσμὴν ἑωδίας.

3 Προσκύνη

3 Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς ᾠρίπτει ἀγίοις·

4 καὶ αἰσχερότης, καὶ μωρολογία, ἢ εὐτραπεία, τὰ ἐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία.

5 Τῆτο γάρ ἐστι γινώσκοντες, ὅτι πᾶς πόρνῳ, ἢ ἀκαθαρτῳ, ἢ πλεονεξίῃ, ὅς ἐστιν εἰδωλόλαττης, ἐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.

6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἐρχίται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τῆς ἡμέρας τῆς ἀπειθείας·

7 μὴ ἔν γίνεσθαι συμμέτοχοι αὐτῶν.

8 Ἦτε γάρ ποτε σκότῳ, ἣν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτός περιπατεῖτε·

9 (ὁ γὰρ καρπὸς τοῦ Πνεύματος ἐν πᾶσιν ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ·)

10 δοκιμάζοντες τί ἐστὶν εὐάριστον τῷ Κυρίῳ.

11 Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκατέργοις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλίσχτε.

12 Τὰ γὰρ κρυφῇ γινόμενα ὑπὸ αὐτῶν, αἰσχρόν ἐστι καὶ λέγειν·

13 τὰ δὲ πάντα ἐλεγχομένα, ὑπὸ τοῦ φωτός φανερεῖται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστὶ·

14 διὸ λέγει· Ἐγείραι ὁ καθ' ὑδῶν, καὶ αἰάξαι ἐκ τῆ νε-

κρῶν, καὶ ἐπιφανύσῃ σοι ὁ Χριστός.

15 Βλέπετε ἔν πως ἀκριβῶς περιπατεῖτε· μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί·

16 ἐξαίτοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραῖ ἐσὶ.

17 Διὰ τῆτο μὴ γίνεσθαι ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου.

18 Καὶ μὴ ᾠύσκεισθαι ὀύω, ἐν ᾧ ἐστὶν ἄσωτία, ἀλλὰ πληροῦσθαι ἐν Πνεύματι·

19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς· ᾠδοῦντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ·

20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ πατρί·

21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ.

22 Αἱ γυναῖκες, τοῖς ἰδοῖς ἀνδράσιν ὑποτάσσεσθαι, ὡς τῷ Κυρίῳ·

23 ὅτι ὁ ἀνὴρ ὅστις κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας· καὶ αὐτὸς ὅστις σωτὴρ τοῦ σώματος·

24 ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, ἔτω καὶ αἱ γυναῖκες τοῖς ἰδοῖς ἀνδράσιν ἐν παντί.

25 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκ-

* G g 3 κλησίαν,

κλησίαν, καὶ ἑαυτὸν παρίδωκεν ὑπὲρ αὐτῆς·

26 ἵνα αὐτῷ ἁγιασθῇ, καθάρισας τῷ ὕδατι καὶ ὕδατι ἐν ῥήματι·

27 ἵνα ὁδοποιήσῃ αὐτῷ ἑαυτῷ ὁδόν, τῷ ἐκκλησίαν μὴ ἔχουσαν ῥυτίδα, ἢ ῥυτίδα, ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος·

28 Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ·

29 Οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησιν, ἀλλ' ἐκρέμει καὶ θάλλει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν·

30 ὅτι μέλη ἵσμεν τῆς σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τοῦ αἵματος αὐτοῦ·

31 Ἀντὶ τούτου καταλείψει ὁ ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἕσονται οἱ δύο εἰς σάρκα μιαν·

32 Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν·

33 Πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα ὡς ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸ ἄνδρα·

Κεφ. γ'. β'.

ΤΑ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γὰρ ἐστὶ δίκαιον·

2 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· (ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ)

3 ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῇ γῆς·

4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νομοῖα Κυρίου·

5 Οἱ δέσποτες, ὑπακούετε τοῖς κυρίοις καθὰ σάρκα, ὡς φόβῳ καὶ τρέμει, ἐκ ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ·

6 μὴ καθ' ὀφθαλμοδοσίαν ὡς ἄνθρωποι, ἀλλ' ὡς δέσποται τῷ Χριστῷ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς,

7 μετ' εὐνοίας δακρυόεις τῷ Κυρίῳ, καὶ ὡς ἄνθρωποις·

8 ἰδότες ὅτι ὁ ἰσχυρὸς καὶ ποιῶν ἁγὰς, τῷτο κομμεῖται ἐν τῷ Κυρίῳ, εἴτε δούλος, εἴτε ἐλεύθερος·

9 Καὶ οἱ κύριοι τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀκριβῆς τὴν ἀπειλήν· ἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριος ἐστὶ ἐν ἑβραίοις, καὶ προσκολληθεὶς ἐκ ἐστὶ παρ' αὐτῶν·

10 Το λοιπὸν, ἀδελφοί μου, ἐδουλασθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ·

11 Ἐκδύσασθε τὴν παροπλίαν τῆς φωνῆς, πρὸς τὸ δουλασθαι ὑμᾶς ἑῷ πρὸς τὰς μεθοδείας τοῦ Διαικόλου·

12 Ὅτι ἐκτίθηται ἡμῖν ἡ πά-

λη

λη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς δρχάς, πρὸς τὰς ἐξουσίας, πρὸς τὴν κοσμοκράτορα τῆ σκοτίας τῆ αἰῶνος τέτι, πρὸς τὰ πνευματικά καὶ ποιηρίας ἐν τοῖς ἐπερανίοις.

13 Διὰ τὸτο ἀναλάβετε τὴν παινοπλίαν τῇ Θεῷ, ἵνα δουληθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ ποιηρᾷ, καὶ ἀπανία κατεργασάμενοι εἶναι.

14 Στῆτε ἐν πειρασάμενοι τὴν ὑσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐδυσάμενοι τὸν θῶρακα τῷ δικαιοσύνης,

15 καὶ ὑποδυσάμενοι τοὺ πόδας ἐν ἐτοιμασίᾳ τῇ εὐαγγελίᾳ τῇ εἰρήνης.

16 ὅπῃ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πᾶντα τὰ βέλη τῇ ποιηρῇ τὰ πεπυρωμένα σβέσαι.

17 καὶ τὴν περικεφαλαίαν τῇ σωτηρίᾳ δέξασθε, καὶ τὴν μάχιαν τῇ πνεύματι, ὅ ὅτι ῥῆμα Θεοῦ.

18 Ὡς πᾶσι προσειυχῆς καὶ διήσειως προσειυχάμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ τὸτο ἀρχεπικύοντες ἐν πάσῃ προσκαρτερήσει καὶ

διήσει πρὸς πάντων τῶν ἀγίων,

19 καὶ ὑπὲρ ἡμῶν, ἵνα μοι δοθῇ λόγος ἐν αἰοίᾳ τῇ εὐματίας μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου.

20 ὑπὲρ ἧς προσεύω ἐν ἀλώσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι.

21 ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἡμῶν, τί πράσσω, πάντα ὑμῶν γνωρίσει Τυχικός ὁ ἀγαπητὸς ἀδελφός, καὶ πιστὸς διάκονος ἐν Κυρίῳ.

22 ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τὸτο, ἵνα γινῶτε τὰ πρὸς ἡμῶν, καὶ ὥστε καλίστη τὰς καρδίας ὑμῶν.

23 Εἰρήνη τοῖς ἀδελφοῖς, καὶ ἀγάπη μετ' πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.

24 Ἡ χάρις μετ' πάντων τῶν ἀγαπῶντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ. Ἀμήν.

[Πρὸς Ἐφεσίους ἐγγράφη ἀπὸ Ῥώμης Ὡς Τυχικός. Ἐν εἰχοῖς τίς.]

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΦΙΛΙΠΠΗΣΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

Κεφ. α. ι.

1 **Π**ΑΥΛΟΣ ΚΥ ΤΙΜΟΘΕΙ^Θ ΔΕΥΛΟΙ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ΠΑΣΙ ΤΟΙΣ
ΑΓΙΟΙΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ, ΤΟΙΣ ΕΣΙΝ ΕΝ ΦΙΛΙΠΠΟΙΣ, ΣΥΝ
2 ΕΠΙΣΚΟΠΟΙΣ ΚΥ ΔΙΑΚΟΝΟΙΣ· ΧΑΡΙΣ ΥΜΙΝ ΚΥ ΕΙΡΗΝΗ ΑΠΟ
ΘΕΟΥ ΠΑΤΕΡΟΣ ΗΜΩΝ, ΚΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ.

3 ΕΥΧΑΡΙΣΤΩ ΤΩ ΘΕΩ
ΜΗ ΟΠΙ ΠΑΣΗ ΤΗ ΜΝΕΙΑ ΥΜΩΝ,

4 ΠΑΝΤΟΤΕ ΕΝ ΠΑΣΗ ΔΕΗΣΕΙ
ΜΗ ΥΠΕΡ ΠΑΝΤΩΝ ΥΜΩΝ ΜΕΤΑ
ΧΑΡΕΩΣ ΤΗΝ ΔΕΗΣΙΝ ΠΟΙΟΥΜΕΝΟΣ,

5 ΟΠΙ ΤΗ ΚΟΙΝΩΝΙΑ ΥΜΩΝ
ΕΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ, ΑΠΟ ΠΡΩΤΗΣ
ΗΜΕΡΑΣ ΑΧΡΙ ΤΩ ΝΥ·

6 ΠΕΠΟΙΘΩΣ ΑΥΤΟ ΤΥΤΟ, ΟΤΙ
Ο ΕΝΑΡΞΑΜΕΝΟΣ ΕΝ ΥΜΙΝ ΉΡΓΟΝ Α-
ΓΑΘΟΝ, ΕΠΙΤΕΛΕΣΕΙ ΑΧΡΗΣ ΗΜΕΡΑΣ
ΙΗΣΟΥ ΧΡΙΣΤΟΥ·

7 ΚΑΘΩΣ ΉΤΙ ΔΙΚΑΙΟΝ ΕΜΟΙ
ΤΥΤΟ ΦΡΟΝΕΙΝ ΥΠΕΡ ΠΑΝΤΩΝ ΥΜΩΝ,
ΔΙΟ ΤΟ ΉΧΕΙΝ ΜΕ ΕΝ ΤΗ ΚΑΡΔΙΑ
ΥΜΑΣ, ΕΝ ΤΕ ΤΟΙΣ ΔΕΙΣΜΟΙΣ ΜΗ,
ΚΥ ΤΗ ΑΠΟΛΟΓΙΑ, ΚΥ ΒΕΒΑΙΩΣΕΙ
ΤΗ ΕΥΑΓΓΕΛΙΑ, ΣΥΓΚΟΙΝΩΝΕΣ ΜΗ
ΤΗΣ ΧΑΡΙΤΟΣ ΠΑΝΤΑΣ ΥΜΑΣ
ΕΝΤΑΣ.

8 ΜΑΡΤΥΣ ΓΑΡ ΜΗ ΕΣΙΝ Ο
ΘΕΟΣ, ΩΣ ΟΠΠΟΘΩ ΠΑΝΤΑΣ Ν-
ΜΑΣ ΕΝ ΣΠΛΑΓΧΧΟΙΣ ΙΗΣΟΥ
ΧΡΙΣΤΟΥ.

9 ΚΑΙ ΤΥΤΟ ΠΡΟΣΕΥΧΟΜΑΙ,
ΙΝΑ Η ΑΓΑΠΗ ΥΜΩΝ ΕΤΙ ΜΑΛΛΟΝ
ΚΥ ΜΑΛΛΟΝ ΠΡΟΣΕΥΗ ΕΝ ΕΠΙΓΝΩ-
ΣΕΙ ΚΥ ΠΑΣΗ ΑΙΔΩΣΙ.

10 ΕΙΣ ΤΟ ΔΟΚΙΜΑΖΕΙΝ ΥΜΑΣ
ΤΑ ΔΙΑΦΕΡΟΝΤΑ, ΙΝΑ ΗΤΕ ΕΙΛΙΚΡΙ-
ΝΕΙΣ ΚΥ ΑΠΡΟΣΟΚΟΠΟΙ ΕΙΣ ΗΜΕΡΑΝ
ΧΡΙΣΤΟΥ·

11 ΠΕΠΛΗΡΩΜΕΝΟΙ ΚΑΡΠΩΝ
ΔΙΚΑΙΟΣΥΝΗΣ ΤΩΝ ΔΙΑ ΙΗΣΟΥ ΧΡΙ-
ΣΤΟΥ, ΕΙΣ ΔΟΣΑΝ ΚΥ ΕΠΑΙΝΟΝ ΘΕΟΥ.

12 ΓΙΝΩΣΚΕΙΝ ΔΕ ΥΜΑΣ
ΒΕΒΛΟΜΑΙ, ΑΔΕΛΦΟΙ, ΟΤΙ ΤΑ ΚΑΙ
ΕΜΕ ΜΑΛΛΟΝ ΕΙΣ ΠΡΟΚΟΠΗΝ ΤΗ
ΕΥΑΓΓΕΛΙΑ ΕΛΗΛΥΘΕΝ.

13 ΩΣΤΕ ΤΗΣ ΔΙΣΜΕΣ ΜΗ ΦΑ-
ΝΕΡΕΣ ΕΝ ΧΡΙΣΤΩ ΓΕΝΕΙΔΑΙ ΕΝ ΟΛΩ
ΤΩ ΠΡΑΙΤΩΡΕΩ, ΚΥ ΤΟΙΣ ΛΟΙΠΟΙΣ
ΠΑΣΙ·

14 ΚΑΙ ΤΗΣ ΠΛΕΙΟΝΑΣ ΤΩ Α-
ΔΕΛΦΩΝ ΕΝ ΚΥΡΙΩ, ΠΕΠΟΙΘΟΤΑΣ
ΤΟΙΣ ΔΕΙΣΜΟΙΣ ΜΗ, ΠΕΡΙΟΤΕΡΩΣ
ΤΟΛΜΑΝ ΑΦΟΒΩΣ ΤΟΝ ΛΟΓΟΝ ΛΑ-
ΛΕΙΝ·

15 ΤΙΝΕΣ ΜΕΝ ΚΥ ΔΙΑ ΦΘΟΝΟΝ
ΚΥ ΉΡΙΝ· ΤΙΝΕΣ ΔΕ ΚΥ ΔΙ' ΕΥΔΟΚΙΑΝ
ΤΟΝ ΧΡΙΣΤΟΝ ΚΗΡΥΣΣΟΥΝ.

16 ΟΙ ΜΕ ΕΞ ΕΡΙΘΕΙΑΣ ΤΟΝ
ΧΡΙΣΤΟΝ ΚΑΤΑΓΥΓΙΛΛΟΥΣΙΝ ΕΧ Α-
ΓΝΩΣ, ΟΙΟΜΕΝΟΙ ΘΛΙΨΙΝ ΟΠΦΕΙΡΗΝ
ΤΟΙΣ ΔΕΙΣΜΟΙΣ ΜΗ·

17 οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τῷ εὐαγγελίῳ κεῖμαι.

18 Τί γάρ; πλὴν παντὶ πρόπῳ, εἴτε προφάσει, εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.

19 Οἶδα γὰρ ὅτι τούτῳ μοι ἀποδοῦναι εἰς σωτηρίαν διὰ τῶν ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ.

20 κατὰ τὴν ἀποκαρδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν ὑμῖν αἰσχυθῆσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθῆσθαι Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου.

21 ΕΜΟΙ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος.

22 Εἰ δὲ τὸ ζῆν ἐν σαρκί, τούτῳ μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι ἢ γνωρίζω.

23 Συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ ἔσθαι, πολλῶν μᾶλλον κρείσσον.

24 τὸ δὲ ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαιότερον δι' ὑμᾶς.

25 Καὶ τούτο ποιούμενος οἶδα ὅτι μείνω καὶ συμπαραμεινῶ πάνσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τοῦ πνεύματος.

26 ἵνα τὸ καύχημα ὑμῶν ᾧ καυχέσθαι ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς παρουσίας πάσης ὑμῶν.

27 Μόνον ἀξίως τῷ εὐαγγελίῳ τῷ Χριστῷ πολιτεύεσθε, ἵνα εἴτε ἰδῶν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὸν, ἀκούσῃ τὰ ῥητὰ ὑμῶν, ὅτι ἡγήκατε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθροίνετε τῇ πίστει τῷ εὐαγγελίῳ.

28 καὶ μὴ πτερόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων ἥτις αὐτοῖς μὲν εἰσιν ἐνδοξίαι ἀπολαύσεως, ὑμῖν δὲ σωτηρίας, καὶ τούτο ἀπὸ Θεοῦ.

29 ὅτι ὑμῖν ἰσαριθμῶν τὸ ὑπὲρ Χριστοῦ, ἢ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν.

30 τὸν αὐτὸν ἀγῶνα ἔχετε, οἷον ἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.

Κεφ. β'. 2.

1 Εἴ τις ἔν τῳ θάκῳ ἐν Χριστῷ, ἢ τῷ ἀγαπῶντι ἀγάπης, ἢ τῷ κοινωνῶντι Πνεύματι, ἢ τῷ πλάτῳ καὶ οἰκτιρῶντι,

2 πληρώσατέ μου τὴν χάριν, ἵνα τὸ αὐτὸ φρονῇτε, τὴν αὐτὴν ἀγάπην ἔχετε, σύμφυχοι, τὸ ἐν φρονήτε.

3 μηδὲ κατὰ εἰρήθειαν ἡκιστοδίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγάμενοι ὑπερέχοντας ἑαυτῶν.

4 Μὴ τὰ ἑαυτῶν ἱκασθῶ σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἱκασθῶ.

5 Τούτῳ γὰρ φρονεῖδω ἐν ὑμῖν ὅ καὶ ἐν Χριστῷ Ἰησοῦ.

6 ὅς ἐν μορφῇ Θεοῦ ὑπάρχων,

χων, ὃς ἄρπαγμαὶν ἠγήσατο
τὸ τῆς ἰσᾶ Θεοῦ.

7 ἀλλ' ἐαυτὸν ἐκένωσε,
μορφὴν θύλου λαβὼν, ἐν ὁμοιώ-
ματι ἀνθρώπου γενόμενος,

8 καὶ ὁχήματι ἐυρέθεις ὡς ἄν-
θρωπος, ἐταπείνωσεν ἑαυτὸν,
γενόμενος ὑπὸ ἡκούς μέχρι θανά-
του, θανάτου δὲ θανάτου.

9 Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερ-
ῆψωσε, καὶ ἐχαρίσατο αὐτῷ
ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων.

10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ
πάντων γόνου κάμψη ἐπαινεμένων καὶ
ἐπιγινώσκων καὶ καταχθονίων.

11 καὶ πάντα γλῶσσα ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς
Χριστός, εἰς δόξαν Θεοῦ πα-
τρός.

12 Ὡς, ἀγαπητοί μου,
καθὼς πάντοτε ὑπηκούσατε,
μὴ ὡς ἐν τῇ παρρησίᾳ μου μόνον,
ἀλλὰ νῦν πολλῶν μᾶλλον ἐν τῇ
ἀπειθείᾳ μου, μὴ φόβου καὶ τρόμου
τῆς ἐαυτῶν σωτηρίας κατεργά-
ζεσθε.

13 ὁ Θεὸς γὰρ ἐστὶν ὁ ἐν-
εργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ
τὸ ἐνεργεῖν, ὑπὲρ τῆς εὐδο-
κίας.

14 Πάντα ποιεῖτε χωρὶς
βοήθου καὶ ἀνταγωνισμῶν.

15 ἵνα γένησθε ἀμεμπτοὶ καὶ
ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα
ἐν μέσῳ γενεᾶς σκοτεινᾶς καὶ διε-
στραμμένης· ἐν οἷς φαίνονται ὡς
φωστῆρες ἐν κόσμῳ,

16 λόγον ζωῆς ἐπέχοντες·
εἰς καύχημα ἡμῶν εἰς ἡμέραν

Χριστοῦ, ὅτι ὅς ἐστις κενὸν ἰδρα-
μον, ὁδὸς εἰς κενὸν ἐκοπίασα.

17 ΑΛΛ' εἰ καὶ σπένδομαι ἐπὶ
τῇ θυσίᾳ καὶ λειτουργίᾳ καὶ πί-
στως ὑμῶν, χαίρω καὶ συγχαίρω
πᾶσιν ὑμῖν.

18 τὸ δ' αὐτὸ καὶ ὑμεῖς
χαίρετε, καὶ συγχαίρετέ μοι.

19 ΕΛΠΙΖΩ δὲ ἐν Κυρίῳ
Ἰησοῦ, Τιμόθεον ταχέως πέμ-
ψαι ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ,
γινῶσκων τὰ περὶ ὑμῶν.

20 Οὐδένα γὰρ ἔχω ἰσού-
χον, ὅς τις γινῶσκων τὰ περὶ ὑμῶν
μεριμνήσει.

21 Οἱ πάντες γὰρ τὰ ἐαν-
τῶν ζητῶσιν, ὃ καὶ τῷ Χριστῷ
Ἰησοῦ.

22 Τὴν δὲ δοκιμὴν αὐτῷ
γινώσκετε, ὅτι ὡς πατρὶ τέκ-
νον, οὐκ ἔμελλεν εἰσελθεῖν εἰς τὸ
εὐαγγέλιον.

23 Τῷτον μὲν ἔν ἐλπίζω
πέμψαι, ὡς ἀν' ἀπίδω τὰ περὶ
ἐμὲ, ἐξαυτῆς.

24 πέποιθα δὲ ἐν Κυρίῳ,
ὅτι καὶ αὐτὸς ταχέως ἐλεύσε-
μαι.

25 Ἀναβαῖνον δὲ ἠγησά-
μην, Ἐπαφρόδιτον τὸν ἀδελ-
φόν καὶ συνεργόν καὶ συστρατιώτην
μου, ὑμῶν δὲ ἀποστολόν, καὶ λει-
τουργόν τῆς χρείας μου, πέμψαι
πρὸς ὑμᾶς.

26 ἐπειδὴ ἐπιποθῶν ἦν
πάντας ὑμᾶς, καὶ ἀδημονῶν,
διότι ἠέσασθε ὅτι ἠδίδησθε.

27 Καὶ

27 Καὶ γὰρ ἠδένησι πα-
ραπλήσιον θανάτῳ· ἀλλ' ὁ
Θεὸς αὐτὸν ἠλέησεν· ἔκ αὐτὸν
δὲ μόνον, ἀλλὰ καὶ ἐμεῖς, ἵνα μὴ
λύπην ὅπῃ λύπη ᾖ.

28 Σπυδασιότερος ἔν ἐπιμ-
ψαυτὸν, ἵνα ἰδόντες αὐτὸν πά-
λιν, χαρῆτε, καὶ γὰρ ἀλυπότε-
ρος ὢ.

29 Προσδέχεσθε ἐν αὐτὸν
ἐν Κυρίῳ μὲν πάσης χαρᾶς,
καὶ τὴς τοιούτης ἐντίμης ἔχει.

30 ὅτι διὰ τὸ ἔργον τοῦ
Χριστοῦ μέχρι θανάτου ἠγίασε,
παθολογισάμενος τῇ ψυχῇ,
ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑπέ-
ρμα τῆς πρὸς με λειτουργίας.

Κεφ. γ'. 3.

ΤΟ λοιπὸν, ἀδελφοί μου,
χαίρετε ἐν Κυρίῳ· τὰ
αὐτὰ γράφειν ὑμῖν, ἡμεῖς μὲν
ἐκ ὁκνηρῶν, ὑμεῖς δὲ ἀσφαλές.

2 Βλέπετε τὴν πύαν, βλέ-
πετε τὴν κακὴν ἐργάταν, βλέ-
πετε τὴν κατατομήν.

3 Ἡμεῖς γὰρ ἴσμεν ἡ πει-
τομή, οἱ πνεύματι Θεῷ λα-
τρεύοντες, καὶ καυχώμενοι ἐν
Χριστῷ Ἰησοῦ, καὶ ἐκ ἐν σαρκὶ
πεποιθότες.

4 καί περ ἐγὼ ἔχων πεποι-
θῆσιν καὶ ἐν σαρκί. Εἴ τις δεκ-
τὸν ἄλλος πεποιθῆναι ἐν σαρκί, ἐγὼ
μᾶλλον.

5 Πειτομή ὁκλήμενος ἐκ
γίνης Ἰσραὴλ, φυλῆς Βενιαμίν,
Ἑβραῖος ἔξ Ἑβραίων, κατὰ
νόμον Φαρισαῖος.

6 κατὰ ζήλον διώκων τὴν
ἐκκλησίαν, καὶ δικαιοσύνην τὴν

ἐν νόμῳ γινόμενον ἀμεμπτον.

7 Ἀλλ' ἅτινα ἦν μοι κέρδη,
ταῦτα ἤγημαι διὰ τοῦ Χριστοῦ
ζημίαν.

8 Ἀλλὰ μνησθῆναι καὶ ἡγῆμαι
πάντα ζημίαν διὰ τοῦ ὑπερ-
έχον τῆς γνώσεως Χριστοῦ Ἰη-
σοῦ τοῦ Κυρίου μου, δι' ὃν τὰ
πάντα ἐζημιώθην, καὶ ἡγῆμαι
σκόβαλα ἕως, ἵνα Χριστὸν περι-
δῶσω,

9 καὶ ὑπερῶ ἐν αὐτῷ, μὴ
ἔχων ἐμὴν δικαιοσύνην τίνην ἐκ
νόμου, ἀλλὰ τὴν διὰ πίστεως
Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύ-
νην ὅπῃ τῇ πίσει.

10 τὴν γινώσκειν αὐτὸν, καὶ
τὴν δύναμιν τῆς ἀναστάσεως
αὐτοῦ, καὶ τὴν κοινωνίαν τῶν
παθημάτων αὐτοῦ, συμμορφώ-
μενος τῷ θανάτῳ αὐτοῦ.

11 εἰ πως καταντήσω εἰς τὴν
ὑπακοήν τῶν νεκρῶν.

12 Οὐχ ὅτι ἤδη ἔλαβον, ἡ
ἤδη τέλειώμαι· διώκω δὲ εἰ καὶ
καταλάβω, ἐφ' ᾧ καὶ καταληφ-
θὴν ὑπὸ τοῦ Χριστοῦ Ἰησοῦ.

13 Ἀδελφοί, ἐγὼ ἐμαυτὸν
ἐλογίζομαι κατεληφέναι.

14 ἐν δὲ, τὰ μὲν ὅπισθεν
ἐπιλανθανόμενος, τοῖς δὲ ἔμ-
προθεν ἐπικεινόμενος, κατὰ
σκοπὸν διώκω ἐπὶ τὸ βραβεῖον
τῆς ἀνω κλήσεως τοῦ Θεοῦ ἐν
Χριστῷ Ἰησοῦ.

15 Ὅσοι οὐκ τέλειοι, τὸτο
φρονῶμεν· καὶ εἴ τι ἑτέρως φρο-
νῶμεν, καὶ τὸτο ὁ Θεὸς ὑμῖν ἀπο-
καλύψῃ.

16 Πάλιν

16 Πάλιν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ τοῖς κανόσι, τὸ αὐτὸ φρονεῖν.

17 ΣΥΜΜΙΜΗΤΑΙ μὴ γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τὰς ἡμετέρας περιπατεῖντας, καθὼς ἐχρεῖται τὸν τύπον ἡμᾶς.

18 Πολλοὶ γὰρ περιπατοῦσιν, οἷς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τὰς ἐχθρὰς τῶν σαυρῶν τῷ Χριστῷ.

19 ὃν τὸ τέλος ἀπώλεια, ὃν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτοῦ, οἱ τὰ ἐπίγεια φρονεῖντες.

20 Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ὅθεν καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν.

21 ὃς μείλοχρηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ πλὴν ἐνέργειαν τῆς δυνάσεως αὐτοῦ καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

Κεφ. δ'. 4.

ΩΣΤΕ, ἀδελφοί μου ἀγαπητοί, καὶ ἐπιπόνητοι, χαρὰ καὶ ἡ εὐφροσύνη μου, ἔστω ἡμεῖς ἐν Κυρίῳ, ἀγαπητοί.

2 Εὐωδίαν παρακαλῶ, καὶ Σωτρίχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.

3 Ναὶ ἐρωτῶ καὶ σε, σύζυγι γνήσιε, συλλαμβάνειν αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθησάν μοι, μὴ καὶ Κλήμιον, καὶ τοῖς λοιπῶν συνε-

γῶν μου, ὃν τὰ ὀνόματα ἐν βιβλίῳ ζωῆς.

4 ΧΑΙΡΕΤΕ ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρειτε.

5 Τὸ ἐπεικεῖς ὑμῶν γνωστῶς πᾶσιν ἀνθρώποις· ὁ Κύριος ἐγγύς.

6 Μὴδὲν μεριμνᾶτε· ἀλλ' ἐν παντὶ τῇ προσδοκῇ καὶ τῇ δεήσει μὴ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζετε πρὸς τὸν Θεόν.

7 καὶ ἡ εἰρήνη τῷ Θεῷ καὶ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

8 ΤΟ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα σφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἐπαινετός, ταῦτα λογίζεσθε.

9 ἃ καὶ ἐμάθετε, καὶ παρελάβετε, καὶ ἡκούσατε, καὶ εἰδότες ἐγώ, ταῦτα πράσσετε, καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μετ' ὑμῶν.

10 ΕΧΑΡΗΝ δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνιθάλλει τὸ ὑπὲρ ἐμῶν φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε διέ.

11 Οὐχ ὅτι καθ' ὑμέτερον λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐταρέκης ἐγώ.

12 Οἶδα καὶ ταπεινῶσθαι, οἶδα καὶ περιουεῖν· ἐν παντί καὶ

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κὶ ἐν πᾶσι μεμύηται καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι.

13 Πάντα ἐν ἰσχύϊ ἐν τῷ ἐνδυναμυντί με Χριστῷ.

14 Πλὴν καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει.

15 Οἶδάμε δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τῇ εὐαγγελίᾳ, ὅτε ἐξηλθον ἀπὸ Μακεδονίας, ἕδεμίᾳ μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι.

16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς πλὴν χρεῖαν μοι ἐπέμψατε.

17 Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

18 Ἀπέχω δὲ πάντα, καὶ περιστεύω· πεπληρωμαι δεξάμενος πρὸς Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὅσμινα εὐω-

δίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.

19 Ὁ δὲ Θεός μου πληρώσει πᾶσαν χρεῖαν ὑμῶν κατὰ τὸ πλεῖστον αὐτοῦ, ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ.

20 Τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν.

21 ΑΣΠΑΣΑΣΘΕ πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπάζοντ' ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.

22 Ἀσπάζοντ' ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

23 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

[Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου. Ἐν γίχοις σή.]

ΠΑΤΡΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΚΟΛΟΣΣΑΕΙΣ
ΕΠΙΣΤΟΛΗ.

Κεφ. α'. 1.

1 ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματι Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τοῖς ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.
* H h 3 ΕΥΧΑ-

3 ΕΥΧΑΡΙΣΤΟΥΜΕΝ τῷ Θεῷ καὶ πατρὶ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, πάντοτε κατὰ ὑμῶν προσευχόμενοι,

4 ἀκούσαντες τὴν πίσιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τὰς ἀγίας,

5 ἅλα τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς ἑρανοῖς, ἡμῶν προσηύξαμε ἐν τῷ λόγῳ τῆ ἀληθείας τῇ εὐαγγελίᾳ,

6 τῷ παρόντι εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ καὶ ἐστὶ καρποφορέμῳ, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσαμε καὶ ἐπέγνωτε τὴν χάριν τῇ Θεῷ ἐν ἀληθείᾳ·

7 καθὼς καὶ ἐμάθιστε ἀπὸ Ἑπαφροῦ τῇ ἀγαπῇ συνδύλα ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τῷ Χριστῷ·

8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

9 Διὰ τὸτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, ἐπανόμιθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτήμενοι ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τῇ δειλήματι αὐτῇ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ·

10 παρρησιασάμενοι ὑμᾶς ἀξίως τῷ Κυρίῳ εἰς πᾶσαν ἀρεσκείαν ἐν παντὶ ἔργῳ ἀγαθῷ καρποφορέντες καὶ αὐξανόμενοι εἰς τὴν ἐπίγνωσιν τῇ Θεῷ·

11 ἐν πάσῃ δυνάμει δυναμέμενοι κατὰ τὸ κράτος τῆς δόξης αὐτῆς, εἰς πᾶσαν ὑπομονήν καὶ μακροθυμίαν κατὰ

τὴν ἐλπίδα καὶ μακροθυμίαν κατὰ τὴν ἐλπίδα·

12 εὐχαριστῶντες τῷ πατρὶ τῷ ἰκανώσαντι ἡμᾶς εἰς τὴν μερίδα τῇ κλήρῳ τῇ ἀγίᾳ ἐν τῷ φωτί·

13 ὃς ἐξῆύδατο ἡμᾶς ἐκ τῆς ὕψους τῆ σκοτίας, καὶ μετέστησεν εἰς τὴν βασιλείαν τῇ ὑμῶν τῆς ἀγάπης αὐτῆς·

14 ἐν ᾗ ἔχομεν τὴν ἀπολύτρωσιν [ἅλα τῇ αἱματίᾳ αὐτῇ, τὴν ἄφεσιν τῇ ἀμαρτιῶν]·

15 ὃς ἐστὶν εἰκὼν τῇ Θεῷ τῇ ἀοράτῃ, πρωτότοκος πάσης κτίσεως·

16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς ἑρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ὕψος· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσθη·

17 καὶ αὐτὸς ἐστὶν πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστη·

18 καὶ αὐτὸς ἐστὶν ἡ κεφαλὴ τῇ σώματι τῆς ἐκκλησίας· ὃς ἐστὶν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένῃται ἐν πᾶσιν αὐτὸς πρωτεύων·

19 ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πληρῶμα καλοικῆσαι·

20 καὶ δι' αὐτῆς ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, ἐρηνοποιήσας ἅλα τῇ αἱματί· τῇ σαυρῇ αὐτῇ, δι' αὐτῆς, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς ἑρανοῖς.

21 Καὶ

21 Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ ᾧ ἀποκατήλλαξεν,

22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου, ᾧ ᾤκησεν ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ·

23 εἰ γὰρ ὀπιμίνετε τῇ κρίσει θεμελιωμένοι καὶ ἰδραῖοι, καὶ μὴ μετακινῶμενοι ἀπὸ τῆς ἰλπίδος τῆς εὐαγγελίᾳ ᾧ ἠκέσαστε, τῇ κηρυχθείᾳ ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν ἔρανον· ᾧ ἐγενόμην ἐγὼ Παῦλος διάκονος·

24 Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῆς θλίψεως τοῦ Χριστοῦ ἐν τῇ σαρκί μου, ὑπὲρ τοῦ σώματος αὐτοῦ, ᾧ ὄζην ἡ ἐκκλησία·

25 ᾧ ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τῇ Θεῷ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τῇ Θεῷ·

26 τὸ μυστήριον τὸ ἀποκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ·

27 οἷς ἠδήλησεν ὁ Θεὸς γνωρίσαι τίς ὁ πλῆτος τῆς δόξης τῇ μυστηρίᾳ ταύτῃ ἐν τοῖς ἔθνεσιν, ὅς ὄζει Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης·

28 ὃν ἡμεῖς καταγγέλλομεν, καθιστάντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄν-

θρωπον ἐν πάσῃ σοφίᾳ, ἵνα ᾧδῶσιν ᾠδῶν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ.

29 Εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐπεργαμένην ἐν ἐμοὶ ἐν δυνάμει.

Κεφ. β'. 2.

ΕΛΩ ᾧ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω πρὸς ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι ἐχέω ῥάκασιν τὸ πρὸς ὅππῃ μου ἐν σαρκί·

2 ἵνα ᾧδῶσιν αἱ καρδίαι αὐτῶν, συμβιβάζοντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλῆτος τῆς πληροφροῦν τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τῇ Θεῷ καὶ πατρὸς καὶ τῇ Χριστῷ·

3 ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

4 Τῷτο δὲ λέγω ἵνα μή τις ὑμᾶς ᾧδῶλογίζηται ἐν πηλολογία·

5 εἰ ᾧ καὶ τῇ σαρκὶ ἀπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν ταξίν, καὶ τὸ σκεῦμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

6 Ὡς ἔν παραιλάετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ ᾧπαλαίετε·

7 ἐξριζωμένοι καὶ ἐποικοδομημένοι ἐν αὐτῷ, καὶ βεβαιημένοι ἐν τῇ κρίσει, καθὼς ἐδιδάχθητε, ᾧστυοῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

Η h z 8 ΒΛΕΠΕΤΕ

8 ΒΛΕΠΕΤΕ μή τις ὑμᾶς
ἔσται ὁ συλαγωγῶν διὰ τῆς
φιλοσοφίας καὶ κεινῆς ἀπάτης,
κατὰ τὴν παράδοσιν τῶν ἀνθρώ-
πων, καὶ τὰ φοιχίδια τοῦ κόσμου,
καὶ ἡ κατὰ Χριστόν.

9 Ὅτι ἐν αὐτῷ κατοικεῖ
πάν το πλῆρωμα τῆς θεότητος
σαμαλικῶς.

10 καὶ ἐπεὶ ἐν αὐτῷ περιη-
ρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πά-
σης ἀρχῆς καὶ ἐξουσίας.

11 ἐν ᾧ καὶ περιετμήθητε
περιτομῇ ἀχειροποιήτῃ, ἐν τῇ
ἀπεκδύσει τοῦ σώματος τῶν ἁ-
μαρτιῶν τῆς σαρκός, ἐν τῇ πε-
ριτομῇ τοῦ Χριστοῦ.

12 σωλαφέντες αὐτῷ ἐν τῷ
βαπτίσματι, ἐν ᾧ καὶ συνεγέρ-
θητε διὰ τῆς πίστεως τῆς ἐνε-
ργείας τοῦ Θεοῦ τοῦ ἐγείραντος
αὐτὸν ἐκ τῶν νεκρῶν.

13 Καὶ ὑμᾶς νεκρὸς ὄν-
τας ἐν τοῖς πασι πηρώμασι καὶ
τῇ ἀκροβυσσίᾳ τῆς σαρκὸς ὑ-
μῶν, συνεζωοποίησι σὺν αὐτῷ
χαρισάμενος ἡμῖν πάντα τὰ
πασι πηρώματα,

14 ἐξαλείψας τὸ κατ' ἡ-
μῶν χειρόγραφον τοῖς δόγμασιν,
ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ
ἔρκεν ἐκ τοῦ μέσου, προσηλώ-
σας αὐτὸ τῷ σταυρῷ.

15 ἀπεκδυσάμενος τὰς
ἀρχάς καὶ τὰς ἐξουσίας ἰδεομά-
τισιν ἐν πάρεξήσει, θριαμβεύ-
σας αὐτὰς ἐν αὐτῷ.

16 ΜΗ ἔν τις ὑμᾶς κρινέτω
ἐν βρώσει, ἢ ἐν πόσει, ἢ ἐν

μέσει ἰορτῆς, ἢ νημνίας, ἢ
σαββάτων.

17 ἃ ὄν σκια τῶν μελλόν-
των, τὸ δὲ σῶμα τοῦ Χριστοῦ.

18 Μηδεὶς ὑμᾶς κατακρα-
βεύετω, δέλων ἐν ταπεινοφρο-
σύνῃ καὶ θεησκείᾳ τοῦ ἀγγέλου,
ἃ μὴ ἑώρακεν ἱμβατεύων, ἐκ
φυσικῶν ὑπὸ τοῦ νοὸς τῆς
σαρκὸς αὐτοῦ,

19 καὶ ἡ κρατῶν τὴν κεφα-
λήν, ἧς ἔστιν ὅλον τὸ σῶμα διὰ
τῶν ἀφῶν καὶ συνδέσμων ἐπιχο-
ρηγέμενον καὶ συμβιβασόμενον,
αὐξομένη τὴν αὐξήσιν τοῦ Θεοῦ.

20 Εἰ ἐν ἀπιθανότητι σὺν τῷ
Χριστῷ ἀπὸ τῶν φοιχιῶν τοῦ κό-
σμου, τί ὡς ζῶντες ἐν κόσμῳ
δογματίζεσθε,

21 (Μὴ ἀψῃ, μηδὲ γένῃ,
μηδὲ θίγῃ).

22 ἃ ὄν πάντα εἰς φθορὰν
τῇ ἀποχρήσει) καὶ τὰ ἐπὶ ἀλμα-
κα καὶ διδασκαλίας τῶν ἀνθρώπων.

23 ἅτινά ἐστι λόγον μὲν ἔ-
χοντα σοφίας ἐν ἰδεοθησκείᾳ
καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ
σώματος, ἐκ ἐν τιμῇ τιμῇ πρὸς
πληρομὴν τῆς σαρκός.

Κεφ. γ'. 3.

3 Εἰ ἔν συνεγέρθητε τῷ Χρι-
στῷ, τὰ ἄνω ζητεῖτε, ὃ ὁ Χρι-
στὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθ-
ήμενος.

2 Τὰ ἄνω φρονεῖτε, μὴ τὰ
ἐπὶ τῆς γῆς.

3 Ἀπιθανότης γάρ, καὶ ἡ ζωὴ
ὑμῶν κέκρυπται σὺν τῷ Χριστῷ
ἐν τῷ Θεῷ.

4 Ὅταν

4 Ὃταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

5 ΝΕΚΡΩΣΑΤΕ ἕν τὰ μέλη ὑμῶν τὰ ἐπὶ τῇ γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία.

6 δι' αὐτὴν ἐρχεται ἡ ὀργὴ τῷ Θεῷ ἐπὶ τὰς υἱὰς τῆς ἀπειθείας.

7 ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζητε ἐν αὐτοῖς.

8 νυνὶ δὲ ἀποθεθεὶ καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τῷ σώματος ὑμῶν.

9 Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸ παλαιὸν ἀνθρώπου σὺν ταῖς πράξεσιν αὐτοῦ.

10 καὶ ἐνδυσάμενοι τὸ νέον, τὸ ἀνακαινύμενον εἰς ἐπίγνωσιν καὶ εἰκόνα τῷ κτίσαντι αὐτόν.

11 ὅπως ἔκ ἐν Ἑλλήν καὶ Ἰουδαίῳ· περιτομὴ καὶ ἀκροβυστία· βάρος, Σκύθης· δόλος, ἐλεῦθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

12 Ἐνδύσαθε ἕν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἄγιοι καὶ ἡγαπημένοι, πλάγχθη οἰκισμῶν, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν.

13 ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ὡς καὶ τὸς πρὸς τινὰ ἔχη μομφήν· καθὼς καὶ ὁ Χριστὸς ἠχαρίσατο ὑμῖν, ἕτω καὶ ὑμεῖς.

14 Ἐπὶ πᾶσι δὲ τέτοις

τὴν ἀγάπην, ἣτις ἐστὶ συνδεσμοὺς τῆς τελειότητος.

15 καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβεύτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐν σώματι, καὶ εὐχάριστοι γίνεσθε.

16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλοσσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

17 Καὶ πάντες ὅ,τι ἀντιποιῆτε, ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστῶντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς αἰτῆκεν ἐν Κυρίῳ.

19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ πικραίνετε πρὸς αὐτάς.

20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κυτ' ὡς τῷ Θεῷ γὰρ ὁ κύριος ἐν Κυρίῳ.

21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν.

22 Οἱ δούλοι, ὑπακούετε κυτ' ὡς τῷ Θεῷ πάντα τοῖς κυτ' ὡς σάρκα καὶ οὖν, μὴ ἐν ὀφθαλμοδουλείᾳ, ὡς ἀνθρώποις, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβόμενοι τὸν Θεόν.

23 Καὶ πάντες ὅ,τι ἀντιποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ ἕκ ἀνθρώποις.

* H h 3

24 εἰδότες

24 εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε.

25 Ὁ δὲ ἀδικῶν κομιῖται· ὃ ἡδίκησεν· καὶ ἐκ ἐγὼ προσωποληψία.

Κεφ. δ'. 4.

1 Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητά τῶς δούλοις παρέχετε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν ἑσπεροῖς.

2 Τῇ προσευχῇ προσκαρτερεῖτε, γρηγορῦντες ἐν αὐτῇ ἐν ευχαριστίᾳ·

3 προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τῆς λόγου, λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ διδόμεαι·

4 ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλήσαι.

5 Ἐν σοφίᾳ ᾠεῖσθε καὶ ψαλμοῖς τῷ Κυρίῳ, ὡς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.

6 Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ᾄδει καὶ ᾠᾷ ψαλμῶν, εἰδέναι ὡς δεῖ ὑμᾶς ἐν ἑκάστῳ ἀποκρίνεσθαι.

7 Τὰ κατ' ἐμὲ πάντα γνωρίζετε ὑμῖν τυχικός ὁ ἀγαπητὸς ἀδελφός, καὶ πιστὸς διάκονος, καὶ σύνδουλος ἐν Κυρίῳ·

8 ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τέλος, ἵνα γνῶ τὰ περὶ ὑμῶν, καὶ ᾠχαλίση τὰς καρδίας ὑμῶν·

9 σὺν ὀνησίμῳ τῷ πιστῷ

καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωρίζω τὰ ὧδε.

10 Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχμαλώτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβου, περὶ ὃ ἐλάβετε ἐπιστολάν· ἐάν ἐλθῇ πρὸς ὑμᾶς, δεξάσθε αὐτόν·

11 καὶ Ἰησοῦς ὁ λεγόμενος Ἰῦς, οἱ ὄντες ἐκ περιτομῆς· αὗτοι μόνον συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγγήθησαν μοι παρηγορία.

12 Ἀσπάζεταιται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν δούλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα γῇτε τέλει καὶ πεπληρωμένοι ἐν παντὶ διλήμναι τοῦ Θεοῦ.

13 Μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον πολὺν ὑπὲρ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ τῶν ἐν Ἱερὰπόλει.

14 Ἀσπάζεταιται ὑμᾶς Λουκάς ὁ ἰατρός ὁ ἀγαπητός, καὶ Δημᾶς.

15 Ἀσπάζεταιται τὸν ἐν Λαοδικείᾳ ἀδελφόν, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.

16 Καὶ ὅταν ἀναγνώσῃ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικείᾳ ἐκκλησίᾳ ἀναγνώσῃ· καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

17 Καὶ ᾠεῖτε Ἀρχιππῷ· βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

18 Ὁ ἀπάσματος τῇ ἡμῇ [Πρὸς Κολοσσαεῖς ἐγγράφη ἀπὸ
χειρὶ Παύλου. Μνημονεύτέ με ῥώμης ἀλλὰ τυχεύει καὶ ὁ-
τὶ δεσμιῶν. Ἡ χάρις μὲν ὑ-
μῶν. Ἀμήν.]
μῶν. Ἀμήν.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

Κεφ. α. 1.

1 ΠΑΥΛΟΣ καὶ Σιλβανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ
Θεσσαλονικέων, ἐν Θεῷ πατρὶ, καὶ Κυρίῳ Ἰησοῦ Χρι-
στῷ. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

2 ΕΥΧΑΡΙΣΤΟΥΜΕΝ τῷ
Θεῷ πάντοτε ὡς πάλιν ὑ-
μῶν, μετὰ ὑμῶν ποιούμενοι
ἐπὶ τῷ πορθήσῃ ἡμῶν.

3 ἀδιαλείπτως μνημονεύον-
τες ὑμῶν τῷ ἔργῳ τῷ πίστεως,
καὶ τῷ κόπῳ τῷ ἀγάπῃ, καὶ τῇ
υπομονῇ τῇ ἐλπίδι τῷ Κυ-
ρίῳ ἡμῶν Ἰησοῦ Χριστῷ, ἐμπροσ-
θεν τῷ Θεῷ καὶ πατρὸς ἡμῶν.

4 εἰδότες, ἀδελφοὶ ἡγαπη-
μένοι ὑπὸ Θεοῦ, πῶς ἐκλογί-
σθητε ὑμῶν.

5 ὅτι τὸ εὐαγγέλιον ἡμῶν
ἐκ ἐξουσίας εἰς ὑμᾶς ἐν λόγῳ
μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ
ἐν Πνεύματι ἁγίῳ, καὶ ἐν πολλο-
φορίᾳ πολλῇ· καθὼς οἶδατε οἱ οἱ
ἐξουσιάζοντες ἐν ὑμῖν δι' ὑμᾶς.

6 Καὶ ὑμεῖς μιμηταὶ ἡμῶν
ἐγενήθητε καὶ τῷ Κυρίῳ, δεξά-

μενοι τὸ λόγον ἐν θλίψει πολλῇ
μὴ χάρις Πνεύματι ἁγίῳ.

7 ὥστε γενέσθαι ὑμᾶς τύπους
πᾶσι τοῖς πιστεύουσιν ἐν τῇ
Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.

8 Ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ
λόγος τῷ Κυρίῳ, ὅς μόνον ἐν τῇ
Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ
καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑ-
μῶν ἡ πρὸς τὸ Θεὸν ἐξηγήθηται,
ὥστε μὴ χεῖραν ἡμᾶς ἔχειν λα-
λεῖν τι.

9 Αὐτοὶ γὰρ ὡς ἡμῶν
ἀπαγγέλλουσιν ὅποιαν εἰσοδὸν
ἔχομεν πρὸς ὑμᾶς, καὶ πᾶς ἐπ-
ερέψατε πρὸς τὸ Θεὸν ἀπὸ τῶν
εἰδῶλων, δελεύετε Θεῷ ζῶντι καὶ
ἀληθινῷ.

10 καὶ ἀναμίξτε τὸν ὅσον αὐ-
τῷ ἐκ τῶν ἐργῶν, ὃν ἤθελεν ἐκ
ἐκείνων

νεκρῶν, Ἰησοῦν τὸν ἐνόμενον ἡ-
μας ἀπὸ τῆς ὀργῆς τῆς ἐρχο-
μένης.

Κεφ. β'. 2.

1 ΑΥΤΟΙ Ἰδοῦτε, ἀδελ-
φοί, πῶς εἰσόδον ἡμῶν πῶς
πρὸς ὑμᾶς, ὅτι ἔκινη γέγονεν.

2 ἀλλὰ [κ] προπαθούντες κ
ὑβρισθέντες, καθὼς οἶδατε, ἐν
Φιλίπποις, ἐπαρρησιασάμεθα
ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς
ὑμᾶς τὸ εὐαγγέλιον τῷ Θεῷ ἐν
πολλῷ ἀγῶνι.

3 Ἡ γὰρ παράκλησις ἡ-
μῶν ἐκ ἐκ πλάνης, εἰδὲ ἔξ ἀ-
καθαρσίας, ἔτε ἐν δόλῳ.

4 ἀλλὰ καθὼς δεδοκιμάσ-
μεθα ὑπὸ τῷ Θεῷ πιστευθῆναι
τὸ εὐαγγέλιον, ἔτω λαλῶμεν,
ἔχ ὡς ἀνθρώποις ἀρεσκόντες,
ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι
τὰς καρδίας ἡμῶν.

5 Οὔτε γὰρ ποτε ἐν λόγῳ
κολακείας ἐγλήθημεν, καθὼς
οἶδατε, ἔτε ἐν προφάσει πλεο-
νεξίας· Θεὸς μάρτυς.

6 ἔτε ζητῶντες ἔξ ἀνθρώπων
δόξαν, ἔτε ἀφ' ὑμῶν, ἔτε ἀπ'
ἄλλων· δυνάμενοι ἐν βάρει ἔτι,
ὡς Χριστοῦ ἀπόστολοι,

7 ἀλλ' ἐγενήθημεν ἡπιοὶ ἐν
μέσῳ ὑμῶν, ὡς αἱ τροφὸς θάλ-
πη τὰ ἑαυτῆς τέκνα.

8 Οὕτως, ἰμειρόμενοι ὑμῶν,
εὐδοκῶμεν μετὰδῆναι ὑμῖν ἔ-
μόνον τὸ εὐαγγέλιον τῷ Θεῷ,
ἀλλὰ κ' τὰς ἑαυτῶν ψυχὰς,
διότι ἀγαπήσοι ἡμῖν γενένηθε.

9 Μνημοεύετε Ἰδοῦτε, ἀδελφοί,
τὸν κόπον ἡμῶν κ' τὸν μόχθον·

νυκτὸς γὰρ κ' ἡμέρας ἐργαζο-
μενοι, πρὸς τὸ μὴ ὑποκαταί-
τινα ὑμῶν, ἐκηρεύσαμεν εἰς ὑ-
μᾶς τὸ εὐαγγέλιον τῷ Θεῷ.

10 Ὑμεῖς μάρτυρες κ' ὁ
Θεὸς, ὡς ὁσίως κ' δικαίως κ'
ἀμέμπλως ὑμῖν τοῖς πιστεύουσιν
ἐγλήθημεν,

11 καθάπερ οἶδατε, ὡς ἔλα-
ἐκατον ὑμῶν, ὡς πατὴρ τέκ-
να ἑαυτοῦ, πᾶσα καλῶντες ὑ-
μᾶς κ' ἀγαπῶντες,

12 κ' μαρτυρούμενοι, εἰς τὸ
ὑπειπατῆσαι ὑμᾶς ἀξίως τῷ
Θεῷ τῷ καλῶντι ὑμᾶς εἰς
πῶς ἑαυτοῦ βασιλείαν κ' δόξαν.

13 Διὰ τῆτο κ' ἡμεῖς εὐ-
χαριστοῦμεν τῷ Θεῷ ἀδιαλείπ-
τως, ὅτι παραλαβόντες λόγον
ἀκοῆς παρ' ἡμῶν, τῷ Θεῷ, ἐ-
δέξαθε ἔξ λόγον ἀνθρώπων, ἀλ-
λά (καθὼς ἐστὶν ἀληθῶς) λόγον
Θεοῦ, ὃς κ' ἐνεργεῖται ἐν ὑμῖν
τοῖς πιστεύουσιν.

14 Ὑμεῖς γὰρ μιμηταὶ ἐ-
γλήθητε, ἀδελφοί, τῷ ἐκκλησι-
ῶν τῷ Θεῷ τῶν ἑσῶν ἐν τῇ Ἰε-
ρασίᾳ, ἐν Χριστῷ Ἰησοῦ, ὅτι ταύ-
τὰ ἐπάθει κ' ὑμεῖς ὑπὸ τῶν
ιδίῳν συμφυλιτῶν, καθὼς κ'
αὐτοὶ ὑπὸ τῶν Ἰουδαίων.

15 τῶν κ' τὸν Κύριον ἀπο-
κλεινάντων Ἰησοῦν κ' τὴν ἰδίαν
προφήτας, κ' ὑμᾶς ἐκδιωξά-
των, κ' Θεῷ μὴ ἀρεσκόντων, κ'
πᾶσιν ἀνθρώποις ἐναντίων.

16 κωλυόντων ἡμᾶς τοῖς
ἔθνεσι λαλῆσαι ἵνα σωθῶσιν,
εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς
ἀμαρ-

αμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτὲς ἡ ὀργὴ εἰς τέλος.

17 ΗΜΕΙΣ ὦ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπων, καὶ καρδία, ὡς οὐκ ὀφείλωμεν τὸ προσώπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

18 Διὸ ἠθέλησαμεν ἐλθεῖν πρὸς ὑμᾶς (ἰγὼ μὲν Παῦλος) καὶ ἀπαξ καὶ δις, καὶ ἐπέκοψεν ἡμᾶς ὁ Σαλανάς.

19 Τίς γὰρ ἡμῶν ἱλπίς, ἡ χαρὰ, ἡ εὐφροσύνη καυχήσεως; ἡ ἐλπίς καὶ ὑμῖς ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτῇ παρουσίᾳ;

20 Ὑμεῖς γὰρ εἰς τὴν δόξαν ἡμῶν καὶ τὴν χαρὰν.

Κεφ. γ'. 3.

1 Διὸ μηκέτι γέγοντες, εὐδοκῆσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,

2 καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τῷ Θεῷ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ σπουδεῖν ὑμᾶς καὶ ὡρθοκαλεῖσαι ὑμᾶς ὡς τῆς πίστεως ὑμῶν.

3 τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἶδαντες ὅτι εἰς τὸ τοιοῦτον κείμεθα.

4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἤμεν, προσελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἰγνέτο, καὶ οἶδαντες.

5 Διὰ τὸ τοιοῦτον καὶ γὰρ μηκέτι γέγων, ἐπεμψα εἰς τὸ γυνᾶναι πᾶσι τῶν ὑμῶν· μήπως ἐπι-

ρασιν ὑμᾶς ὁ πειράζων, καὶ εἰς κείον γένηται ὁ κόπος ὑμῶν.

6 Ἄρτι δὲ ἰλθάμεν Τιμόθεον πρὸς ὑμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένη ἡμῖν πᾶσι· καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχει μνησίαν ἡμῶν ἀγαθῶν πάντοτε, ἐπιποθεῖντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς.

7 διὰ τὸ τοιοῦτον παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ὑμῶν, διὰ τῆς ὑμῶν πίστεως.

8 ὅτι τὴν ζῶμεν, ἰδὼν ὑμεῖς στήκητε ἐν Κυρίῳ.

9 Τίνα γὰρ εὐχαριστίαν, δύναμιν τῷ Θεῷ ἀνταποδοῖναι ὡς ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣν χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν,

10 νυκτὰς καὶ ἡμέρας ὑπὲρ ἐκπερισσῶν δόμενοι εἰς τὸ ἰδίον ὑμῶν τὸ προσώπον, καὶ κατάρτισαι τὰ ὑπερήματα τῆς πίστεως ὑμῶν;

11 Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς καθίσθηναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.

12 Ὑμᾶς δὲ ὁ Κύριος πλεονάζει καὶ ὡς οὐκ ἐκλείπει τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς.

13 εἰς τὸ σπουδεῖν ὑμῶν τὰς καρδίας ἀμέμπους ἐν ἀγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

Κεφ.

Κεφ. δ'. 4.

ΤΟ λοιπὸν ἔν, ἀδελφοί,
ἐρωτῶμεν ὑμᾶς καὶ παρα-
καλῶμεν ἐν Κυρίῳ Ἰησοῦ, καθ-
ὼς παρελάβετε παρ' ἡμῶν τὸ
πῶς δεῖ ὑμᾶς περιπατεῖν καὶ
ὁρᾶσκειν Θεῷ, ἵνα περιστεύητε
μᾶλλον.

2 οὐδαὶ ᾧ τίνας παραγγε-
λίας ἐδώκαμεν ὑμῖν διὰ τῆ
Κυρίου Ἰησοῦ.

3 Τὸτο γάρ ἐστι θέλημα τῆ
Θεοῦ, ὁ ἀγιασμός ὑμῶν, ἀπέ-
χεσθαι ὑμᾶς ἀπὸ τῆς πορνείας.

4 εἰδέναι ἕκαστον ὑμῶν τὸ
ἐαυτῷ σκευθῆναι ἵνα ἀ-
γιασμῷ καὶ τιμῇ.

5 μὴ ἐν πάθει ἐπιθυμίας,
καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰ-
δότα τὸ Θεῖον.

6 τὸ μὴ ὑπερβαίνειν καὶ πλι-
ονεκτεῖν ἐν τῷ πράγματι τὸν
ἀδελφὸν αὐτοῦ· διότι ἐκδικᾷ ὁ
Κύριος περὶ πάντων τούτων,
καθὼς καὶ περιέπαμεν ὑμῖν, καὶ
διεμνηστεύσαμεν.

7 Οὐ γὰρ ἐκάλεσεν ἡμᾶς
ὁ Θεὸς ἐπὶ ἀκαθαρσία, ἀλλ'
ἐν ἀγιασμῷ.

8 Τοιγαρὲν ὁ ἀθετῶν, ὅς
αἰθερωπὸν ἀθετεῖ, ἀλλὰ τὸν
Θεὸν τὸν καὶ δόξα τὸ Πνεῦμα
αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

9 ΠΕΡΙ δὲ τῆ φιλαδελφίας
ὃ χρεῖαν ἔχετε γράφειν ὑμῖν·
αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοι
ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους.

10 Καὶ ᾧ ποιεῖτε αὐτὸ
εἰς πάντας τοὺς ἀδελφούς τοῦ

ἐν ὅλῃ τῇ Μακεδονίᾳ. ὧς
καλῶμεν δι' ὑμᾶς, ἀδελφοί,
περιστεύειν μᾶλλον.

11 καὶ φιλοδιμεῖναι ἡσυ-
χάζειν, καὶ περιστέειν τὰ ἴδια,
καὶ ἐργάζεσθαι ταῖς ἰδίαις χερ-
σὶν ὑμῶν, καθὼς ὑμῖν παρη-
γείλαμεν.

12 ἵνα ὡφειλάητε εὐοχημό-
νως πρὸς τοῦ ἐξω, καὶ μηδενὸς
χρεῖαν ἔχητε.

iv.

13 ΟΥ θέλομεν ᾧ ὑμᾶς ἀγ-
νοεῖν, ἀδελφοί, περὶ τῶν κοι-
μημένων, ἵνα μὴ λυπηθῆτε, καθ-
ὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες
ἐλπίδα.

14 Εἰ γὰρ πιστεύομεν ὅτι
Ἰησοῦς ἀπέθανε καὶ ἀνέστη, ἔτω
καὶ ὁ Θεὸς τοῦ κοιμηθέντος διὰ
τῆς Ἰησοῦ, ἅξιν σω αὐτῷ.

15 Τὸτο γὰρ ὑμῖν λέγομεν
ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ
ζῶντες οἱ ὀφειλεισμένοι εἰς τὴν
παρουσίαν τῆς Κυρίου, ὃ μὴ φθά-
σωμεν τοὺς κοιμηθέντας.

16 ὅτι αὐτὸς ὁ Κύριος
ἐν κελεύσματι, ἐν φωνῇ ἀρχα-
γέλῃ, καὶ ἐν σάλπιγι Θεοῦ κα-
ταβήσκει ἀπ' οὐρανῶν, καὶ οἱ νεκροὶ
ἐν Χριστῷ ἀναστήσονται πρῶτον.

17 ἐπεὶ αὖ ἡμεῖς οἱ ζῶντες
οἱ ὀφειλεισμένοι, ἅμα σὺν
αὐτοῖς ἀρπαγησόμεθα ἐν νεφέ-
λαις εἰς ἀπάντησιν τῆς Κυρίου
εἰς αἴρα, καὶ ἔτω πάντοτε σὺν
Κυρίῳ ἐσόμεθα.

18 Ὡς παρακαλεῖτε ἀλ-
λῆλους ἐν τοῖς λόγοις τούτοις.

Κεφ.

Κιφ. ε. 5.

v.

1 ΠΕΡΙ δὲ τῶν χρόνων καὶ τῶν χειρῶν, ἀδελφοί, ὑμεῖς χρεῖαν ἔχετε ὑμῖν γράφεσθαι·

2 αὐτοὶ γὰρ ἀκριβῶς οἶδατε, ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐστιν, ὅπως ἔρχεται·

3 Ὅταν γὰρ λέγωσιν, εἰρήνη καὶ ἀσφάλεια, τότε αἰφνιδίως αὐτοῖς ἐφίσηται ὁλεθεῖν, ὥστε ἡ ὥδὴν τῇ ἐν γαστρὶ ἔχουσα καὶ ἡ μὴ ἐκφυγῶσιν.

4 Ὑμεῖς δὲ, ἀδελφοί, ἔκ ἐστιν ἐν σκότει, ἵνα ἡ ἡμέρα ὑμῶν ὡς κλέπτης καὶ ἀπροσδόκητος.

5 Πάντες ὑμεῖς υἱοὶ φωτός ἐστε, καὶ υἱοὶ ἡμέρας· ἔκ ἐσμέν νυκτός, ὅδε σκότους.

6 Ἄρα ἔν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

7 Οἱ γὰρ καθεύδοντες, νυκτός καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτός μεθύουσιν.

8 Ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας.

9 Ὅτι ἔκ ἐθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν, ἀλλ' εἰς ὥστε ποιήσιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

10 τοῦ τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα ἔτε γρηγορῶμεν, εἴτε καθεύδωμεν, ἅμα σωθῶντες αὐτῷ ζήσωμεν.

11 Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν Κύριον, καθὼς καὶ ποιεῖτε.

12 ΕΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τὰς κοπιωτικὰς ἐν ὑμῖν, καὶ προΐσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς·

13 καὶ ἡλεῖσθαι αὐτοὺς ὑπὲρ ἐκπερισσῶν ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.

14 Παρακαλῶμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τὴν ἀτάκτως, παραμυθεῖσθε τὴν ὀλιγοψύχως, ἀνέχουσιν τὴν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

15 Ὅρατε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.

16 Πάντοτε χαίρετε.

17 Ἀλλήλοις ἀγαπᾶσθαι ὡς ἀγαπᾶται ὁ Θεός.

18 Ἐν παντὶ εὐχαρισγεῖτε· τὸ γὰρ δέλημα τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

19 Τὸ Πνεῦμα μὴ σβέννυτε.

20 προφητείας μὴ ἐκλείψετε.

21 Πάντα δοκιμάζει· τὸ καλὸν κατέχειτε,

22 ἀπὸ παντός εἶδος πονηρίας ἀπέχου.

23 Αὐτοὺς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιασάτω ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρρησίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.

24 Πιστὸς

24 Πιτὸς ὁ καλῶν ὑμᾶς, ὃς
καὶ ποιήσει.

25 ΑΔΕΛΦΟΙ, προσεύχε-
σθε περὶ ἡμῶν.

26 Ἀσπάσασθε τὰς ἀδελ-
φούς πάντας ἐν φιλήματι ἀγίῳ.

27 Ὁρκίζω ὑμᾶς τὸν Κύ-
ριον, ἀναγνωθῆναι τὴν ἐπι-

στολὴν πᾶσι τοῖς ἀγίοις ἀ-
δελφοῖς.

28 Ἡ χάρις τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ μετ' ὑμῶν,
Ἀμήν.

[Πρὸς Θεσσαλονικεῖς πρώτη
ἐγγραφὴ ἀπὸ Ἀθηνῶν. Ἐν
εἰς τοῖς εἰ γ.]

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

Κεφ. α'. 1.

1 ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ
Θεσσαλονικέων, ἐν Θεῷ πατρὶ ἡμῶν, καὶ Κυρίῳ Ἰησοῦ
2 Χριστῷ. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ
μῆτρ, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 ΕΥΧΑΡΙΣΤΕΙΝ ὀφείλομεν
τοῦ Θεοῦ πάντοτε περὶ ὑμῶν, ἀ-
δελφοί, καθὼς ἀξιόν ἐστιν, ὅτι
ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ
πλεονάζει ἡ ἀγάπη ἐνὸς ἑκάστου
πάντων ὑμῶν εἰς ἀλλήλους.

4 ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν
καυχῶμεθα ἐν ταῖς ἐκκλησίαις
τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς
ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς
διωγμοῖς ὑμῶν, καὶ ταῖς θλίψε-
σιν αἷς ἀνέχεσθε.

5 Ἐνδειγμα τῆς δικαίας κρι-
σιως τοῦ Θεοῦ, εἰς τὸ καταξίω-
θῆναι ὑμᾶς τῆς βασιλείας τοῦ
Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.

6 Εἴπερ δίκαιον ὡς Θεοῦ

ἀνταποδῆναι τοῖς θλίβουσιν ὑ-
μᾶς θλίψιν.

7 καὶ ὑμῖν τοῖς θλιβομένοις
ἀνέσιν μετ' ἡμῶν, ἐν τῇ ἀποκα-
λύψει τοῦ Κυρίου Ἰησοῦ ἀπ' ἑρα-
νῶ μετ' ἀγγέλων δυνάμεως αὐτοῦ,

8 ἐν πυρὶ φλογός, διδοίτω
ἐκδίκησιν τοῖς μὴ εἰδόσι Θεοῦ,
καὶ τοῖς μὴ ὑπακούσιν τῇ ἐν-
ταλῇ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ.

9 οἱ τινες δὲ κλέπτουσιν
ἀέθρον αἰώνιον, ἀπὸ προσώπου
τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης
τῆς ἰσχύος αὐτοῦ.

10 ὅταν ἔλθῃ ἐνδοξαζομένη

ἐν τοῖς ἁγίοις αὐτῆς, καὶ θαυμασιῶν ἐν πάσι τοῖς πιστεύουσιν, (ὅτι ἐπιστεύθη τὸ μυστήριον ἡμῶν ἐφ' ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ.

11 Εἰς ᾧ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ παρ' εὐδοκίαν ἀγαθωσύνης, καὶ ἔργον πνεύματος ἐν δυνάμει·

12 ὅπως ἐνδοξαδίῃ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, καὶ πᾶσι χάρις τῇ Θεῷ ἡμῶν, καὶ Κυρίῳ Ἰησοῦ Χριστῷ.

Κεφ. β'. 2.

ΕΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν,

2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, μήτε θρηνηθῆναι, μήτε ἀγαπᾶσθαι, μήτε διαλογεῖσθαι, ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστη· καὶ ἡμέρα τοῦ Χριστοῦ.

3 Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἀνθρώπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας,

4 ὁ ἀντικείμενος καὶ ὑπεραίρεται ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα· ὡς αὐτὸν εἰς τὴν γὰρ τῇ Θεῷ ὡς Θεὸν καθίσαι, ἀποδεικνύοντα ἑαυτὸν ὅτι ἐστὶ Θεός.

5 Οὐ μνημονεύετε ὅτι, ἔτι ὡς πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν·

6 Καὶ νῦν τὸ κατέχον οἶδαί, εἰς τὸ ἀποκαλυφθῆναι αὐτόν ἐν τῷ ἑαυτοῦ καιρῷ.

7 Τὸ γὰρ μυστήριον ἥδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσης γίνεται·

8 καὶ τότε ἀποκαλυφθήσεται ὁ ἀνομία, ὃν ὁ Κύριος ἀνταλώσει τῷ πνεύματι τοῦ σώματος αὐτοῦ, καὶ καταργήσει τὴν ἐπιφάνειαν τῆς παρουσίας αὐτοῦ·

9 ἣ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασιν ψεύδους,

10 καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις· αὐτοὶ ὡς τὴν ἀγάπην τῆς ἀληθείας ἐκ ἐδέξατο εἰς τὸ σωθῆναι αὐτούς.

11 Καὶ διὰ τοῦτο πέμψω αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτούς τῷ ψεύδει·

12 ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

13 Ἡμεῖς δὲ ὀφείλομεν ὑψοχαρισεῖν τῷ Θεῷ πάντοτε πρὸς ὑμῶν, ἀδελφοί ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἴλιτο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ Πνεύματος, καὶ πίστεως ἀληθείας·

14 εἰς ὃ ἐκάλειν ὑμᾶς
* I i

24 τῷ εὐαγγελίῳ ἡμῶν, εἰς περιποίησιν δόξης τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ.

15 Ἄρα ὦν, ἀδελφοί, γή-
κείτε, καὶ κρατεῖτε τὰς ἐπαγγελίας,
αἷς ἰδιδάχθητε εἴτε διὰ
λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν.

16 Αὐτὸς δὲ ὁ Κύριος ἡ-
μῶν Ἰησοῦς Χριστός, καὶ ὁ Θεὸς
καὶ πατὴρ ἡμῶν ὁ ἀγαπήσας
ἡμᾶς, καὶ δεὺς ἐξέλεησιν αἰω-
νάιαι καὶ ἰλησάμενοι ἐν χά-
ριτι,

17 ἐξουθενήσας ὑμῶν τὰς
καρδίας, καὶ γρηίζαι ὑμᾶς ἐν
παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.

Κεφ. γ'. 3.

ΤΟ λοιπὸν προσευχέσθε,
ἀδελφοί, περὶ ἡμῶν,
ἵνα ὁ λόγος τῷ Κυρίῳ τρέχῃ,
καὶ δοξάζεται καθὼς καὶ πρὸς
ὑμᾶς.

2 καὶ ἵνα ἐξοδῶμεν ἀπὸ τῶν
ἐντοπῶν καὶ πονηρῶν ἀνθρώπων
καὶ ᾧ πάντων ἡ χάρις.

3 Πιστὸς δὲ ἐστὶν ὁ Κύριος,
ὃς γρηίζει ὑμᾶς καὶ φυλάσσει
ἀπὸ τῶν πονηρῶν.

4 Πειποίθαμεν δὲ ἐν Κυρίῳ
ἐφ' ὑμᾶς, ὅτι ἂν παραγγέλλο-
μεν ὑμῖν, καὶ ποιῆτε καὶ ποιή-
σαίτε.

5 Ὁ δὲ Κύριος κατευθύνει
ὑμῶν τὰς καρδίας εἰς τὴν ἀγά-
πην τῷ Θεῷ, καὶ εἰς τὴν ὑπο-
μοχλὴν τῷ Χριστῷ.

6 ΠΑΡΑΓΓΕΛΛΟΜΕΝ δὲ
ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ, γέλλειν

ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀ-
τάκτως περιπατῆντος, καὶ μὴ
ἔχοντος τὴν ἐξουσίαν ἢ τὴν ἐξουσίαν
παρ' ἡμῶν.

7 αὐτοὶ δὲ οἶδατε πῶς δεῖ
μιμῆσθαι ἡμᾶς ὅτι ἐκ ἡτακ-
ήσαμεν ἐν ὑμῖν.

8 ἐδὲ δωρεὰν ἄρτον ἐφάγο-
μεν ἐξ αὐτοῦ, ἀλλ' ἐν κόπῃ
καὶ μόχθῳ, νύκτια καὶ ἡμέρας ἐρ-
γαζόμενοι, πρὸς τὸ μὴ ἐπιβα-
ρῆσαι τίνα ὑμῶν.

9 Οὐχ ὅτι ἐκ ἐχθροῦ ἐξου-
σίαι, ἀλλ' ἵνα ἑαυτοῦ τύποι
δῶμεν ὑμῖν εἰς τὸ μιμῆσθαι
ἡμᾶς.

10 Καὶ ᾧ ὅτι ἡμεῖς πρὸς
ὑμᾶς, τὸτο παρεγγέλλομεν ὑ-
μῖν, ὅτι εἴ τις ἐθέλει ἐργα-
ζεῖσθαι, μὴδὲ ἰδοίτω.

11 Ἀπόμειν γὰρ τινας περι-
πατῆντας ἐν ὑμῖν ἀτάκτους,
μηδὲν ἐργαζομένους, ἀλλὰ περι-
εργαζομένους.

12 Τοῖς δὲ τοιούτοις πα-
ραγγέλλομεν, καὶ ἐξουθενήσας
διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, ἵνα μὴ ἡσυχίας ἐργαζο-
μενοι, τὸν ἑαυτῶν ἄρτον ἐσθί-
ωσιν.

13 Ὑμεῖς δὲ, ἀδελφοί, μὴ
ἐκκακήσητε καλοποιῶντας.

14 Εἰ δέ τις ἐκ ὑπακούον-
των λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς
τὸτον σημεῖον καὶ μὴ σωφρο-
νίᾳς αὐτῷ, ἵνα ἐληφθῇ.

15 καὶ μὴ ὡς ἐχθροὶ
ἡγῆσθε, ἀλλὰ μεθιτιθῆτε ὡς
ἀδελφοί.

16 Αὐτὴ

16 Αὐτὸς δὲ ὁ Κύριος
τῆς εἰρήνης δώη ὑμῖν τὴν εἰρή-
νην διὰ παντός ἐν παντί τρόπῳ.
Ὁ Κύριος μὲν πάντων ὑμῶν.

πάσῃ ἐπιστολῇ· ὅτω γράφω·
18 Ἡ χάρις τῷ Κυρίῳ ἡ-
μῶν Ἰησοῦ Χριστοῦ μὲν πάντων
ὑμῶν. Ἀμήν.

[Πρὸς Θεσσαλονικεῖς διυλίρα
ἐγράφη ἀπὸ Ἀθηνῶν. Ἐ-
σχίσεις ρς'.]

17 Ὁ ΑΣΠΑΜΟΣ τῇ ἐμῇ
χειρὶ Παύλῳ, ὃ ἐστὶ σημεῖον ἐν

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

Κεφ. α. 1.

1 ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν
Θεοῦ σωτῆρος ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ ἱδρυ-
2 ἡμῶν· Τιμοθέε γνησίῳ τέκνῳ ἐν πίστι, χάρις, εἰ-
ρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

3 Καθὼς παρεκάλεσά σε
προσμεῖναι ἐν Ἐφέσῳ, πορευ-
όμενος εἰς Μακεδονίαν, ἵνα
παραγγείλῃς τοῖς μὴ ἑτεροδι-
δασκαλεῖν,

4 μηδὲ προσέχειν μύθοις,
καὶ γιναλογίαις ἀπειράτοις,
αἵτινες ζητήσεις παρέχουσιν μάλ-
λον ἢ οἰκονομίαν Θεοῦ τῷ ἐν
πίστει.

5 Τὸ δὲ τέλος τοῦ παραγγε-
λίας ἐστὶν ἀγάπη ἐκ καθαρᾶς
καρδίας, καὶ συνειδήσεως ἀγα-
θῆς, καὶ πίστεως ἀνυποκρίτου.

6 Ὡς τινες ἀγοχήσαντες,
ἔκτραπτον εἰς ματαιολογίαν·

7 θέλοντες εἶναι νομοδιδασκα-
λοι, μὴ νοῦντες μήτις αὐτοὶ λέγουσι,

μήτις περὶ τίνων διαβιβάζονται.

8 Οἶδαμεν δὲ ὅτι καλὸς ὁ
νόμος, ἵαν τις αὐτῷ νομίμως
χρηταί·

9 εἰδὼς τὸτο, ὅτι δικαίῳ
νόμος ἐκτίται, ἀνάνοις καὶ
ἀνυποτάκτοις, ἀσεβέσι καὶ ἀ-
μάρτυλοις, ἀνομίαις καὶ βιβλήτοις,
πατραλώαις καὶ μητραλώαις,
ἀνδροφόντοις,

10 πόρνοις, ἀρσενικοῖταις,
ἀνδραποδισταῖς, ψεύταις, ἐπι-
όρκοις, καὶ εἴ τι ἑτερον τῇ ὑγι-
αινέσῃ διδασκαλίᾳ ἀντίκειται·

11 κατὰ τὸ εὐαγγέλιον τῆς
δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπι-
στεύθην ἐγώ·

* Ii 2

12 καὶ

12 καὶ χάριν ἔχω τῷ ἐν-
δυναμώσαντί με Χριστῷ Ἰησοῦ
τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με
ἠγήσατο, θέμενος εἰς ἀδικονίαν·

13 τὸν πρότερον ὄντα βλάσ-
φημον καὶ διωκτὴν καὶ ὑβριστήν·
ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίη-
σα ἐν ἀπιστίᾳ.

14 Ὑπερεπλήονασι δὲ ἡ χά-
ρις τοῦ Κυρίου ἡμῶν καὶ πίστεως
καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

15 Πιστὸς ὁ λόγος, καὶ πά-
σης ἀποδοχῆς ἀξίος, ὅτι Χρι-
στὸς Ἰησοῦς ἦλθεν εἰς τὸ κόσμον
ἀμνηστῶς σῶσαι, ὧν πρωτό-
τος εἰμι ἐγώ·

16 ἀλλὰ διὰ τοῦτο ἠλεή-
θην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδεί-
ξῃται Ἰησοῦς Χριστὸς τὴν παῖ-
μακροθυμίαν, πρὸς ὑποτύπω-
σιν τῶν μελλόντων πιστεύειν ἐπ'
αὐτῷ εἰς ζωὴν αἰώνιον.

17 Τῷ δὲ βασιλεῖ τῶν αἰώ-
νων ἀφθάρτῳ, ἀοράτῳ, μόνῳ
σοφῷ Θεῷ τιμὴ καὶ δόξα εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν.

18 Ταύτην τὴν παῖδα ἁγι-
λίαν ᾠχατίθεμαί σοι, τέκ-
νον Τιμόθεε, κατὰ τὰς προαγέ-
σας ἐπὶ σοὶ προφητείας, ἵνα
εὐσταθῇ ἐν αὐταῖς τὴν καλὴν
εὐαγγελίαν,

19 ἔχων πίσιν καὶ ἀγαθὴν
συείησιν· ἢν τινες ἀπωσάμε-
νοι, περὶ τὴν πίσιν ἐναυάγη·

20 ὧν ἓξιν Ὑμέναιος καὶ
Ἀλέξανδρος· ὧς παρέδωκα τῷ
Σαταναῖ, ἵνα παιδευθῶσι μὴ
βλασφημεῖν.

Κιφ. β'. 2.

ΠΑΡΑΚΑΛΩ ἐν πρῶ-
τῳ πάντων ποιεῖσθαι
δεήσεις, προσουχὰς, ἐντιυξί-
ας, εὐχαριστίας ὑπὲρ πάντων αὐ-
θροῦν.

2 ὑπὲρ βασιλείων, καὶ πά-
των τῶν ἐν ὑπεροχῇ ὄντων· ἵνα
ἡρεμον καὶ ἡσύχιον βίον διάγω-
μην ἐν πάσῃ εὐσεβείᾳ καὶ συμ-
νότητι.

3 Τοῦτο γὰρ καλὸν καὶ ἀπό-
δεκτον ἐνώπιον τοῦ σωτῆρος ἡ-
μῶν Θεοῦ·

4 ὃς πάντας ἀνθρώπους θέ-
λει σωθῆναι, καὶ εἰς ἐπίγνωσιν
ἀληθείας ἰλθεῖν.

5 Εἰς γὰρ Θεός, εἰς καὶ μισί-
της Θεοῦ καὶ ἀνθρώπων, ἀιδεω-
πὸς Χριστὸς Ἰησοῦς,

6 ὁ θεὸς ἑαυτὸν ἀντίλυτρον
ὑπὲρ πάντων· τὸ μυστήριον
καίροις ἰδίους,

7 εἰς ὃ ἐτίθηεν ἐγὼ κήρυξ καὶ
ἀπόστολος, (ἀλήθειαν λέγω ἐν
Χριστῷ, ὃ ψεύδομαι) διδάσ-
καλὸς ἰδίων ἐν πίστι καὶ ἀ-
ληθείᾳ.

8 Βέλομαι ἐν προσεύχῃ
οὐδὲ ἀνδρᾶς ἐν παντὶ τόπῳ,
ἐπαίροντας ὁσέως χεῖρας χωρὶς
ὀργῆς καὶ ἀλαλογισμῶν.

9 Ὡσαύτως καὶ τὰς γυναῖ-
κας ἐν καταβολῇ κοσμίῳ, κατὰ
αἰδῆς καὶ σωφροσύνης κοσμιᾶν
ἑαυτάς, μὴ ἐν πλεγμασίν, ἢ
χευσῶν, ἢ μωχαρίταις, ἢ ἡμα-
τισμῶν πολυτελεῖν·

10 ἀλλ' (ὃ πρέπει γυναῖξιν
ἐπαυ-

ἐπαγγελλομέναις θεοσέβειαν) δι' ἔργων ἀγαθῶν.

11 Γυνὴ ἐν ἡσυχίᾳ μαθη-
νέτω ἐν πάσῃ ὑποταγῇ.

12 Γυναικὶ δὲ διδάσκειν ἐκ
ἐπιτρέπω, ὅτε αὐθεντεῖν ἀν-
δρὸς, ἀλλ' ὅτι ἐν ἡσυχίᾳ.

13 Ἀδὰμ ᾧ πρῶτος ἐ-
πλασθη, εἶτα Εὐά.

14 Καὶ Ἀδὰμ ἐκ ἡπατί-
δης, ἡ δὲ γυνὴ ἀπαληθυσθεῖσα, ἐν
ἐξουσίᾳ ἔσται ὡς ὁ Χρῆστος.

15 σωθήσεται ὅτι διὰ τῆς τεκ-
νογονίας, εἰ μὴ μὴν ὡς ἐν κρίσει
καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ
σωφροσύνης.

Κεφ. γ'. 3.

ΠΙΣΤΟΣ ὁ λόγος. εἰ
τις ἐπισκοπῇς ὁρέγῃσαι,
καλὸν ἔργον ἐπιθυμεῖ.

2 Διὸ ἐν τῇ ἐπισκοπῇ ἀνι-
στήσῃς τὸν ἐπίσκοπον (ἐν τῇ), μίαν γυναῖκα
ἀνδρᾶ, ἡγεμόνα, σώφρονα,
κόσμιον, φιλόξενον, διδασκλικόν.

3 μὴ πάροικον, μὴ πλεονεκ-
την, μὴ αἰσχροκερδῆ ἀλλ' ἐ-
πεικῆν, ἁμαχον, ἀφιλάργυν-
ον.

4 τῷ ἰδίῳ οἴκῳ καλῶς προ-
εστάμενον, τέκνα ἔχοντα ἐν ὑπο-
ταγῇ μὲν πάσης σιμνότητι.

5 (εἰ δὲ τις τῷ ἰδίῳ οἴκῳ
προσῇται ἐκ οὗδε, πῶς ἐκκλη-
σίας Θεοῦ ἐπιμελήσεται;)

6 μὴ νεφύτοι. ἵνα μὴ τυ-
φωθεὶς εἰς κρίμα ἐμπέσῃ τῷ
ἀντιφύκῳ.

7 Διὸ ὁ αὐτὸν καὶ ἡγουμένην
καλὴν ἔχειν ἀπὸ τῆς ἐξουσίας.

ἵνα μὴ εἰς ὀκνησιν ἐμπέσῃ καὶ
παγίδα τῷ ἀντιφύκῳ.

8 Διακόνους ὡσαύτως σιμ-
νους, μὴ διλόγους, μὴ οἶνον πολ-
λῶν προσέχοντας, μὴ αἰσχροκερ-
δεῖς,

9 ἔχοντας τὸ μυστήριον τῆς
πίστεως ἐν καθαρᾷ συνειδήσει.

10 Καὶ ἔτοιμοι δοκιμαζέσθαι
πρῶτον, εἶτα ἀποδοτέωσαν,
ἀνεγκλητοὶ ὄντες.

11 Γυναῖκας ὡσαύτως σιμ-
νὰς, μὴ διαδόλους, ἡφαλίους,
φιλάς ἐν πᾶσι.

12 Διακόνους ἔστωσαν μιᾶς
γυναίκος ἄνδρες, τέκνων καλῶς
προεστάμενοι, καὶ τῶν ἰδίων
οἴκων.

13 Οἱ δὲ καλῶς ἀποδοτέω-
σαντες, βαθμοὶ ἑαυτοῖς καλῶν
δοξασιῶν, καὶ πολλὴν παρ-
ρησίαν ἐν κρίσει τῇ ἐν Χριστῷ
Ἰησῷ.

14 Ταῦτά σοι γράφω, ἵνα
πρίν ἐλθῇ πρὸς σε τάχιον.

15 Ἐάν τις βραδύνῃ, ἵνα
εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀνα-
στρέφειν, ἥτις ἐστὶν ἐκκλησία
Θεοῦ ζῶντος, σῦλος καὶ ἐδραῖω-
μα τῆς ἀληθείας.

iv.

16 ΚΑΙ ὁμολογούμενως μίσα
ἐστὶ τὸ τῆς εὐσεβείας μυστήριον·
ὃ ἐφανέρωθη ἐν σαρκί, ἐδη-
καιώθη ἐν πνεύματι, ὥφθη ἀγ-
γέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐ-
πιστάθη ἐν κόσμῳ, ἀνελήφθη
ἐν δόξῃ.

* I i 3

Κεφ.

Κεφ. δ'. 4.

1 Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑτέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, πωροί χυλὲς πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων,

2 ἐν ὑποκρίσει ψεύδους λόγων, κικαυτηριασμένων πλὴν ἰδίων συνειδήτων,

3 κωλύοντων γαμῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἐκτίσεν εἰς μετάληψιν καὶ εὐχαριστίας τοῖς πιστοῖς καὶ ἵπνυ- πόσι πλὴν ἀλήθειαν.

4 Ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ ἔστιν ἀπόδωκτον, μετὰ εὐχαριστίας λαμβανόμενον.

5 Ἀγιάξεται ᾧ διὰ λόγον Θεοῦ καὶ ἐνιούξει.

6 Ταῦτα ὑποτιθέμενοι τοῖς ἀδελφοῖς, καλὸς ἔσθι διάκονος Ἰησοῦ Χριστοῦ, ἐντεφόμενοι τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας, ἣ παρεκωλύθηκα.

7 Τὸς δὲ βεβήλους καὶ γραῶδεις μύθος παραιτῷ· γύμναζε δὲ σιαυτὸν πρὸς εὐσέβειαν!

8 Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πᾶν ὠφέλιμος ἐστίν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλήσεως.

9 Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος.

10 Εἰς τὸτο γὰρ καὶ κοπιῶμεν καὶ οὐκ ἐνδύομεθα, ὅτι ἡλπίζομεν ἐπὶ Θεῷ ζῶντι, ὃς ὄψι

σωτὴρ πάντων ἀνθρώπων, μά- λιστα πιστῶν.

11 Παράγγελλε ταῦτα καὶ διδάσκει.

12 Μηδεὶς σε τῆς νεότητος κατὰ φρονέτω, ἀλλὰ τύπος γίνε· τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ.

13 Ἔως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

14 Μὴ ἀμίλει τῷ ἐν σοὶ χαρίσματος, ὃ ἰδὼν σοὶ διὰ προφητείας, καὶ ἐπιθέσεως τῶν χειρῶν τῷ περιούτι.

15 Ταῦτα μελέτα, ἐν τέτοις ἰδοὶ· ἵνα σὺ ἡ προκοπὴ φανερά ᾖ ἐν πᾶσι.

16 Ἐπιχε σιαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπίμνη αὐτοῖς· τὸτο γὰρ ποιῶν, καὶ σιαυτὸν σώσεις καὶ τὸς ἀκούσας σου.

Κεφ. ε'. 5.

ΠΡΕΣΒΥΤΕΡΩΙ, καὶ ἐπιπλήξῃς, ἀλλὰ παρακαλεῖ ὡς πατέρα· νιπτήρας, ὡς ἀδελφούς·

2 περιούτιους, ὡς μητέρας· νιπτήρας, ὡς ἀδελφούς, ἐν πάσῃ ἀγνείᾳ.

3 Χήρας τίμα τὰς ὅπως χήρας.

4 Εἰ δὲ τις χήρα τέκνα ἢ ἔχουσα ἔχει, μακροθυμῶς ὡς τὸν ἑαυτοῦ οἶκον εὐσέβειν, καὶ ἀμοιβὰς ἀποδοῦναι τοῖς προγόνοις· τὸτο γὰρ ὅστις [καλὸν καὶ] ἀποδοκτὸν ἐνώπιον τοῦ Θεοῦ.

5 Ἡ

5 Ἡ δὲ ὄντως χήρα καὶ μω-
μοιωμένη ἡλπίεν ἐπὶ τὸν Θε-
όν, καὶ προσμένει ταῖς διήσεσι
καὶ ταῖς προσδουχαῖς νυκτὸς καὶ
ἡμέρας·

6 ἡ δὲ σπαλαλῶσα ζῶσα
τίθηκε.

7 Καὶ ταῦτα παράγγελλ-
λει, ἵνα ἀνεπίληπτοι ᾖσιν.

8 Εἰ δέ τις ἤϊδίων καὶ μά-
λισα ἤδ' οἰκίαν ἢ προνοεῖ,
τὴν πείσιν ἡγήσεται, καὶ ἔσιν ἀπί-
στοι χεῖρων.

9 Χήρα κατὰ λέγειν μὴ ἐ-
λαττοῦ ἐπὶ ἐξήκοια γεγονῆα,
εἰς ἀνδρὸς γυνή·

10 ἐν ἔργοις καλοῖς μὲν-
τιμωμένη, εἰ ἐκτενοτρόφησεν,
εἰ ὁξεροδόχησεν, εἰ ἀγίαν πό-
δας ἐποίησεν, εἰ θλιβομένοις ἐπ-
ήρκεισεν, εἰ παντὶ ἔργῳ ἀγαθῷ
ἐπηκολούθησεν.

11 Νεώτερας ὅτι χήρας παρ-
αίτου· ὅταν καὶ κατεργησάτωσι
τοῦ Χριστοῦ, γαμεῖν θέλουσιν·

12 ἔχουσαι κρίμα ὅτι τὴν
πρώτῃ πείσιν ἠθέτησαν.

13 Ἀμα ὅτι καὶ ἀργαὶ μαν-
θάνουσι πειρασθῆναι τὰς οἰ-
κίας· ἢ μόνον δὲ ἀργαί, ἀλ-
λά καὶ φλύαροι καὶ περιεργοί,
λαλῆσαι τὰ μὴ δεόντα.

14 Βέλομαι οὐκ ἡντιμότερας
γαμεῖν, τεκνογονεῖν, οἰκοδομο-
τεῖν, μηδεμίαν ἀφορμὴν διδόν-
ται, τῷ ἀντικειμένῳ λοιδορίας
χρῆσιν.

15 Ἦδη γάρ τινες ὕψις ἀ-
πηροῦ ὀπίσω τῷ Σατανᾷ.

16 Εἰ τις πεισὸς ἢ πεισὴ

ἔχῃ χήρας, ἐπαρκείτω αὐταῖς,
καὶ μὴ βαριέδω ἡ ἐκκλησία,
ἵνα ταῖς ὄντως χήραις ἐπαρκέ-
σῃ.

17 Οἱ καλῶς προεστῶτες
προσβύτεροι διπλῆς τιμῆς ἀξ-
ιούσθωσαν, μάλιστα οἱ κοπιῶν-
τες ἐν λόγῳ καὶ διδασκαλία.

18 Λέγει καὶ ἡ γραφή· Βῆν
ἀλοῶντα ἢ φιμώσεις, καὶ ἄξ-
ιος ὁ ἐργάτης τῷ μισθῷ αὐτοῦ.

19 Κατὰ προσβύτερον καλ-
ηγορίαν μὴ ᾤοντο δεῖν, ἐκλὸς
εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτί-
ων.

20 Τῶν ἀμαρτανόων, ἐν-
ώπιον πάντων ἐλεῖχει, ἵνα καὶ
οἱ λοιποὶ φόβον ἔχωσι.

21 Διαμαρτυροῦμαι ἐνώπιον
τῷ Θεῷ, καὶ Κυρίῳ Ἰησοῦ Χρι-
στῷ, καὶ τῶν ἐκκλησιῶν ἀγγέλοις,
ἵνα ταῦτα φυλάξης χωρὶς προ-
κρίματι, μηδὲν ποιῶν κατὰ
πρόσκλησιν.

22 Χεῖρας ταχέως μηδὲν
ἐπιτίθει, μηδὲ κοινώνει ἀμαρ-
ταις ἀλλοτρίαις. Σιναίον αἴ-
νον τήρει.

23 Μηκέτι ὑδροπότῃ, ἀλλ'
οἶνῳ ὀλίγῳ χρῶ διὰ τὸν στόμα-
χόν σου, καὶ τὰς πυκνάς σου
ἀδινείας.

24 Τινῶν ἀνθρώπων αἱ ἀ-
μαρτίαι πρόδηλαί εἰσι, προά-
γουσαι εἰς κρίσιν· τισὶ δὲ καὶ
ἐπακολούθησιν.

25 Ὡσαύτως καὶ τὰ καλά
ἔργα πρόδηλά εἰσι· καὶ τὰ ἀλ-
λως

λως ἔχοντα, κρυβῆναι ἐ δύναται.

Κεφ. γ'. 6.

Ο ΣΟΙ εἰσὶν ὑπὸ ζυγὸν δέλοι, τὲς ἰδίης δεσπότης πάσης τιμῆς ἀξίως ἡγέσθωσαν, ἵνα μὴ τὸ ὄνομα τῷ Θεῷ καὶ ἡ διδασκαλία βλασφημῇται.

2 Οἱ ὅτις ἐς ἔχοντες δεσπότης, μὴ καὶ αὐτοὶ εἰσὶν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μάλλον θελοῦνται, ὅτι πῶς εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε, καὶ παρακαλεῖ.

3 Εἴ τις ἐπεροδιδασκαλεῖ, καὶ μὴ προσέχει ὑγιαίνεισι λόγοις τοῖς τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, καὶ τῇ κατ' εὐσεβείαν διδασκαλίᾳ,

4 τετύρω, μηδὲν ἐπισάμω, ἀλλὰ νοσῶν παρὰ ζητήσεις καὶ λογομαχίας· ἔξ ὧν γίνεται φθίνω, ἔρις, βλασφημία, ὑπόνοιαι ποιηταί,

5 διαπαραισθεῖς διφθαεμένων ἀνθρώπων τὸν νῦν, καὶ ἀπεξηρμένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσεβείαν. ἀφίστασο ἀπὸ τῶν τοιούτων.

6 Ἐγὼ δὲ πορισμὸς μέγας ἢ εὐσεβεία καὶ αὐταρκείας.

7 Οὐδὲν γὰρ εἰσηνέκαμω εἰς τὸν κόσμον, ἐπὶ ὅτι εὐδὲ ἐνεκέν τι δυνάμεθα.

8 Ἐχόντες δὲ ἀλατρεφᾶς καὶ σκεπάζματα, τέτοις ἀρκευθόμεθα.

9 Οἱ δὲ βελομένοι πλητῶν, ἐμπίπτεσιν εἰς πειρασμοὺς καὶ παγίδα, καὶ ὀπιθυμίας πολλὰς ἀνοήτης καὶ βλαβεραῖς, αἵτινες βυθίζουσι τὸν ἀνθρώπου εἰς ὀλεθρον καὶ ἀπώλειαν.

10 Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθη ἀπὸ τῆς πίστεως, καὶ ἐαυτοὺς περιέπειραν ὁδῶναι πολλὰς.

11 Σὺ δὲ, ὦ ἀνθρώπε τῷ Θεῷ, ταῦτα φεύγε· δώκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα.

12 Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπὶ λαβῇ τῆς αἰωνίης ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὁμολόγησας τῷ καλῷ ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

13 Παραγγέλλω σοι ἐνώπιον τῷ Θεῷ τῷ ζωοποιῶντι τὰ πάντα, καὶ Χριστῷ Ἰησοῦ τῷ μαρτυρησάμενος ἐπὶ Ποιτίῳ Πιλάτῳ τῷ καλῷ ὁμολογίαν.

14 τηρεῖσαι σε τὴν ἐντολὴν ἀσπίλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ.

15 Ἦν καιροῖς ἰδίῳ δειξέω ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευμένων, καὶ Κύριος τῶν κυριούντων,

16 ὁ μόνος ἔχων ἀθανασίαν, ὡς οἰκῶν ἀπρόσιτος, ὃν εἶδεν ὁδοὺς ἀνθρώπων, εὐδὲ ἰδίῳ δυνάται· ὃ τιμὴ καὶ κράτος αἰῶνον. Ἀμήν.

17 ΤΟΙΣ

17 ΤΟΙΣ πλεσίαις ἐν τῷ
νῦν αἰῶνι, παράγγελλε μὴ
ὑψηλοφρονεῖν, μηδὲ ἡλπιέσθαι
ἐπὶ πλούτῳ ἀδηλότητι, ἀλλ'
ἐν τῷ Θεῷ τῷ ζῶντι, τῷ παρ-
έχοντι ἡμῖν σωσίως πάντα εἰς
ἀπόλαυσιν·

18 ἀγαθοεργεῖν, πλετεῖν ἐν
ἔργοις καλοῖς, εὐμειαδότης εἶναι,
κοινωνικός·

19 ἀποθησαυρίζου ἑαυ-
τοῖς θεμίλιον καλὸν εἰς τὸ μέλ-
λον, ἵνα ἐπιλάβῃσαι τὸ αἰώνιον

ζωῆς.

20 Ὁ Τιμόθει, τὴν παρα-
καταθήκην φύλαξον, ἐκτριπό-
μιν· τὰς βεβηλούς κενοφρονί-
ας, καὶ αἰνιθέσεις τὸ ψευδόμενον
γνώσεως·

21 ἦν τινες ἐπαγγελλόμε-
νοι, ὡς τὴν πίσιν ἡσόχησαν·

Ἡ χάρις μὲν σοῦ. Ἀμήν.

[Πρὸς Τιμόθεον περὶ τῆς ἐ-
γγραφῆς ἀπὸ Λαοδικείας,
ἣτις ἐστὶ μητρόπολις Φρυ-
γίας τῆς Πακασταῖς. Ἐν
εἰκοσι σλ'.]

ΠΑΥΛΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

Κιφ. α'. 1.

1 ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος
Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ,

2 Τιμοθέω ἀγαπητῷ τέκνῳ, χάρις, ἔλεος, εἰρήνη ἀπὸ
Θεοῦ πατρὸς, καὶ Χριστοῦ Ἰησοῦ τοῦ Ἰκυρίου ἡμῶν.

3 ΧΑΡΙΝ ἔχω τῷ Θεῷ, ὃν
λατρεύω ἀπὸ προγόνων ἐν κα-
θαρέσει συνειδήσει, ὡς ἀδιάλει-
πτον ἔχω πάλιν πρὸς σου μνησθῆναι
ἐν ταῖς διήσεσί μου νυκτὸς καὶ
ἡμέρας.

4 Ἐπιποθῶν σε ἰδεῖν, με-
μνημένῳ σοῦ τῶν θαυμάτων, ἵνα
χαρᾶς πληρωθῶ·

5 ὑπόμνησιν λαμβάνων τὸ
ἐν σοὶ ἀνυποκρίτως πίστεως, ἣτις
ἐμφανισθεὶς πρῶτον ἐν τῇ μάμμη

σε Λωίδι, καὶ τῇ μητρὶ σου Εὐ-
νίκῃ· πίπτειν μοι διότι καὶ ἐν σοί.

6 Δι' ἣν αἰτίαν ἀναμιμ-
νήσκω σε ἀναζωπυρεῖν τὸ χά-
ρισμα τῷ Θεῷ, ὃ ἐστὶν ἐν σοὶ διὰ
τῆς ὑποθέσεως τῶν χειρῶν μου.

7 Οὐ γὰρ ἰδὼκεν ἡμῖν ὁ
Θεὸς πνεῦμα δειλίας, ἀλλὰ
δυνάμει καὶ ἀγάπῃ καὶ σωφρο-
νισμῷ.

8 Μὴ ᾖν ἰσχυροῦς τὸ
μαρ-

μαρτυρεῖον τῷ Κυρίῳ ἡμῶν, μη-
δὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλ-
λὰ συγκακοπαθήσῃ τῷ εὐαγ-
γελίῳ καὶ δυνάμει Θεοῦ.

9 τοῦ σώσαι· ἡμᾶς, καὶ
καλῶσαι· κλήσῃ ἁγία, ἢ καὶ
τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰ-
δίαν πρόθεσιν καὶ χάριν τὴν δο-
θεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ
πρὸς χρόνων αἰώνιων·

10 φανερωθεῖσαν ᾧ νῦν διὰ
τῆς ἐπιφανείας τῆ σωτῆρος ἡ-
μῶν Ἰησοῦ Χριστοῦ, καλεσθέντων
τῶ μὴ τὸν δάσμιον, φηλίσαν-
τος δὲ ζῶντος καὶ ἀφθαρτοῦ διὰ
τοῦ εὐαγγελίου·

11 εἰς ὃ ἐτίθει ἐγὼ κέρυξ
καὶ ἀπόστολος καὶ διδάσκαλος
ἡμῶν.

12 Δι' ἣν αἰτία καὶ ταῦ-
τα πάσχω· ἀλλ' ἕκ ἐκ παλαιό-
νομαι· οἶδα γὰρ ὅτι σπιτίσει-
κα, καὶ σπείσεται ὅτι δυαλός
ᾧ τὴν παραθήκην μου φυλά-
ξαι εἰς ἐκείνην τὴν ἡμέραν.

13 Ὑποτύπων ἐχὼ ὑγι-
αινόων λόγον, ὃν παρ' ἐμὲ ἡ-
καστος, ἐν πίστει καὶ ἀγάπῃ τῇ
ἐν Χριστῷ Ἰησοῦ.

14 Τὴν καλὴν παραθήκην
φυλάξον διὰ Πνεύματος ἁ-
γίου τοῦ ἐνοικητοῦ ἐν ἡμῖν.

15 Οἶδας τῆτο, ὅτι ἀπει-
γράψασάν με πάντες οἱ ἐν τῇ
Ἀσίᾳ, ὃι ᾧ Φύγελλος καὶ
Ἑρμογένης.

16 Δῶν ἔλει· ὁ Κύριος τῷ
Ὀνησιφόρῳ οἶκω· ὅτι πολλὰ-
κις με ἀνέψυξε, καὶ τὴν ἀλυσίν
μου ἕκ ἐκ προχούθη·

17 ἀλλὰ ἡλύμην· ἐν· Ρω-
μη, σπουδαιότερον ἐζητήσῃ με,
καὶ εὔρει·

18 Δῶν αὐτῷ ὁ Κύριος
εὔρειν ἔλει· πᾶσι Κυρίῳ ἐν
ἐκείνῃ τῇ ἡμέρᾳ· καὶ ὅσα ἐν
Ἐφέσῳ διηκόνησιν, βέλῃσι σὺ
γινώσκεις.

Κεφ. β'. 2.

ΣΥ ἦν, τέκνον μου, ἐνδυνα-
μῶ ἐν τῇ χάριτι τῇ ἐν
Χριστῷ Ἰησοῦ·

2 καὶ ἃ ἡκαστος παρ' ἐμὲ
ἀφ' πολλῶν μυστήρων, ταῦτα
παράθεσι πεισθεῖς ἀνθρώποις, οἵ-
τινες ἱκανοὶ ἴσονται καὶ ἑτέρῃ
διδάξαι.

3 Σὺ ἦν κακοπαθήσῃ, ὡς
καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.

4 Οὐδεὶς στρατευόμενος ἐμ-
πλέκει τὰς τῶ βίᾳ πρᾶγμα-
τείαις, ἵνα τῷ στρατολογήσῃ
δύσει.

5 Ἐὰν δὲ καὶ ἀθλῇ τις, ἢ
εἰφανῇται, ἵνα μὴ νομίμως ἀ-
θλήσῃ.

6 Τὸν κοπιῶντα γυμνῶν δι'
πρωτοῦ τῆς καρπῶν μετὰ λαμ-
βάνην.

7 Νόμι· ἃ λίγων· δῶν γὰρ
σοι ὁ Κύριος· σύμεισιν ἐν πᾶσι.

8 Μνημόνευ· Ἰησοῦν Χριστόν
ἐνημερόμενον ἐκ νεκρῶν, ἐκ σπέρ-
ματος Δαβὶδ, καὶ τοῦ εὐαγγέ-
λιόν μου·

9 ἐν ᾧ κακοπαθῶ μέχρι
δυσμῆδος, ὡς κακῶς· ἀλλ'
ὁ λόγος τῷ Θεῷ ἢ δίδει.

10 Διὰ τῆτο πάντα ὑπο-
μῖν

μὴν ἀφ' τοῦ ἐκλεκτοῦ, ἵνα καὶ
αὐτοὶ σωτηρίας τύχωσι τῇ ἐν
Χριστῷ Ἰησοῦ, μὴ δόξης αἰώνιου.

11 Πιστὸς ὁ λόγος· εἰ γὰρ
σωαπιθεάνομεν, καὶ συζήσομεν·

12 εἰ ὑπομένομεν, καὶ συμ-
βασιλεύσομεν· εἰ ἀρενύμθα,
καὶ κείνῳ ἀρενήσεται ἡμᾶς·

13 εἰ ἀπιστοῦμεν, ἐκείνῳ
πιστὸς μένει· ἀρενήσασθαι ἑαυ-
τὸν ἐ δύναται.

14 ΤΑΥΤΑ ὑπομίμησκει,
ἀμαρτυροῦμεν· ἐνώπιον τοῦ
Κυρίου μὴ λογομαχεῖν, εἰς ἐ-
δὴν χρήσιμον, ἐπὶ καταστροφῇ
τῇ ἀκρόντων.

15 Σπύδασον σιαστὸν δό-
κιμον ὡς ἔσθαι τῷ Θεῷ, ἐρ-
γάτω ἀνειπαχοῦσι, ὁρθο-
μῆντα τὸν λόγον τῆς ἀληθείας.

16 Τὰς δὲ βεβήλους κεινο-
φυνίας παύσασθ'· ἐπὶ πλεῖ-
ον γὰρ προκοψοῦσι ἀσεβείας·

17 καὶ ὁ λόγος· αὐτῶν ὡς
γαῖαν οὐκ ἐξέει· ὡς δὲ
ἵμναι· καὶ Φιλητός·

18 οἵτινες πλεῖον πλὴν ἀλή-
θειαν ἠγόχησαν, λέγοντες πλὴν
ἀνάστασιν ἤδη γαίνονται· καὶ ἀ-
πατέρεσσιν τῇ τιμῇ πρίν.

19 Ὁ μόνος στερὸς διμύ-
λι· τῷ Θεῷ ἔσθαι, ἔχων τὴν
σφραγίδα ταύτην· Ἐγὼ Κύ-
ριος· τὸς ὄντας αὐτῷ καί·
Αποστήτω ἀπὸ ἀδικίας πᾶς ὁ
ὀμνῶν τὸ ὄνομα Κυρίου.

20 Ἐν μεγάλῃ δὲ οἰκίᾳ ἔχ
ἵσι μόνον σκευὴ χρυσᾶ καὶ ἀρ-
γυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀ-

σείδια· καὶ ἂ μὴ εἰς τιμὴν, ἀ
δὲ εἰς ἀτιμίαν.

21 Ἐάν τις ἐκκαθάρῃ
ἑαυτὸν ἀπὸ τέτων, ἔσται σκευὴς
εἰς τιμὴν, ἡγιασμένος, καὶ ὑ-
χρηστον τῷ δεσπότη, εἰς πᾶν
ἔργον ἀγαθὸν ἡτοιμασμένος.

22 Τὰς δὲ νωτερικὰς ἐπι-
θυμίας φεύγε· δίωκε δὲ δικαιο-
σύνην, πίστιν, ἀγάπην, εἰρή-
νην μὴ τῶν ἐπικαλυμμένων τὸν
Κύριον ἐκ καθαρᾶς καρδίας.

23 Τὰς δὲ μωρὰς καὶ ἀπει-
δεύτους ζητήσεις παραιτῷ, ἐπὶ-
δὼς ὅτι γλυνῶσι μάχας.

24 Δύλον δὲ Κυρίου ἐ δεῖ
μάχεσθαι, ἀλλ' ἥπιον ἔῃ πρὸς
πατέρα, διδάσκαλον, ἀνδραγαθόν,

25 ἐν πραότητι παιδεύοιαι
τὴν ἀντιδιατιθεμένην· μήποτε
δῶ αὐτοῖς ὁ Θεὸς μίαινοιαν εἰς
ἐπίγνωσιν ἀληθείας,

26 καὶ ἀναιήψωσιν ἐκ τῆς
τῷ ἀγαθῷ πατρί, ἐξω-
λεμένοι ὑπ' αὐτῷ, εἰς τὸ ἐκί-
νυ θέλημα.

Κεφ. γ'. 3.

ΤΟΥΤΟ δὲ γίνωσκε,
ὅτι ἐν ἰσχύαις ἡμέραις
ἐνέηστοι καὶ καίροι χαλεποί.

2 Ἐσοῦναι γὰρ οἱ ἄνθρωποι
φίλαντοι, φιλάργυροι, ἀλα-
ζόνες, ὑπερήφανοι, βλασφημοί,
γοιῦσιν ἀπειθεῖς, ἀχαρίζοι,
ἀνόσιοι,

3 ἄσφοτοι, ἄσπονδοι, διά-
βολοι, ἀκρατεῖς, ἀνήμεροι, ἀ-
φιλάγαθοι,

4 προδόται, προπιτεῖς, τι-
τυφῶντες

τυφωμένοι, φιλήδονοι μάλλον ἢ φιλόθεοι·

5 ἔχοντες μόρφωσιν εὐτεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρημίνοι. Καὶ τέτρες ἀποτρέψουσιν.

6 Ἐκ τέτων γὰρ εἰσιν οἱ ἐκδύοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτεύοντες τὰ γυναικάρια σισαρευμένα ἀμύρτiais, ἀγόμενα ἐπιθυμίαις ποικίλαις·

7 πάντοτε μανθάνουσα, καὶ μετέπειθε εἰς ἐπίγνωσιν ἀληθείας ἰλθεῖν δυνάμενα.

8 Ὅν τρόπον δὲ Ἰανῆς καὶ Ἰαμβρῆς ἀντίστησαν Μωϋσεῖ, ἕτως καὶ ἔτσι ἀνθίσταται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι ἐν ἡμῖν, ἀδόκιμοι περὶ τὴν πίσιν.

9 Ἀλλ' ὅτι προκόψουσιν ἐπὶ πλείον· ἡ γὰρ ἀνοία αὐτῶν ἔκδηλος ἐστὶ πάνσιν, ὡς καὶ ἡ ἐκείνων ἰγένειο.

10 Σὺ δὲ παρεκλήθηκάς με τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ περθέσει, τῇ πίσει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

11 τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἰγένειο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷες διωγμὸς ὑπήνεγκα, καὶ ἐν πάλιν με ἐξέρυσαι ὁ Κύριος.

12 Καὶ πάντες δὲ οἱ θέλοντες εὐσιβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται.

13 Ποιεῖτε δὲ ἀνθρώποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.

14 Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπύθωθες, ἐκδὼς ὡς τίνος ἔμαθες·

15 καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γραμματεῖα οἶδας, τὰ δυνάμει σε σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

16 Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ·

17 ἵνα ἄρτιος ᾖ ὁ τῷ Θεῷ ἀνθρώπος, πρὸς πάντα ἔργον ἀγαθὸν ἐξηρητισμένον.

Κεφ. δ'. 4.

1 Διαμάρτύρομαι ἔνι ἡμῖν τῷ Θεῷ, καὶ τῷ Κυρίῳ Ἰησοῦ Χριστῷ τῷ μέλλοντι κρίνειν ζῶντας καὶ νεκρὸς κατὰ τὴν ἰσχυρίαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·

2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως, ἀκαίρως· ἐλεγχοί, ἐπιτίμησιν, ὡς ἀκαίρως ἐν πάσῃ μακροθυμίᾳ καὶ διδασκῇ.

3 Ἐστὶ γὰρ καιρὸς ὅτι τῆς ὑγιαίνουσας διδασκαλίας ἐκ ἀνέξοιται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἐαυτοῖς ἐπισωρεύουσαι διδασκάλας, κινθόμενοι τὴν ἀκοήν·

4 καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποτρέψουσιν, ἐπὶ δὲ τὰς μύθους ἐκτραπήσονται.

5 Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποιήσων εὐαγγελιστῇ, τὴν ἀκροασίαν σε πληροφύρῃσον.

6 Ἐγὼ γὰρ ἤδη πένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφύγηκε·

7 τὸ

7 τὸν ἀγῶνα τὸν καλὸν ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίσιν τέληρηκα·

8 λοιπὸν, ἀπόκειταί μοι ὁ τῆς δικαιοσύνης σῆφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· ἐμὸν δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

9 ΣΠΟΥΔΑΣΘΩΝ ἰλθεῖν πρὸς με ταχέως·

10 Δημᾶς γὰρ με ἔγκατέλιπε, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

11 Ληκᾶς δὲ μόνῳ μετ' ἐμῶ. Μάρκον ἀναλαβὼν ἄγε μετὰ σιαυτῷ· ἔστι γὰρ μοι εὐχρηστὸς εἰς Μακαίαν.

12 Τυχικὸν δὲ ἀπέστειλα εἰς Ἐφεσον.

13 Τὸν Φαιλόνην ὃν ἀπέλιπον ἐν Τρωάδι πρὸς Κάρπω, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

14 Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· ἀποδώσῃ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ·

15 ὃν καὶ σὺ φυλάσσῃ· λίαν γὰρ ἀνδίστηκε τοῖς ἡμετέροις λόγοις.

16 Ἐν τῇ πρώτῃ μὴ ἀπολογία εἰδὲς μοι συμπαραγίνετο,

ἀλλὰ πάντες με ἔγκατέλιπον· μὴ αὐτοῖς λογιδοίην.

17 Ὁ δὲ Κύριός μοι πᾶς ἔσται, καὶ ἐνεδυσάμωσέ με, ἵνα δι' ἐμὴ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκύσῃ πάντα τὰ ἔθνη· καὶ ἐξῥύσῃ ἐκ γόμαλι· λέοντι·

18 Καὶ ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἐργῆς πονηρῆς, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἰσχυράν· ᾧ ἡ δόξα εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν.

19 ΑΣΠΑΣΑΙ Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀησιφόρον αἰκον.

20 Ἐραστος ἔμεινε ἐν Κορίνθῳ. Τροφίμων δὲ ἀπέλιπον ἐν Μιλήτῳ ἀδελφόντα.

21 Σπεύδασον πρὸς Χειμῶν· ἰλθεῖν.

ΑΣΠΑΖΕΤΑΙ σε Εὐδελος, καὶ Πύθος, καὶ Λίσιος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

22 Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. Ἡ χάρις μὴ ὑμῶν. Ἀμήν.

[Πρὸς Τιμόθεον δευτέρᾳ, τῇ Ἐπιστολῇ κλησίας πρώτης ἐπισκοποῦν χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης, ὅτι ἐκ δευτέρᾳ παρέστη Παῦλος τῷ Καίσαρι Νέρωνι. Ἐν γίχοις ρεβ'.]

ΠΑΥΛΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΤΟΝ

ΕΠΙΣΤΟΛΗ.

Κεφ. α. ι.

1 ΠΑΥΛΟΣ δὲ λθὼν Θεῷ, ἀποστολὴν δὲ Ἰησοῦ Χριστοῦ,
 2 καὶ πρὶς ἐκλεκτῶν Θεῷ, καὶ ἐπίγνωσιν ἀληθείας τῆς
 3 γείλασθαι ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνων, ἐφανερώσει δὲ
 4 καί τοις ἰδίῃς τὸν λόγον αὐτοῦ, ἐν κηρύγματι. ὃ ἐπιστεύθη ἐγὼ
 5 κατ' ἐπίταξιν τῆ σωτῆρος ἡμῶν Θεοῦ. Τίτῳ γνησίῳ τέκνῳ
 6 καὶ κοινῇ πίστιν, χάρις, εἰρήνη, ἐξ ἡμῶν ἀπὸ Θεοῦ πατρὸς, καὶ
 7 Κυρίου Ἰησοῦ Χριστοῦ τῆ σωτῆρος ἡμῶν.

5 ΤΟΥΤΟ χάριν κατελιπόν
 6 ἐν Κρήτῃ, ἵνα τὰ λείποντα
 7 ἐπιδιορθώσῃ, καὶ καλῶς ἐκτρέψῃ καὶ
 8 πόλιν πρεσβυτέρους, ὡς ἐγὼ
 9 σοι διελάξασμαι.

6 οἱ τὶς ἐστὶν ἀνέγκλητος,
 7 μιᾶς γυναικὸς ἀνὴρ, τέκνα ἑ-
 8 χων πίστιν, μὴ ἐν κατηγορίᾳ
 9 αἰσχυρίας, ἢ αὐτοπάται.

7 Δεῖ γὰρ τὸν ἐπίσκοπον
 8 ἀνέγκλητον εἶναι, ὡς Θεὸς οἰκονό-
 9 μος· μὴ αὐθάδης, μὴ ὀργίλος,
 10 μὴ πάροικος, μὴ πλεκτητός, μὴ
 11 αἰσχροκερδής.

8 ἀλλὰ φιλόξενος, φιλάσφα-
 9 λος, σώφρων, δίκαιος, ὅσιος,

Κρητὶς αἰεὶ ψεύσθαι, κακὰ θύειν, γαστέρας ἀργαί.

13 Ἡ μαρτυρία αὕτη ἐστὶν
 14 ἀληθής· δι' ἣν αἰτίαν ἐλέγχε-
 15 αὐτὸς ἀποτόμως, ἵνα ὑγιαίνω-
 16 σιν ἐν τῇ πίστει.

14 μὴ προσέχουσι Ἰουδαϊ-
 15 κοῖς μύθοις, καὶ ἐνβολαῖς ἀνθρώ-
 16 πων ἀποστρεφόμενων τὴν ἀλή-
 17 θειαν.

ἐκράτῃ,

9 ἀντεχόμενον τῆ καὶ τῇ
 10 διδαχῇ πιστῶ λόγου, ἵνα διω-
 11 τὸς ἡ καὶ ὠρθοκαλῇ ἐν τῇ δι-
 12 δασκαλίᾳ τῇ ὑγιαίνεσθαι, καὶ
 13 τὸς ἀντιλέγουσιν ἐλέγχειν.

10 Εἰσὶ γὰρ πολλοὶ καὶ αὐ-
 11 τοπάται ματαιολόγοι καὶ φρι-
 12 κτάται, μάστιγα οἱ ἐκ Θεοῦ
 13 τομῆς,

11 οἱ δὲ δι' ὁμιλίαν οἱ-
 12 τινες ὅλως οἴκους ἀνατρέψουσιν,
 13 διδάσκοντες ὅτι μὴ δεῖ, αἰσχρὸν
 14 κέρδους χάριν.

12 Εἰπέ τις ἐξ αὐτῶν ἵ-
 13 δι' αὐτῶν προφήτης·

14 Πάντα ἢ καθαροὶ τοῖς
 15 καθαροῖς τοῖς δὲ μιμιασμένοις
 16 καὶ ἀπίστοις ὅτι καθαροὶ, ἀλ-
 17 λὰ

λὰ μεμιάλναι αὐτῶν καὶ ὁ νῦς καὶ ἡ συνείδησις.

16 Θεὸν ὁμολογῶσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρῶν, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πάντες ἔργον ἀγαθὸν ἀδόκιμοι.

Κεφ. β'. 2.

ΣΥ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνεσθι διδασκαλίᾳ.

2 πρὸςβύτας νηφαλῆς εἶναι, σιμνῆς, σώφρονας, ὑγιαίνοντας τῇ πίσει, τῇ ἀγάπῃ, τῇ ὑπομοῇ.

3 πρὸςβύτιδας ὡσαύτως ἐν καλῶν ἔργων ἐπιτηδεύειν, μὴ ἀφροσύνης, μὴ οἶνον πολλὸν δευλωμένας, καλοδιδασκαλῆς,

4 ἵνα σωφρονίσῃς τὰς νέας, φιλάνδρους εἶ, φιλοτίκους,

5 σώφρονας, ἀγνάς, οἰκονομῶντας, ἀγαθὰς, ὑποτάσσουσιν τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηται.

6 Τὰς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν.

7 περὶ πάντα σεαυτὸν παρρησιαστέον τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφροσύνης, σεμνότητος, ἀφθαρσίας,

8 λόγον ὑγιᾶν, ἀκατάγνωστον, ἵνα ὁ Θεὸς ἐναντίας εἰληπῇ, μηδὲν ἔχων περὶ ἡμῶν λίσσιν φάλλον.

9 Δέχου ἰδίοις δεωτόταις ὑποτάσσεται, ἐν πᾶσιν εὐαρέσκει, μὴ ἀντιλέγουσιν,

10 μὴ νοσηριζομένους, ἀλλὰ πείθου πᾶσι τοῖς ἐνδεκνυμένοις ἀγαθῇ. ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμήσιν ἐν πᾶσιν.

11 ΕΠΕΦΑΝΗ ᾧ ἡ χάρις τοῦ Θεοῦ ἡ σωτῆριος πάντων ἀνθρώπων.

12 παιδεύουσα ἡμᾶς, ἵνα ἀρησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρονῶς καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νυν αἰῶνι.

13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφανείαν τῆς δόξης τοῦ μεγάλου Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

14 ὃς ἐδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃ ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζῆλωτὴν καλῶν ἔργων.

15 Ταῦτα λάλει, καὶ παρακαλεῖ, καὶ ἐλέγχει κατὰ πάσης ἐπιταγῆς μηδείας σε πειθεστέως.

Κεφ. γ'. 3.

ΥΠΟΜΙΜΝΗΣΚΕ αὐτὸς ἀρχαῖς καὶ ἔκθεσις αἰς ὑποτάσσεται, πειθαρχεῖν, πρὸς πάντας ἔργον ἀγαθὸν ἐκτελεῖν,

2 μηδένα βλασφημεῖν, ἀμάχους εἶ, ἐπεικεῖς, πᾶσι ἐνδεκνυμένοις πρᾶξι κατὰ πάντας ἀνθρώπους.

3 Ἡμεῖς γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δαλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ ἀγνοοῦντες, συνητοὶ, μισῶντες ἀλλήλους.

4 Ὅτι δὲ ἡ χρηστότης καὶ ἡ φιλα-

* K k 2

φιλανθρωπία ἐπεφάνη τῇ σω-
τῆρι ἡμῶν Θεῷ,

5 ἔκ τῶν ἔργων τῶν ἐν δι-
καιουσύνῃ ὧν ἐποιήσαμεν ἡμεῖς,
ἀλλὰ καὶ τὸ αὐτὸ ἔλεον, ἔσωσεν
ἡμᾶς, διὰ τὴν παλιγγενεσί-
ας, καὶ ἀνακαιώσεως Πνεύμα-
τος ἁγίου,

6 (ὃ ἔχει ἐφ' ἡμᾶς πλη-
σίως διὰ Ἰησοῦ Χριστοῦ τῇ σω-
τῆρι ἡμῶν)

7 ἵνα δικαιωθέντες τῇ ἐκεί-
νῃ χάριτι, κληρονόμοι γενώ-
μεθα, καὶ ἐλπίδα, ζωῆς αἰωνίου.

8 Πιστὸς ὁ λόγος, καὶ περὶ
τούτων βέλομαί σε διὰ τὴν ἐλπί-
δα, ἵνα φροντίζῃς καλῶν
ἔργων ποιεῖσθαι οἱ πεπισδυ-
κότες τῷ Θεῷ ταῦτά ἐστι τὰ
καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώ-
ποις.

9 Μωρὰς δὲ ζητήσεις, καὶ
γνωσιολογίας, καὶ ἔρις, καὶ μα-
χὰς νομικὰς ἀφεύραστο· εἰσὶ
γὰρ ἀνωφελεῖς καὶ μάταιοι.

10 Αἰρετικὸν ἀνδρωπον μὲν
μίαν καὶ δευτέραν νεθεσίαν παρ-
αιτῶ,

11 εἰδὼς ὅτι ἑξέστραπται ὁ
τοιῦτος, καὶ ἀμάρτανι ὧν αἰ-
τοκατάκριτος.

12 ΟΤΑΝ πέμψω Ἀρτι-
μᾶν πρὸς σε ἢ Τυχικόν, πρέ-
δασον ἐλθεῖν πρὸς με εἰς Νι-
κόπολιν· ἐκίει γὰρ κίερικα πα-
ραχειμάσαι.

13 Ζητῶν τὸν νομικὸν καὶ
Ἀπολλῶ σπουδαίως πρὸς ἐπι-
ψον, ἵνα μηδὲν αὐτοῖς λείπῃ.

14 Μανθανέτωσαν δὲ καὶ
οἱ ἡμέτεροι καλῶν ἔργων πο-
τεῖσθαι εἰς τὰς ἀναγκαίας
χρείας, ἵνα μὴ ᾖσιν ἄκαρποι.

15 Ἀσπάζονται σε οἱ μετ'
ἐμὲ πάντες· ἀσπασαί τε
φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ
χάρις μετὰ πάντων ὑμῶν.
Ἀμήν.

[Πρὸς Τίτον τῆς Κρητῶν ἐκ-
κλησίας πρῶτον ἐπι-
σκοπον χειροτονηθέντα, ἐ-
γράφη ὑπὸ Νικοπόλειως
τῆς Μακεδονίας. Ἐν
τίχοις 45.]

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
 Η ΠΡΟΣ
 ΦΙΛΗΜΟΝΑ
 ΕΠΙΣΤΟΛΗ.

1 ΠΑΥΛΟΣ δέσμιος Χριστῷ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελ-
 2 φός, Φιλήμονι τῷ ἀγαπητῷ καὶ σωτηρῷ ἡμῶν, καὶ
 3 Ἀφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συσχετιώτῃ
 ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· Χάρις ὑμῖν καὶ εἰρήνη
 ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 ΕΥΧΑΡΙΣΤΩ τῷ Θεῷ μου,
 πάντοτε μνείαν σου ποιεῖμαι·
 ἐπὶ τῷ προσειυχῶν μου,

5 ἀκούων σου τὴν ἀγάπην
 καὶ τὴν πίσιν, ἣν ἔχεις πρὸς τὸν
 Κύριον Ἰησοῦν καὶ εἰς πάντας
 τοὺς ἁγίους·

6 ὅπως ἡ κοινωνία τῆς πίστεώς
 σου ἐνεργὴς γένηται, ἐν ἐπιβύσει
 παντὸς ἀγαθοῦ τῷ ἐν ἡμῖν, εἰς
 Χριστὸν Ἰησοῦν.

7 Χάριν ᾗ ἔχομαι πολλὴν
 καὶ ὠφέλειαν ἐπὶ τῇ ἀγάπῃ
 σου, ὅτι τὰ σπλάγχνα τῷ ἀ-
 γίῳ ἀναπέπαυται διὰ σοῦ, ἀ-
 ἐιλεῖ.

8 Διὸ πολλὴν ἐν Χριστῷ
 παρρησίαν ἔχων ἐπιτάσσει σοι
 τὸ ἀνῆκον,

9 διὰ τὴν ἀγάπην μᾶλλον
 ὡς ἀκαλῶ τοιοῦτο ἂν ὡς
 Παῦλος πρεσβύτης, νυνὶ δὲ καὶ
 δέσμιος Ἰησοῦ Χριστοῦ·

10 παρακαλῶ σε περὶ τῆς
 ἐμῆς τέκνης, ὃν ἐγέννησα ἐν τοῖς
 δεσμοῖς μου, Ὁνήσιμον·

11 τὸν ποτέ σοι ἄρχησον,
 νυνὶ δέ σοι καὶ ἐμοὶ εὐχρηστον, ὃν
 ἀνέπεμψα.

12 Σὺ δὲ αὐτὸν, τυτίσι,
 τὰ ἐμὰ σπλάγχνα, πρὸς-
 λαβεῖς·

13 ὃν ἐγὼ ἐβελόμην πρὸς
 ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ
 ἀλαστοῦ μοι ἐν τοῖς δεσμοῖς τῆς
 εὐαγγελίας·

14 ἥτις δὲ τῆς γνώμης
 ἐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ
 ὡς κατ' ἀνάγκην τὸ ἀγαθὸν σου
 ᾗ, ἀλλὰ κατ' ἐκέσιον.

15 Τάχα γὰρ διὰ τούτου
 ἐχωρίσθη πρὸς ὕψος, ἵνα αἰώ-
 νιον αὐτὸν ἀπείχης·

16 ἐκέτι ὡς δέλον, ἀλλ'
 ὑπὲρ δέλον, ἀδελφὸν ἀγαπη-
 τόν, μάλιστα ἐμοί, πόσω δὲ
 μᾶλλον σοι καὶ ἐν σάρκι καὶ ἐν
 Κυρίῳ;

17 εἰ ὅν ἐμὲ ἔχεις κοι-
 νῶνόν, προσλαβεῖς αὐτὸν ὡς
 ἐμέ.

18 Εἰ δέ τι ἠδίκησέ σε,
 ἢ ὀφείλει, τούτο ἐμοὶ ἐλλόγη.

19 Ἐγὼ Παῦλος ἔγραψα
 τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω·
 ἵνα μὴ λίγῳ σοι ὅτι καὶ σεαυ-
 τόν μοι προσοφείλεις.

* K k 3

20 Ναὶ,

20 Ναί, ἀδελφεῖ, ἰγώ σε
 ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν
 με τὰ σπλάγχνα ἐν Κυρίῳ.

21 Πειποθῶς τῇ ὑπακοῇ
 σε ἔγραψά σοι, εἰδὼς ὅτι καὶ
 ὑπὲρ ὃ λέγω ποιήσεις.

22 Ἄμα δὲ καὶ ἐτοίμαζέ
 μοι ξενίαν· ἐλπίζω γὰρ ὅτι
 διὰ τῆς προσευχῶν ὑμῶν χα-
 ριθήσομαι ὑμῖν.

23 Ἀσπάζομαι σε, Ἐπ-

αφραῖς ὁ συναιχμαλώτός μου
 ἐν Χριστῷ Ἰησοῦ,

24 Μάρκῳ, Ἀρίσταρχῳ,
 Δημᾷ, Λεκάει, οἱ συνεργοί μου.

25 Ἡ χάρις τῷ Κυρίῳ
 ἡμῶν Ἰησοῦ Χριστῷ μετὰ τῷ
 πνεύματος ὑμῶν. Ἀμήν.

[Πρὸς Φιλήμονα ἔγραψα
 ἀπὸ Ῥώμης διὰ τοῦ Οἰ-
 σίμου οἰκίτου. Ἐν ῥι-
 χοῖς λθ'.]

ΠΑΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΒΡΑΙΟΥΣ

ΕΠΙΣΤΟΛΗ.

Κεφ. α'. 1.

ΠΟΛΥΜΕΡΩΣ καὶ πο-
 λυτρόπως πάσαις ὁ
 Θεὸς λαλήσας τοῖς
 πατράσιν ἐν τοῖς προφῆταις,
 ἐπ' ἐσχάτῃ τῇ ἡμερῶν τέττων
 ἐλάλησεν ἡμῖν ἐν υἱῷ,

2 ὃν ἐθηκε κληρονόμον πάν-
 των, δι' οὗ καὶ τὴς αἰῶνας ἐποίησεν·

3 ὃς ὢν ἀπαύγασμα τῆς
 δόξης, καὶ χαρακὴρ τῆς ὑποστά-
 σως αὐτοῦ, φέρων τε τὰ πάντα
 τῷ ῥήματι καὶ δυνάμει αὐτοῦ,
 δι' ἑαυτοῦ καθαρισμὸν ποιησά-
 μενος τῶν ἁμαρτιῶν ἡμῶν, ἐκά-
 θισεν ἐν δεξιᾷ τῆς μεγαλωσύ-
 νης ἐν ὑψηλοῖς·

4 τοσούτω κρείττων γινόμε-
 νος τῇ ἀγγέλων, ὅσω ἀγα-

φορώτερον παρ' αὐτὸς κεκλη-
 ρονόμηκεν ὄνομα.

5 Τίτι γὰρ εἰπέ ποτε τῇ
 ἀγγέλων Ὑιὸς μου εἰ σύ, ἐγὼ
 σήμερον γενένηκά σε; καὶ
 πάλιν Ἐγὼ ἔσομαι αὐτῷ εἰς
 πατέρα, καὶ αὐτὸς ἔσται μοι εἰς
 υἱόν;

6 ὅταν ᾗ πάλιν εἰσαγάγη
 τὸν πρωτότοκον εἰς τὴν οἰκωμέ-
 νην, λέγει· Καὶ προσκυνησάτω
 αὐτῷ πάντες ἀγγελοὶ Οὐοῦ.

7 Καὶ πρὸς μὲν τὴς ἀγγέλων
 λέγει· Ὁ ποιῶν τὴς ἀγγέλων
 αὐτῷ πινύματα, καὶ τὴς λει-
 τεργῆς αὐτῷ πρὸς φλόγα·

8 πρὸς δὲ τὸν υἱόν· Ὁ θρό-
 νος σε, ὁ Θεός, εἰς τὸν αἰῶνα
 τῷ

τῷ αἰῶνος· ῥάβδος ἐκδύτης ἡ
ῥάβδος τῆς βασιλείας σου.

9 Ἐγάπησας δικαιοσύνην
καὶ ἐμίσησας ἀνομίαν· διὰ τὸ
ἔχρισέ σε ὁ Θεός, ὁ Θεός σου
ἔλαβον ἀγαλλιᾶσις πᾶσι
τὸς μετόχους σου.

10 Καί· Σὺ κατ' ἀρχάς,
Κύριε, τὴν γῆν ἰθιμιλίωσας,
καὶ ἔργα τῶν χειρῶν σου εἰσὶν
οἱ ἔβραιοί.

11 Αὐτοὶ ἀπολῶνται, σὺ
δὲ ἄλμεινεις· καὶ πάντες ὡς ἰ-
μάτιον παλαιωθήσονται,

12 καὶ ὡσεὶ περιβόλαιον ἐλί-
ξεις αὐτούς, καὶ ἀλλαγῇσονται.
σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου
ἐκ ἐκλείψουσι.

13 Πρὸς τίνα δὲ τῶν ἀγγέ-
λων εἰρηκέποτε· Κάθε ἐκ δε-
ξιῶν μου, ἕως ἂν θῶ τὸς ἐχ-
θρούς σου ὑποπόδιον τῶν ποδῶν
σου;

14 Οὐχὶ πάντες εἰσὶ λει-
τεργικὰ πνεύματα, εἰς δια-
κονίαν ἀπογελλόμενα διὰ τὸς
μέλλουσας κληρονομεῖν σωτηρίαν;

Κεφ. β'. 2.

1 Διὰ τὸ τοῦ δεῖ περιουσίως
ἡμᾶς προσέχειν τοῖς ἀκουστέσι,
μή ποτε παραρξῶμεν.

2 Εἰ γὰρ ὁ δὲ ἀγγέλων λα-
ληθεὶς λόγος ἐγένετο βίβαιοι,
καὶ πᾶσα πᾶσι βίβαιοι καὶ παρ-
ακοὴ ἔλαβεν ἐνδικον μιᾶς απο-
δοσίαν·

3 ὡς ἡμεῖς ἐκφύλοξομεν,
τηλικαύτης ἀμελήσαντες σω-
τηρίας; ἥτις ἀρχὴν λαβῶσα

λαλεῖσθαι διὰ τῷ Κυρίῳ, ὑπὸ
τῶν ἀκουσάντων εἰς ἡμᾶς ἐβί-
βαιώθη·

4 συνεπιμύστηνται τῷ
Θεῷ σημείοις τε καὶ τέρασι, καὶ
ποικίλαις δυνάμεσι, καὶ Πνεύ-
ματι ἁγίῳ μερισμοῖς, καὶ
τὴν αὐτὴν θέλησιν.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξε
τὴν οἰκουμένην τὴν μέλλουσαν, ὡς
ἡ λαλῶμεν·

6 διεμύστηνται δὲ πᾶσι τις,
λέγων· Τί ἐστὶν ἀνθρώπου,
ὅτι μιμήσκη αὐτῷ· ἡ υἱὸς ἀνθρώ-
που, ὅτι ἐπισκέπη αὐτόν;

7 Ἠλάττωσας αὐτὸν βρα-
χύ τι παρ' ἀγγέλους· δόξῃ καὶ
τιμῇ ἐξοφάνωσας αὐτόν, [καὶ
καλίσσης αὐτόν ἐπὶ τὰ ἔργα
τῶν χειρῶν σου·]

8 πάντα ὑπέταξας ὑποκά-
τω τῶν ποδῶν αὐτοῦ. Εἰ γὰρ
τῷ ὑποτάξαι αὐτῷ τὰ πάντα,
ἐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον·
νῦν δὲ ἔπω ὁρῶμεν αὐτῷ τὰ
πάντα ὑποτέτακτα.

9 Τὸν δὲ βραχύ τι παρ' ἀν-
γέλους ἡλαττωμένον βλεπομένην
Ἰησοῦν, διὰ τὸ πάθημα τῷ θά-
νατῳ δόξῃ καὶ τιμῇ ἐξοφάνω-
μένον· ὅπως χάριτι Θεοῦ ὑπὲρ
παντὸς γεύσῃται θανάτου.

10 Ἐπεριπε γὰρ αὐτῷ, δι'
ὄντα πάντα, καὶ δι' ὅσα πᾶν-
τα, πολλὰς υἱὸς εἰς δόξαν ἀ-
γαγόντα, τὸ ἀρχηγὸν τῆς σωτηρίας
αὐτῶν διὰ παθημάτων τελε-
ῶσαι.

11 Ὁ, τῷ

11 Ὅτε γὰρ ἀγιάζον καὶ οἱ ἀγιαζόμενοι, ἔξ ἐνὸς πάντες· δι' ἣν αἰτίαν ἐκ ἐπαιχύνει ἁδελφές αὐτὲς καλεῖν,

12 λέγων· Ἀπαγγεῶ τὸ ὄνομά σε τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσαι σε.

13 Καὶ πάλιν· Ἐγὼ ἔσομαι πεπειθὴς ἐπ' αὐτῷ. Καὶ πάλιν· Ἰδὲ ἐγὼ καὶ τὰ παῖδιά ἃ μοι ἔδωκεν ὁ Θεός.

14 Ἐπεὶ ἦν τὰ παῖδιά κεκονώκηκε σαρκὸς καὶ αἵματός, καὶ αὐτὸς ὠδυνώμενος μετέχευεν αὐτῶν, ἵνα δια τῆ θανάτου καθάρσιν τὸν τὸ πρῶτον ἔχοντα τὴ θανάτου, ταῖς, τὸν ἀντίστοιχον.

15 καὶ ἀπαλλάξῃ τὰς, ὅσοι φόβῳ θανάτου διὰ πάντος τῷ ζῆν ἐνοχοὶ ἦν δουλείας.

16 Οὐ γὰρ δήπερ ἀγγέλων ἐπιλαμβάνει, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνει.

17 ὅθεν καὶ ὤφειλε πάντας τοὺς ἀδελφοὺς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκειν τὰς ἁμαρτίας τῷ λαῷ.

18 Ἐν ᾧ γὰρ πέποιθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθεῖν.

Κεφ. γ'. 3.

Ο ΘΕΝ, ἀδελφοὶ ἄγιοι, κλήσεως ἐπιφανὲς μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ἡμετέρας ἐκκλησίας ἡμῶν Χριστὸν Ἰησοῦν.

2 πιστὸν ὄντα τῷ νοήσαντι

αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

3 Πλείονος γὰρ δόξης ἔτος παρὰ Μωσῆν ἡξίωται, καὶ ὅσον πλείονα τιμὴν ἔχει τὴ οἴκῳ ὁ κατασκευάσας αὐτῷ.

4 πᾶς γὰρ οἴκος κατεσκεύασται ὑπὸ τινος· ὁ δὲ τὰ πάντα κατασκευάσας, Θεός.

5 Καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεοσέβης, εἰς μέρτυριον τῶν λαληθησομένων.

6 Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· ὁ οἶκος ἐσμεν ἡμεῖς, ἐάνπερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος· μέχρι τέλους βεβαίαν κατασχωμῶ.

7 Διὸ, (καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον· Σήμερον ἰὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε,

8 μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ ὠδυνώμενῳ, καὶ τὴν ἡμέραν τῆς πειρασμοῦ ἐν τῇ ἐρήμῳ.

9 ὅτι ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργα μου, τεσσαράκοντα ἔτη,

10 διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον· Ἀὐτοὶ σπλινῶνται τῇ καρδίᾳ· αὐτοὶ δὲ ἐκ ἔγνωσαν τὰς ἐπαγγελίας μου·

11 ὡς ἄμωσα ἐν τῇ ὁρῇ μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου·)

12 βλέπετε, ἀδελφοί, μὴ ὥστε εἶναι ἐν τινὶ ὑμῶν καρδία

δια πονηρὰ ἀπιστίας, ἐν τῷ ἀποσῆναι ἀπὸ Θεοῦ ζῶντος.

13 Ἀλλὰ ὡς καλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἀχρὶς ἢ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρευθῇ τις ὑμῶν ἀπ' αὐτῆς τῆς ἁμαρτίας·

14 (μίστοχοι γὰρ γεγόναμεν τῷ Χριστῷ, ἵνα περὶ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατὰ χροῖον)

15 ἐν τῷ λέγειν· Σήμερον ἰὰν φωνῆς αὐτῆ ἀκούσῃς, μὴ σκληρύνῃς τὰς καρδίας ὑμῶν, ὡς ἐν τῷ ὡς πικρασμῷ.

16 Τίνας γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' ἢ πάντες οἱ ἐξεληθύντες ὑπὸ Αἰγύπτου διὰ Μωυσέως;

17 Τίσι δὲ προσώχθισαι τισὶ σαράκοντα ἔτη; οὐχὶ τοῖς ἀμάρτησάν, ὡς τὰ κῶλα ἐπίσιν ἐν τῇ ἐρήμῳ;

18 Τίσι δὲ ὡμοσε μὴ εἰσελεύσεται εἰς τὴν κατάπαυσιν αὐτῶν, εἰ μὴ τοῖς ἀπειθήσασιν;

19 Καὶ βλέπομεν ὅτι ἔκ' ἠδυνήθησαν εἰσελθεῖν δι' ἀπίστIAN.

Κεφ. δ'. 4.

1 Φοβηθῶμεν ἔν μὴ ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτῶν, δοκῇ τις ὑμῶν ὑπερηκέναι.

2 Καὶ γὰρ ἐσμεν εὐηγγελισμένοι, καθάπερ καὶ οἱ· ἀλλ' ἔκ' ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνης, μὴ συσκευαζόμενος τῇ πίστει τοῖς ἀκούσιν.

3 Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, (καθὼς εἶρηκέν· Ὡς ὡμοσε ἐν τῇ ἐργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου) καί· τοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

4 Εἶρηκε γάρ πᾶσι τῆς ἐδόξης ἔτι· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.

5 Καὶ ἐν τούτῳ πάλιν· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

6 Ἐπεὶ ἔν ἀπολείπεται τις εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες ἔκ' εἰσῆλθον δι' ἀπειθείαν·

7 πάλιν τινὰ ὀρίζει ἡμῖν, Σήμερον, ἐν Δαβὶδ λέγων, μὴ τοσούτον χρόνον· καθὼς εἶρηται· Σήμερον ἰὰν τῆς φωνῆς αὐτοῦ ἀκούσῃς, μὴ σκληρύνῃς τὰς καρδίας ὑμῶν.

8 Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, ἔκ' ἂν πᾶσι ἁλλῆς ἱλάται μετὰ ταῦτα ἡμῖν.

9 Ἄρα ἀπολείπει σαθεῖς τισμὸς τῷ λαῷ τῷ Θεῷ.

10 Ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτῶν, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

11 Σπουδάζωμεν ἔν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν· ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πείσῃ τὴν ἀπειθείαν.

12 Ζῶν

12 Ζῶν γὰρ ὁ λόγος τῷ Θεῷ, καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πάντων μάχαιραν διχομον, καὶ διϊκνήμενος ἄχει μερισμῷ ψυχῆς τε καὶ πνεύματος, ἀεμῶν τε καὶ μυελῶν, καὶ κριτικός ἐνδυμήσεων καὶ ἐνοσιῶν καρδίας.

13 Καὶ ἔκ ἐξι κτίσις ἀφάνης ἐνώπιον αὐτοῦ· πάντα δὲ γυμνά καὶ τετραχηνιστράτα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῶν ὁ λόγος.

14 ΕΧΟΝΤΕΣ ἔν ἀρχιερέα μέγαν, διεληλυτότα πᾶσι ἑρανοῖς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

15 Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖν ταῖς ἀδελφαῖς ἡμῶν, πιπτεράμενοι δὲ καὶ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας.

16 Προσερχόμεθα ἔν μὴ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον καὶ χάριν ὑψωμῆν εἰς εὐκαιρον βοήθειαν.

Κιφ. ι. 5.

1 Πᾶς γὰρ ἀρχιερεὺς ἔξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμάρτιων.

2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπὶ καὶ αὐτὸς περιέχεται ἀδελφειαν.

3 καὶ διὰ ταῦτῃ ὀφείλει, καθὼς καὶ τῷ λαῷ, ἔτω καὶ

καὶ ἑαυτῷ προσφέρειν ὑπὲρ ἁμάρτιων.

4 Καὶ ἔχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών.

5 Οὕτω καὶ ὁ Χριστὸς ἔχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ καλήσας πρὸς αὐτόν· Ὑἱὸς μου εἶ σύ, ἵνα σήμερον γεγέννηκά σε.

6 καθὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

7 Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, διήσεις τε καὶ ἰκνησίαν πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσεινέγκας, καὶ εἰσακαθεὶς ἀπὸ τῆς εὐλαβείας,

8 καίπερ ὢν υἱός, ἔμαθεν, ἀφ' ὧν ἔπαθε, τὴν ὑπακοήν,

9 καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἰτίαι σωτηρίας αἰωνίης.

10 πρόσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

11 ΠΕΡΙ ὃ πολλὸς ἡμῶν ὁ λόγος καὶ δυσερμηνεύτως λίγην, ἐπὶ νωθροὶ γέγονατε ταῖς ἀκοαῖς.

12 Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς

ἀρχῆς τῶν λογίων τῷ Θεῷ· καὶ
γενόμεναί χρεῖαν ἔχοντες γάλακ-
τος, καὶ ἡ σκευὴ τροφῆς.

13 Πᾶς γὰρ ὁ μετέχων
γάλακτος, ἀπειροῦ λόγου δι-
καιότητος· (νῆπιος γὰρ ὄν·)

14 τελείων δὲ ἐστὶν ἡ σκευὴ
τροφῆς, τῶν διὰ τὴν ἔξιν τὰ
αἰδητήρια γυμνασμένα ἔχον-
των πρὸς διάκρισιν καλῶς τε καὶ
κακῶς.

Κεφ. γ'. 6.

1 Διὸ ἀφέντες τὸ ἄρχῆς
τοῦ Χριστοῦ λόγον, ἐπὶ τῷ τε-
λειότητι φερόμεθα· μὴ πάλιν
δεμέλιον καταδαλλόμενοι μελα-
γχολίας ἀπὸ νεκρῶν ἔργων καὶ πί-
στως ἐπὶ Θεόν,

2 βαπτισμῷ διδαχῆς, ἐπι-
δίσεως τε χειρῶν, ἀναστάσεως
τε νεκρῶν, καὶ κρίματος αἰωνίου.

3 Καὶ τοῦτο ποιήσομεν, ἵ-
να ὡς ἐπιτρέπη ὁ Θεός.

4 Ἀδύνατον γὰρ τὸς ἀπαξ
φωτισθείας, γευσάμενους τε τοῦ
θεοῦ καὶ ἐπεγερανῆς, καὶ μετόχους
ἡμετέρας Πνεύματος ἁγίου,

5 καὶ καλὸν γευσάμενους
Θεοῦ ἔργον, δυνάμεις τε μέλ-
λου αἰῶνος,

6 καὶ ὡς ἀπιστόντας, πάλιν
ἀνακαταστήσειν εἰς μετανοίας,
ἀνασταυρώσας ἑαυτοῖς τὸν υἱὸν
τοῦ Θεοῦ, καὶ ὡς ἀειγματοί-
ζους.

7 Γῆ γὰρ ἡ πῦρ τὸν ἐπὶ
αὐτῆς πολλακίς ἐρχόμενον ὑι-
τὸν, καὶ τίχθησα βόλάνῳ ὄνθει-
τοι ἐκείνοις δι' ἐς καὶ γεωργεῖ-
ται, μίλαλαμβάται εὐλογίας

ἀπὸ τοῦ Θεοῦ·

8 ἐκφέρουσα δὲ ἀκάθαρτα καὶ
τριβόλους, ἀδόκιμον καὶ κατάρ-
τας ἔργον, ἧς τὸ τέλος εἰς καυ-
σιν.

9 Πεποισμένα δὲ ὡς οὗτοι ὁ-
μῶν, ἀγαπητοί, τὰ κρείττονα
καὶ ἐχόμενα σωτηρίας, εἰ καὶ ἔ-
τω λαλῶμεν.

10 Οὐ γὰρ ἄδικον ὁ Θεός
ἐπιλαθέσθαι τὰ ἔργα ὑμῶν, καὶ
τὴν κόπην τῆς ἀγάπης, ἧς ἐν-
δείξατε εἰς τὸ ὄνομα αὐτοῦ,
διακονήσαντες τοῖς ἁγίοις, καὶ
ἀκούοντες.

11 Ἐπιθυμῶμεν δὲ ἕκαστον
ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι
σπεδὴν, πρὸς τὴν πληροφориαν
τῆς ἐλπίδος, ἄχρι τέλους·

12 ἵνα μὴ νωθεὶ γίνησθε,
μιμηταὶ δὲ τῶν διὰ πίστιν καὶ
μακροθυμίας κληρονομούμετων
τῆς ἐπαγγελίας.

13 Τῷ γὰρ Ἀβραάμ ἐπαγ-
γελάμενος ὁ Θεός, ἐπεὶ κατ'
ἐθένος εἶχε μείζονα ὁμῶσαι,
ὥμοσε καθ' ἑαυτοῦ,

14 λέγων· Ἡ μὲν εὐλογίαν
εὐλογήσω σε, καὶ πληθύνων
πληθυνῶ σε·

15 (καὶ ἔτω μακροθυμή-
σας ἐπίτῃ· τὴν ἐπαγγελίαν·)

16 ἄνθρωποι μὲν γὰρ καὶ
τῷ μείζονα ὁμνύουσι, καὶ πά-
σης αὐτοῖς ἀντιλογίας πείρας
εἰς βεβαίωσιν ὁ ὅρκος.

17 Ἐν ᾧ πελοσώτερον βε-
λόμην ὁ Θεός ἐπιδείξει τοῖς
κληρονόμοις τῆς ἐπαγγελίας τὸ
ἀμεί-

ἀμετάθετον τῆς βουλῆς αὐτοῦ,
ἐμεισίνευσεν ὄρκῳ·

18 ἵνα διὰ δύο πραγμάτων
ἀμεταθέτων, ἐν οἷς ἀδύνατον
ψεύσασθαι Θεόν, ἰχυρὰν πα-
ράκλησιν ἔχωμεν οἱ κατὰφυ-
γόντες κρατῆσαι τῆς προκει-
μένης ἐλπίδος·

19 ὡς ἄγκυραν ἔχομεν
τῆς ψυχῆς ἀσφαλῆ τε καὶ βε-
βαίαν, καὶ εἰσερχομένῳ εἰς τὸ
ἰσώτερον τῷ κατὰπετάσματι·

20 ὅπερ περὶ δρομῶν ὑπὲρ
ἡμῶν ἐσῆλθεν Ἰησοῦς, καὶ τὴν
τάξιν Μελχισεδέκ ἀρχιερέως
ἡγόμην· εἰς τὸν αἰῶνα.

Κεφ. ζ'. 7.

ΟΥΤΟΣ γὰρ ὁ Μελχισε-
δὲκ, βασιλὸς Σαλήμ,
ιερός τῷ Θεῷ τῷ ὑψίστῳ, ὁ
συναπτήσας Ἀβραάμ ὑποσρέ-
φοις ἀπὸ τῆς κοπῆς τοῦ βασι-
λέων, καὶ εὐλογήσας αὐτόν·

2 καὶ καὶ δεκάτῳ ἀπὸ πάν-
των ἐμέρισεν Ἀβραάμ· πρῶτον
μὲ ἐρμυνδούμῳ βασιλὸς
δικαιοσύνης, ἔπειτα δὲ καὶ βα-
σιλὸς Σαλήμ· ὁ δὲ βασιλὸς
οὐράνης·

3 ἀπάτωρ, ἀμήτωρ, ἀγε-
νεαλόγητος· μήτε ἀρχὴν ἡμε-
ρῶν, μήτε ζωὴς τέλος ἔχων·
ἀφωμοιωμένῳ δὲ τῷ ὡς τῷ
Θεῷ, μένει ἱερός εἰς τὸ διηγε-
κός.

4 Θεωρεῖτε τὸ πηλίκον αὐτοῦ,
καὶ καὶ δεκάτῳ Ἀβραάμ ἰδὼκεν
ἐκ τοῦ ἀπρεθινῶν ὁ πατριάρχης.

5 Καὶ οἱ μὲν ἐκ τοῦ ὧν Λεὺὶ

τὴν ἱερατείαν λαμβάνοντες, ἐ-
τολὴν ἔχουσιν ἀποδεκατῆν τῷ
λαῷ κατὰ τὸν νόμον, τετέτι,
τὴς ἀδελφῆς αὐτῶν, καὶ παρὰ
ἤξεληλυθότας ἐκ τῆς ὁσφύς
Ἀβραάμ·

6 ὁ δὲ μὴ ἡλελογμένῳ
ἔξ αὐτῶν, δεδεκάτωκε τὸν
Ἀβραάμ, καὶ τὸν ἔχοντα τὰς
ἐπαγγελίας εὐλόγηκε·

7 χωρὶς δὲ πάσης ἀνιλο-
γίας, τὸ ἐλαττόν ὑπὸ τοῦ κρείτ-
του εὐλογεῖται.

8 Καὶ ὡς μὲν δεκάτας
ἀποθήσκοντες ἀνθρώποι λαμ-
βάνουσιν· ἐκεῖ δὲ, μαρτυρού-
μεν ὅτι ζῇ.

9 Καὶ, ὡς ἔπος ἐπεί,
διὰ Ἀβραάμ καὶ Λεὺὶ ὁ δεκά-
τας λαμβάνων δεδεκάτωται·

10 ἔτι γὰρ ἐν τῇ ὁσφύϊ τῷ
πατρὸς ἦν, ὅτε συνηντήσεν αὐ-
τῷ ὁ Μελχισεδέκ.

11 Εἰ μὲν ἔν τελευτῶσι, διὰ
τῆς Λευιτικῆς ἱερωσύνης ἡ
(ὁ λαὸς γὰρ ἐπ' αὐτῇ περὶ νομο-
δέτητο) τίς ἔτι χρεια, κατὰ
τὴν τάξιν Μελχισεδέκ ἔτι
ἀνίστασθαι ἱερεῖα, καὶ ὅς τῃ
τάξιν Ἀαρὼν λέγεσθαι;

12 Μετατιθεμένης γὰρ τῆς
ἱερωσύνης, ἐξ ἀνάγκης καὶ νό-
μος μετὰθεσις γίνεσθαι.

13 Ἐφ' οὗ γὰρ λέγει ταῦ-
τα, φυλῆς ἑτέρας μετέχοντες,
ἀφ' ἧς εὐδὲς προσέχοντες τῷ
δυσιασθηρίῳ.

14 Πρόδηλον γὰρ ὅτι ἰ-
σὺδα ἀνατίθεται ὁ Κύριος
ἡμῶν·

ἡμῶν· εἰς ἣν φυλὴν ὑδὲν παρὶ
ἱερωσύνης Μωσῆς ἐλάλησε.

15 Καὶ παραιοτέρου ἔτι
καταδηλόν ἐστιν, εἰ κτ' τὴν ὁ-
μοιότητά Μηχισεδέκ ἀνίσταται
ἱερός ἕτερος.

16 ὃς ἔκ κτ' νόμον ἐπιολῆς
σαρκικῆς γέγονεν, ἀλλὰ κατὰ
δύναμιν ζωῆς ἀκαταλύτου.

17 Μαρτυρεῖ γάρ· Ὅτι
σὺ ἱερός εἰς τὸν αἰῶνα κτ' τὴν
τάξιν Μηχισεδέκ.

18 Ἀθέτησις μὲν γὰρ γί-
νῃ παραγωγῆς ἐπιολῆς, διὰ τὸ
αὐτῆς ἀδινεῖς καὶ ἀνωφελές,

19 (ὑδὲν γὰρ ἐτελείωσεν ὁ
νόμος) ἐπεισαγωγῇ δὲ κρείττο-
τος ἐλπίδος, δι' ἧς ἐγίζομεν τῷ
Θεῷ.

20 Καὶ καθ' ὅσον ἔχωρὶς
ἑκωμοσίας, (οἱ μὲν γὰρ χωρὶς
ἑκωμοσίας εἰσὶν ἱερεῖς γεγονό-
τες·

21 ὁ δὲ, μετὰ ἑκωμοσίας,
διὰ τῆς λέγουσιν· πρὸς αὐτὸν·
Ὡμοσε Κύριος, καὶ ἔμελλε
ληθῆσθαι· σὺ ἱερεὺς εἰς τὸν
αἰῶνα κατὰ τὴν τάξιν Μελχι-
σιδέκ·)

22 κατὰ τοσούτον κρείττο-
ν· Ἀβδηκής γέγονεν ἐγγύς
Ἰησοῦς.

23 Καὶ οἱ μὲν πλείονες
εἰσι γεγονότες ἱερεῖς, ἀπὸ τὸ
θανάτῳ κωλύεσθαι πρῆσθαι.

24 ὁ δὲ, διὰ τὸ μένειν αὐ-
τὸν εἰς τὸν αἰῶνα, ἀπαράβατον
ἔχει τὴν ἱερωσύνην.

25 ὅθεν καὶ σώζειν εἰς τὸ
παντελὲς δυνάμει τὴν προσε-

χομήναι δι' αὐτῶν τῷ Θεῷ,
πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν
ὑπὲρ αὐτῶν.

26 Τοιοῦτος γὰρ ἡμῖν ἔπρε-
πεν ἀρχιερεὺς, ὅσιος, ἀκακος,
ἀμίαντος, κεχωρισμένος ἀπὸ
τῶν ἀμάρτωλων, καὶ ὑψηλότερος
τῶν ἑρηνῶν γενόμενος.

27 ὃς ἔκ ἔχει κατὰ τὴν ἡμέραν
ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς,
πρότερον ὑπὲρ τῶν ἰδίων ἀμάρ-
τιῶν δυσίας ἀναφέρειν, ἵνα τε
τῶν τῶν λαῶν (τὸτο γὰρ ἐποίησεν
ἐφάπαξ, ἑαυτὸν ἀνενέγκας·)

28 ὁ νόμος γὰρ ἀνθρώ-
που καδίστησιν ἀρχιερεῖς, ἑ-
χοντας ἀδινεῖν· ὁ λόγος δὲ
τῆς ἑκωμοσίας τῆς μετὰ τὸν
νόμον, ὑδὲν εἰς τὸν αἰῶνα τετε-
λειωμένος.

Κεφ. ἡ. 8.

ΚΕΦΑΛΑΙΟΝ δὲ ἐπὶ
τοῖς λεγομένοις, τοιοῦτον
ἔχομεν ἀρχιερέα, ὃς ἐκασίαν
ἐν δεξιᾷ τῆς θρόνου τῆς μεγαλω-
σύνης ἐν τοῖς ἑρηνῶν,

2 τῶν ἀγίων λειτουργός, καὶ
τῆς σκηνῆς τῆς ἀληθείας, ἣν
ἐπηξεν ὁ Κύριος, καὶ ἐκ ἀνδρω-
πῶν.

3 Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ
προσφέρειν δῶρά τι καὶ δυσίας
καδίστα· ὅθεν ἀναγκαῖον ἔχειν
τί καὶ τῶν ὁ προσενέγκη.

4 Εἰ μὲν γὰρ ἦν ἐπὶ γῆς,
ἐδ' αὖ ἦν ἱερεὺς, ὄντων τῶν ἱε-
ρέων τῶν προσφερόντων κατὰ
τὸν νόμον τὰ δῶρα.

5 οἵτινες ὑποδείγματα καὶ
* L l σκῆ

σκιά λατρεύουσι τῶν ἑβραίων, καθὼς κεχερμάτισται Μωσῆς, μέλλων ὑπὸ τῷ σκηνῇ· Ὅρα γάρ, φησὶ, ποιήσης πάντα κατὰ τὸν τύπον τὸν δείχθῃ· Ἰα σοὶ ἐν τῷ ὄρει.

6 Νυνὶ δὲ διαφορωτέρας τέτολχε λειτουργίας, ὅσω καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥ τις ἐπὶ κρείττοσιν ἐπαγγελίαις κενομοιότης.

7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμειψιότης, ἐκ αὐτῆς δούτερας ἐζητήτο τόπος.

8 Μεμφομένοις δὲ, αὐτοῖς λέγει· Ἰδὲ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα ἀφ' ἐκείνων καὶ ἡν.

9 ἢ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατέράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαθομένη με τῆς χειρὸς αὐτῶν, ἵνα ἀγαθὴν αὐτοῖς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ ἐκ ἐνέμεναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει Κύριος.

10 Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μὴ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδὼς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοῖς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσοισάι μοι εἰς λαόν.

11 Καὶ ἢ μὴ διδάξωσιν ἑκάς τὸν πολίτην αὐτοῦ, καὶ ἑκάς τὸν ἀδελφὸν αὐτοῦ, λέγων· Γινῶθι τὸν Κύριον· ὅτι

πάντες εἰδῶσσί με, ἀπὸ με καὶ αὐτῶν ἕως μεγάλων αὐτῶν.

12 ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν ἢ μὴ μνησθῶ ἐτι.

13 Ἐν τῷ λέγειν καὶ ἡν, πεπαλαίωσε τὴν πρώτην· τὸ δὲ παλαιόμενον καὶ γηράσκον, ἰσχυρὸς ἀφανισμῶ.

Κεφ. θ'. 9.

Εἶπε μὲν ἡν καὶ ἡ πρώτη [σκηνή] δικαιοσύνη λατρείας, τό τε ἅγιον κοσμικόν.

2 Σκηνή γὰρ καλεσκειά· δη ἡ πρώτη, ἐν ἣ ἡ τε λυχνία καὶ ἡ τράπεζα, καὶ ἡ πόδις τῶν ἁγίων, ἥτις λέγεται ἅγια.

3 Μίαν δὲ τὸ δεύτερον καλεπέντασμα σκηνή ἡ λεγομένη ἅγια ἁγίων.

4 χρυσὴν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικαλυμμένην πάντοθεν χρυσῷ, ἐν ἣ ἡ σάμνη χρυσῇ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσατα, καὶ αἱ πλάκες τῆς διαθήκης.

5 ὑπεράνω δὲ αὐτῆς Χερουβὶμ δύο, καλεσκειά· δη τὸ ἱλαστήριον· ὡς αὖν ἐκ ἐκείνων λέγειν κατὰ μέρος.

6 Τέτοιαι δὲ ἔτω καλεσκειασμίνων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσαισι οἱ ἱερεῖς, τὰς λατρείας ἐπιτελεῖν τις.

7 εἰς δὲ τὴν δευτέραν ἅπαξ

τῷ

τῇ ἰαουτῇ μόνῳ ὁ ἀρχιερεύς, ἢ χωρὶς αἵματός, ὁ προσφέρει ὑπὲρ ἑαυτοῦ καὶ ὑπὲρ τοῦ λαοῦ ἀγνοημάτων.

8 τὴν δὲ δηλῶντῶν τῇ Πνεύματός, τῇ αἰνῇ, μήπω πεφανερωμένοι τὴν ὑπὲρ αἰνῶν ὁδόν, ἔτι τῆς πρώτης σκηπῆς ἐχέουσιν ἑαυτοὺς.

9 ἥτις παρὰ τὴν εἰς τὸν καιρὸν τὸν ἐνεσηκῶτα, καθ' ὃν δὴρά τε καὶ δυσταί προσφέρονται, μὴ διωκόμενοι καὶ συνείδησιν τελειῶσαι τὸν λατρεύοντα,

10 μόνον ἐπὶ βρώμασι, καὶ πόμασι, καὶ ἀφάροις βαπτισμοῖς, καὶ δικαίωμασι σαρκός, μέχρι καιρῷ διαρρώσεως ἐπικείμενα.

11 Χρηστὸς δὲ παρὰ τὸν ἀρχιερέα καὶ πολλῶν ἀγαθῶν, ἀλλὰ τῆς μοίρας καὶ τελειοτέρως σκηπῆς, ἢ χειροποιήτε, τετέστιν, ἢ ταύτης τῆς κτίσεως,

12 ἢ δὲ δι' αἵματός τράγων καὶ μόσχων, ἀλλὰ δὲ τῇ ἰδίᾳ αἵματός, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν ὑμῶν.

13 Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ἐναντίζησα τοῦ κακοίνωμένου, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότην.

14 πόσω μᾶλλον τὸ αἷμα τῇ Χριστῷ, ὃς ἀλλὰ Πνεύματός αἰωνίᾳ ἑαυτὸν προσήνεκεν ἁμωμον τῷ Θεῷ, καθαριθεὶς πῶς

συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι;

15 Καὶ ἀλλὰ τὴν διαθήκην καὶ τῆς μεσότης ἐστίν, ὅπως θανάτῳ ἡγουμένῳ, εἰς ἀπολύτρωσιν ὑμῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παρὰ τὴν εἰς τὴν ἐπαγγελίαν λαθῶσιν οἱ κεκλημένοι τῆς αἰωνίας κληρονομίας.

16 Ὅπερ καὶ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τῇ διακειμένῳ.

17 Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία· ἐπεὶ μή ποτε ἴσχυει ὅτε ζῇ ὁ διαθεμένος;

18 Ὅθεν ἢ δ' ἡ πρώτη χωρὶς αἵματός ἐπικαίνεσθαι.

19 Λαλῆθῆσθαι γὰρ πάσης ἰστορίας καὶ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαθὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὑδατός καὶ ἐρεῖα κακίας καὶ ὑσώπῃ, αὐτό τε τὸ βιβλίον, καὶ πάντα τὸν λαὸν ἐξάντισε,

20 λίγων· τὴν δὲ τὸ αἷμα τῆς διαθήκης, ἥς ἐντολάτο πρὸς ὑμᾶς ὁ Θεός.

21 Καὶ τὴν σκηπὴν δὲ καὶ πάντα τὰ σκῆπη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐξέάντισε.

22 Καὶ οὐδὲν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματηχυσίας ἢ γίνεσθαι ἄφεις.

23 Ἀνάκλην ἢ τὰ μὲν ὑπὸ δαίγματα τῶν ἐν τοῖς ἑρανοῖς,

* L 1 2

τάτοις

τέτοις καθαρίζεσθαι· αὐτὰ γὰρ τὰ ἐπιθράνια κρείττοσι θυσίαις παρὰ ταύτας.

24 Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστός, ἐντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν ὕψανον, ἵδν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν.

25 Ἐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὡς περὶ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτριῷ.

26 (ἵπαι ἴδει αὐτὸν πολλάκις παθεῖν ἀπὸ καθάρσεως κόσμου) νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ, πεφανέρωται.

27 Καὶ καθ' ὅσον ἀπέκειται τοῖς ἀνθρώποις ἅπαξ ὁποδαιεῖν, μετὰ δὲ τῆτο κρίσις.

28 ὅπως καὶ ὁ Χριστός ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀναιγκεῖν ἁμαρτίας, ἐκ δευτέρου, χωρὶς ἁμαρτίας, ὁφθήσεται τοῖς αὐτὸν ἀπικδεχομένοις, εἰς σωτηρίαν.

Κεφ. ι. ιο.

ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, ἐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις, αἷς προσφέρουσιν εἰς τὸ διηκτικές, ὑδέποτε δύναται τὸς προσερχομένους τελειῶσαι.

2 Ἐπεὶ ἐκ ἀν' ἐπαύσαντο προσφερόμεναι; διὰ τὸ μηδε-

μίαν ἔχον ἔτι συνείδωσιν ἁμαρτιῶν τοῦ λατρεύοντος, ἅπαξ κεκαθαρμένους.

3 ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν καὶ ἐνιαυτὸν.

4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρῆναι ἁμαρτίας.

5 Διὸ εἰσερχόμενοι εἰς τὸν κόσμον, λέγει· Θυσίαν καὶ προσφορὰν ἐκ ἠθέλησας, σῶμα δὲ κατήγισσέ μοι.

6 ὁλοκαυτώματα καὶ παρὰ ἁμαρτίας ἐκ εὐδόκησας.

7 τότε εἶπον· Ἰδὲ ἤκω (ἐν κεφαλίδι βιβλίου γέγραπται παρὰ ἐμῷ) τὴ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου.

8 Ἀνώτερον λέγων· Ὅτι θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ παρὰ ἁμαρτίας ἐκ ἠθέλησας, ὑδὲ εὐδόκησας (αἵτινες κατὰ τὸν νόμον προσφέρονται).

9 τότε εἶπεν· Ἰδὲ ἤκω τὴ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. Ἀναιρῶ τὸ πρῶτον, ἵνα τὸ δεύτερον γήσῃ.

10 Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν οἱ διὰ τῆς προσφορᾶς τῆ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφ' ἅπαξ.

11 Καὶ πᾶς μὲν ἱερός ἔστηκε καθ' ἡμέραν λειτουργῶν, καὶ ταῖς αὐταῖς πολλάκις προσφέρων θυσίας, αἵτινες ὑδέποτε δύναται παραιρεῖν ἁμαρτίας.

12 Αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν

εἰς

εἰς τὸ διηκεῖς, ἐκάθισεν ἐν δεξιᾷ τῆ Θεοῦ.

13 τὸ λοιπὸν ἐκδεχόμενοι ἕως τεθῶσιν οἱ ἐχθροὶ αὐτῆς ὑποπόδιον τῶν ποδῶν αὐτῆς.

14 Μᾶ γὰρ προσφορὰ τετελείωκεν εἰς τὸ διηκεῖς τῆς ἀγιαζομένης.

15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ προσηρκεῖναι.

16 Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος, διδὼς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς.

17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν ἢ μὴ μνησθῶ ἐγώ.

18 Ὅπου δὲ ἄφεις τέτων, ἔκ ἐτι προσφορὰ περὶ ἁμαρτίας.

19 ΕΧΟΝΤΕΣ ἔν, ἀδελφοί, παρρησίαν εἰς τὴν εἰσοδὸν τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

20 (ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τῆς καταπατάσματος, ταῖς τῆς σαρκὸς αὐτῆς).

21 καὶ ἱερέα μέλαν ἐπὶ τὸν οἶκον τῆ Θεοῦ.

22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐξῆλθισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς.

23 καὶ λεησμένοι τὸ σῶμα ὑδάτι καθαρῷ, κατέχουμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ.

(πιστὸς γὰρ ὁ ἐπαγγελάμενος.)

24 καὶ καθανοῦμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων.

25 μὴ ἐκαταλείποις τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἐβόησιν, ἀλλὰ παρακαλῶντες καὶ τοσούτω μᾶλλον ὅσω βλέπει ἐγγίζουσαν τὴν ἡμέραν.

26 Ἐκυσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαθεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, ἔκ ἐτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία.

27 φέρεται δὲ τις ἐκδοχὴ κρίσεως, καὶ πρὸς ζῆλον, ἐδίειν μέλλουσι τοὺς ὑπειαντίους.

28 Ἀθείησας τὸς νόμους Μωσέως, χωρὶς οἰκτιρημῶν ἐπὶ θυοῖν ἢ τρισὶ μάρτυσιν ἀποθνήσκει.

29 πόσω (δοκῆτε) χείρον ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τῆ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιασθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνβρίσας;

30 Οἶδαμεν γὰρ ὅτι ἐπόντα ἔμοι ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. Καὶ πάλιν Κύριος κρινεῖ τὸ λαὸν αὐτῆς.

31 Φοβερὸν τὸ ἐμπιστεῖν εἰς χεῖρας Θεοῦ ζῶντος.

32 Ἀναμνησκόμενοι δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες, πολλὰν ἀθλήσιν ὑπομείνατε παθημάτων.

* L 1 3

33 τάτο

33 τῆτο μὲν, ὁρεδισμοῖς τε καὶ θλίψεσι διατριζόμενοι· τῆτο δὲ, κοινωνοὶ τῶν ὅπως ἀνασσεφομένων γλυθέντες.

34 Καὶ γὰρ τοῖς δεσμίοις μὲ συνεπαθήσατε, καὶ πλὴν ἀεργαγὴν τῶν ὑπερχόντων ὑμῶν μὲ χαρῆς προσεδέξασθε, γινώσκοντες ἔχειν [εἰ] ἱαυλοῖς κρείττονα ὑπαρξιν ἐν ἕραιοις, καὶ μένυσαν.

35 Μὴ ἀποβάλλετε ἔν τῇ παρρησίᾳ ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην.

36 Ὑπομονῆς γὰρ ἔχετε χρίαν, ἵνα τὸ θέλημα τῷ Θεῷ ποιήσαντες, κομίσθητε πλὴν ἐπαγγελίαν.

37 Ἐτι ὅσον μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἤξει, καὶ ὁ χρονοῖ.

38 Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποσείληται, ἐκ εὐδοκίᾳ ἡ ψυχὴ μὲν ἐν αὐτῷ.

39 Ἡμεῖς δὲ ἐκ ἐσμὲν ὑποσολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς σωτηρίαν ψυχῆς.

Κεφ. ια'. ιι'.

ΕΣΤΙ δὲ πίστις, ἐλπίζομένων ὑπόσας, πραγμάτων ἔλκε· ὁ βλέπομένων.

2 Ἐν ταύτῃ ὁ ἐμψυχήθησθε οἱ πρεσβύτεροι.

3 Πίστει νοῦμεν κατηρτίσθαι τὴν αἰῶνα ῥήματι Θεῷ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλέπομενα γεγενῆσθαι.

4 Πίστει πλείονα θυσίαν Ἄβελ πρὸς Κάιν προσήνεκε τῷ Θεῷ, δι' ἧς ἐμψυχήθη ὁ δίκαιος, μψυχήθη ἐπὶ τοῖς

δωροῖς αὐτῷ τῷ Θεῷ· καὶ δι' αὐτῆς ἀποθανὼν ἐτι λαλεῖται.

5 Πίστει Ἐνώχ μετετέθη τῷ μὴ ἰδεῖν θάνατον· καὶ ἔχ' εὐρίσκειο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ ὃ ἡ μεταθέσις αὐτῷ μεμαρτύρηται εὐηρησθῆναι τῷ Θεῷ.

6 Χωρὶς δὲ πίστεως ἀδύνατοι εὐαρεσθῆσαι· πιστεύσαι ὃ δὲ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητῶσιν αὐτὸν μισθαποδοτὴς γίνεσθαι.

7 Πίστει χρηματιζοῖς Νῶε πρὸ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκόψασε κτενὸν εἰς σωτηρίαν τῷ οἴκῳ αὐτῷ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

8 Πίστει κατέλαβεν Ἀβραὰμ ὑπήκουσεν ὁ ἔχθρῳ εἰς τὸν τόπον ὃν ἡμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος πᾶσι ἐρχέσθαι.

9 Πίστει παρῶκησεν εἰς πλὴν γῆν τῆς ἐπαγγελίας, ὡς ἄλλοτρίαν, ἐν σκηναῖς κατοικήσας μὲν Ἰσαὰκ καὶ Ἰακώβ τῶν συκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.

10 Ἐξεδέχετο γὰρ πλὴν τῶν θειομελῶν ἔχουσιν πόλιν, ἧς τεχίτης καὶ δημιουργὸς ὁ Θεός.

11 ΠΙΣΤΕΙ καὶ αὐτῇ Σάρῃ δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ ὡς καίρεον ἡλικίας

λικίας ἔτεκεν, ἵπαι πσιδὸν ἡγή-
σατο τὸν ἐπαγγελιαῶνον.

12 Διὸ καὶ ἀφ' ἐνὸς ἐγεννή-
θη, καὶ ταῦτα νεκρωμένῃ,
καθὼς τὰ ἄστρα τῷ ἑρανῷ τῷ
πλήθει, καὶ ὡς ἡ ἀμμοὶ ἡ
παρὰ τὸ χεῖλος τῆς θαλάσσης
ἡ ἀναρίθμητος.

13 Κατὰ πῶσιν ἀπέθανον
ἔτοι πάντες, μὴ λαβόντες τὰς
ἐπαγγελίας, ἀλλὰ πόρρωθεν
αὐταῖς ἰδόντες, [καὶ πειδύντες,]
καὶ ἀπασσάμενοι, καὶ ὁμολογή-
σαντες ὅτι ξένοι καὶ παρεπίδημοί
εἰσιν ἐπὶ τῆς γῆς.

14 Οἱ γὰρ τοιαῦτα λέγον-
τες, ἐμφανίζουσιν ὅτι πατρίδα
ἐπιζητοῦσι.

15 Καὶ εἰ μὴ ἐκείνης ἐμνη-
μόνου ἀφ' ἧς ἔζηθον, εἶχον
ἀναιρέον ἀνακάμψαι.

16 Νυνὶ δὲ κρείττονες ὀρε-
γούμαι, ταῦτέστιν, ἐπερανῆ· διὸ
ἐκ ἐπαιχύνεται αὐτὸς ὁ Θεός,
Θεὸς ἐπικαλεῖσθαι αὐτῶν· καὶ
τοίμασι γὰρ αὐτοῖς πόλιν.

17 Πίσει προσεινήνοχεν Ἀ-
βραάμ τὸν Ἰσαάκ περὶ ζόμι-
ντος, καὶ τὰς μοιρογενῆς παρσέφειν
ὁ τὰς ἐπαγγελίας ἀναδιζάμε-
ντος.

18 πρὸς δὲ ἐλαλήθη· Ὅτι ἐν
Ἰσαάκ κληθήσῃ αἰ σοὶ σπέρμα.

19 λογισάμεντος ὅτι καὶ ἐκ
νεκρῶν ἐγείρειν θνητὸς ὁ Θεός,
ἰδὲν αὐτὸν καὶ ἐν πῶδ' αὐτῶν ἐκο-
μίσατο.

20 Πίσει πρὸς μιλάντων
εὐλόγησεν Ἰσαάκ τὸν Ἰακώβ
καὶ τὸν Ἡσαὺ.

21 Πίσει Ἰακώβ ἀποθή-
σκων ἕκαστον τῶν υἱῶν Ἰωσήφ
εὐλόγησεν· καὶ προσεικύνθησεν ἐπὶ
τὸ ἄκρον τῆς ῥάβδος αὐτοῦ.

22 Πίσει Ἰωσήφ τελευτῶν
πρὸς τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ
ἐμνημόνουσι, καὶ περὶ τῶν ὁσίων
αὐτοῦ ἐνιτείλατο.

23 Πίσει Μωσῆς γεννηθεὶς
ἐκρύβη τριμήνον ὑπὸ τῶν πα-
τέρων αὐτοῦ, διότι ἔβδον ἀγῶν
τὸ παιδίον· καὶ ἐκ ἐφοδῆθη
τὸ διάταγμα τῆ βασιλείας.

24 Πίσει Μωσῆς μίγας
γενόμενος ἡγήσατο λέγεσθαι
υἱὸς θυγατρὸς Φαραὼ.

25 μάλλον ἐλόμηντος συγ-
καυχεῖσθαι τῷ λαῷ τῷ Θεῷ,
ἢ πρὸς καίρειν ἔχειν ἀμνηστίας
ἀπόλαυσιν.

26 μείζονα πλεονέκτησά-
μενος· ὅτι ἐν Αἰγύπτῳ θησαυ-
ρῶν τὸν οὐκιδισμόν τῷ Χριστῷ ἀ-
πέβλεπε γὰρ εἰς τὴν μιδαπο-
δοσίαν.

27 Πίσει κατέλιπεν Αἴγυπ-
τον, μὴ φοβηθεὶς τὸ θυμὸν τῆ
βασιλείας· ὅτι ἦν ἀόρατος ὡς
ὁρᾶν ἐκαρτέρησεν.

28 Πίσει ἀποποίησεν τὸ πάσ-
χα καὶ τῆς πρὸς χυσιν τῆ αἵμα-
τος, ἵνα μὴ ὁ ὀλοθρευτὴν τὰ
πρωτότοκα, θύῃ αὐτῶν.

29 Πίσει διέβησαν πῶς ἐ-
ρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς
ἧς περὶ λαβόντες οἱ Αἰγύπ-
τιοι κατέποθεν.

30 Πίσει τὰ τεῖχη Ἰεριχὼ
ἔπιση, κυκλωθέντα ὅπῃ ἐπὶ
ἡμέρας.

31 Πίσει

31 Πίσει ῥαὰδ ἡ πόρνη
ὃ σωμαπώλετο τοῖς ἀπειθήσα-
σι, δεξαμένη τὸν κατασκόπης
μετ' εἰρήνης.

32 Καὶ τί ἐτι λέγω; ὅπι-
λείψει γάρ με διηγόμενον ὁ
χρόνος· πρὶ Γεδεὼν, Βαράκ τε
καὶ Σαμψών, καὶ Ἰεφθάε, Δα-
βίδ τε καὶ Σαμψήλ, καὶ τῶν προ-
φητῶν.

33 οἱ δὲ πίσεως κατη-
γνώσαντο βασιλείας, εἰργά-
σαντο δικαιοσύνην, ἐπέτυχον
ἐπαγγελιῶν, ἔφραξαν γόματα
λεόντων,

34 ἔσβησαν δύναμιν πυρὸς,
ἔφυγον γόματα μαχαίρας,
ἐπεδυναμώθησαν ἀπὸ ἀδινείας,
ἐγενήθησαν ἰχυροὶ ἐν πολέμῳ,
παρεμβολὰς ἐκλιναν ἄλλο-
τρίων.

35 ἔλαβον γυναῖκες δὲ ἀ-
ναστάσεως τῆς νεκρῆς αὐτῶν·
ἄλλοι δὲ ἐτυμπανίσθησαν, ὃ
προσδεξάμενοι τὴν ἀπολύτρω-
σιν, ἵνα κρείττονες ἀναστάσεως
τύχωσιν.

36 ἕτεροι δὲ ἐμπαιγμῶν
καὶ μαστίγων πῆραν ἔλαδον, ἔτι
δὲ δεσμῶν καὶ φυλακῆς.

37 ἐλιθάσθησαν, ἐπρίσθη-
σαν, ἐπειράσθησαν, ἐν φόβῳ
μαχαίρας ἀπέθανον· περιῆλ-
θον ἐν μηλωταῖς, ἐν αἰγίοις
δέρμασιν, ὑφερέμενοι, θλιβό-
μενοι, κακῶς ἡμερόμενοι.

38 ὧν ἕκ ἕν ἄξιον ὁ κόσ-
μος· ἐν ἐρημίαις πλανώμενοι καὶ
ὕρεσι καὶ σπηλαίοις καὶ ταῖς ὁ-
παῖς τῆς γῆς.

39 Καὶ ἔτοι πάντες μὲρ-
τυρηθέντες διὰ τὴν πίσεως, ἐκ
ἐκομίσαντο τὴν ἐπαγγελίαν.

40 τῷ Θεῷ πρὶ ἡμῶν κρείτ-
τόν τι προβλεψάμενος, ἵνα μὴ
χωρὶς ἡμῶν τελειωθῶσι.

Κεφ. ιβ'. 12.

ΤΟΙΓΑΡ ΟΥΝ καὶ ἡμεῖς
τοσῶτον ἔχοντες πειρά-
μενοι ἡμῖν νέφους μὲν τῶν, ὅγ-
κον ἀποδέμενοι πάντα, καὶ τῇ
ἀντιθέσει αἰμαρτίας, δι' ὑ-
πομονῆς τρέχωμεν τὸν προκει-
μενον ἡμῖν ἀγῶνα.

2 ἀφορῶντες εἰς τὸν τῆς πί-
σεως ἀρχηγὸν καὶ τελειωτὴν Ἰη-
σοῦν, ὃς ἀντὶ τῆς προκειμένης
αὐτῷ χαρᾶς, ὑπέμεινε στυγρὸν,
αἰσχύνῃς καταφρονήσας, ἐν
δεξιᾷ τε τῷ θρόνῳ τῷ Θεῷ κε-
κάθικεν.

3 Ἀναλογίσασθε γὰρ τὴν
τοιαύτην ὑπομεμενηκότα ὑπὸ
τῶν αἰμαρτιῶν εἰς αὐτὸν ἀν-
τιλογία, ἵνα μὴ κάμνῃτε ταῖς
ψυχαῖς ὑμῶν, ἐκλυόμενοι.

4 ΟΥΠΩ μέχρις αἵματος
ἀντικατέστητε πρὸς τὴν αἰμαρ-
τίαν ἀνταγωνιζόμενοι,

5 καὶ ἐκλέληθε τῆς πειρά-
σσεως, ἥτις ὑμῖν ὡς υἱοῖς
διάλέγεται; Ἰδέ με, μὴ ὀλι-
γώρει παιδείας Κυρίου, μηδὲ
ἐκλύθῃ ὑπ' αὐτοῦ ἐλαγχόμει-
ν.

6 Ὅν γὰρ ἀγαπᾷ Κύριος,
παιδεύει· μαστιγοῖ δὲ πάντα
υἱὸν ὃν ἀγαπᾷ.

7 Εἰ

7 Εἰ παιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γὰρ ἔστιν υἱὸς ὃν ἔ παιδοῦσι πατήρ;

8 Εἰ δὲ χωρὶς ἐστε παιδεῖας, ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι ἐστὲ καὶ ἔχ υἱοί.

9 Εἴτα τῆς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἰχομεν παιδοῦ- τας, καὶ ἐντεταγμένους ἔ πο- λῶ μάλλον ὑποταγησόμεθα τῷ πατρὶ τῶ πνύματι, καὶ ζή- σομεν;

10 Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκῆν αὐτοῖς, ἐπαιδοῦν· ὁ δὲ, ὑπὲρ τὸ συμ- φέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

11 Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν ἔ δοκῇ χαρᾶς εἶναι, ἀλλὰ λύπης· ὑπερον δὲ καρπὸν εἰρηκὸν τοῖς δι' αὐτῆς γεγυμ- νασμένοις ἀποδίδωσι δικαιοσύ- νης.

12 Διὸ τὰς παρειμένας χῆρας καὶ τὰ πῶλαιυμένα γόνατα ἀνορθώσατε·

13 καὶ τροχιάς ὀρθὰς ποιή- σατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χυλὸν ἐκτραπῇ, ἰαδῇ δὲ μάλλον.

14 Εἰρήνῳ διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν, ὃ χωρὶς ἔδους ὀφείλει τὸν Κύριον·

15 ἐπισκοπήντες μήτις ὑ- περῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μήτις ῥίζα πικρίας ἄνω φύσσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶ- σιν πολλοί.

16 Μὴ τις πόρνη, ἢ βέ-

βηλῶ, ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδυτο τὰ πρω- τοτόκια αὐτοῦ.

17 Ἴδε γὰρ ὅτι καὶ μετέπει- τα θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη με- τανοίας γὰρ τόπον ἔχ ὄρει, καίπερ μὴ δακρύων ἐκζηήσας αὐτῷ.

18 Οὐ γὰρ προσεληλύθα- τε ψηλαφωμένῳ ὄρει, καὶ κεκαυ- μένῳ πυρὶ, καὶ γνόφῳ, καὶ σκό- λῳ, καὶ θυέλλῃ,

19 καὶ σάλπιγγι ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκήσαν- τες παρητήσαντο μὴ προσεθῆναι αὐτοῖς λόγον·

20 (οὐκ ἔφερεν γὰρ τὸ δια- σπείλον· Καὶ θηρίον θύγῃ τῷ ὄρει, λιθοβοληθήσεται, [ἢ βολίδι κατατοξοθήσεται].)

21 καὶ ἔτω φοβερόν ἦν τὸ φανταζόμενον, Μωσὴς εἶ- πει· Ἐκφοβός εἰμι καὶ ἐντρο- μῶς·)

22 ἀλλὰ προσεληλύθατε Σιών ὄρει, καὶ πόλει Θεοῦ ζῶν- τος, Ἱερουσαλὴμ ἐπερανίῳ· καὶ μυριάσιν ἀγγέλων,

23 πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν θερανοῖς ἀπογι- γραμμένων, καὶ κριτῇ Θεῷ πάν- των· καὶ πνύμασι δικαίων τε- λειωμένων,

24 καὶ διαθήκης νέας μεσί- τη Ἰησοῦ, καὶ αἵματι ῥαντισμῷ κρείττονι λαλῶντι παρὰ τὸν Ἀδελφόν.

25 Βλέπετε

25 Βλέπετε μὴ πῶσαιτή-
σηθε τὸν λαλῶντα. εἰ γὰρ
ἐκεῖνοι ἐκ ἔφυγον, τὸν ἐπὶ [τῇ]
γῆς πῶσαιτήσάμφοι χρεματί-
ζοντα, πολλῶ μάλλον ἡμεῖς οἱ
τὸν ἀπ' ἐραυνῶν ἀποσρεφόμε-
νοι.

26 ἢ ἡ φωνὴ τῶν γῆν ἐσα-
λῶσε τότε· νῦν δὲ ἐπήγειλαι,
λέγων· Ἔτι ἅπαξ ἐγὼ σείω ὑ-
μῶν τὴν γῆν, ἀλλὰ καὶ τὸν
ἐρανόν.

27 Τὸ δὲ ἔτι ἅπαξ, δηλοῖ
τὴν σαλδομένων τὴν μετὰθεσιν,
ὡς πεπονημένων, ἵνα μείνῃ τὰ
μὴ σθαιόμενα.

28 Διὸ βασιλείαν ἀσάλι-
τον πῶσалаμδάνοις, ἔχωμεν
χάριν, δι' ἧς λατρεύωμεν ευα-
ρίστως τῷ Θεῷ μὴ αἰδῶς καὶ ἐν-
λαθείας.

29 Καὶ γὰρ ὁ Θεὸς ἡμῶν
πῶρ καίαναλίσκον.

Κεφ. ιγ'. 13.

Η ΦΙΛΑΔΕΛΦΙΑ

μυρέτω.

2 Τῆς φιλοξενίας μὴ ἐπι-
λανθάνετε· διὰ ταύτης γὰρ
ἐλαθάντινες ξενίσαντες ἀγγέλους.

3 Μιμνήσκετε τὴν δεσμῶν,
ὡς συνδεμένοι· τῇ κακοχρε-
μένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώ-
ματι.

4 Τίμιος ὁ γάμος· ἐν πα-
σι, καὶ ἡ κοίτη ἀμίαντος· πόρ-
νης δὲ καὶ μοιχῆς κρινεῖ ὁ Θεός.

5 Ἀφιλάργυρος ὁ τρόπος·
δρᾶκόμενοι τοῖς παρῶσι. αὐ-
τὸς γὰρ ἔρηκεν· Οὐ μὴ σε ἀ-
νῶ, εἰ μὴ σε ἐγκατάλιπῶ.

6 ὡς θαρσύνεις ἡμᾶς λέ-
γει· Κύριος ἐμοὶ βοηθός, καὶ
ἐφοβήθησομαι τί ποιήσῃ μοι
ἄνθρωπος.

7 Μνημονεύετε τῶν ἡγομέ-
νων ὑμῶν, οἵτινες ἐλάλησαν ὑ-
μῖν τὸν λόγον τῷ Θεῷ· ὧν ἀ-
ναθεωρῶντες τὴν ἑκάσιν τῆς
ἀναστροφῆς, μιμῆσθε τὴν πί-
στιν.

8 ἸΗΣΟΥΣ Χριστὸς χθὲς καὶ
σήμερον ὁ αὐτός, καὶ εἰς τὰς
αἰῶνας.

9 Διδαχαῖς ποικίλαις καὶ
ξέναις μὴ πῶσάφηρετε. καλὴν
γὰρ χάριτι βιβαιοῦσθαι τῇ
καρδίᾳ, ἐβρώμασι, ἐν οἷς
ἐκ ὠφρηθήσαν οἱ πειπατή-
σαντες.

10 Ἐχομεν θυσιαστήριον,
ἐξ ἧς φαγεῖν ἐκ ἔχουσιν ἔχου-
σαν οἱ τῇ σκηνῇ λατρεύοντες.

11 Ὡν γὰρ εἰσφέρειται ζῶ-
ων τὸ αἷμα πρὸς ἀμαρτίας εἰς
τὰ ἅγια διὰ τῆς ἀρχιερέως,
τέτων τὰ σώματα καθακαίει
ἐξω τῆς παρεμβολῆς.

12 διὸ καὶ Ἰησοῦς, ἵνα ἁγι-
άσῃ διὰ τῆς ἰδίας αἱματι· τὴν
λαόν, ἐξω τῆς πυλῆς ἔπαθε.

13 Τοίνυν ἐξερχώμεθα πρὸς
αὐτὸν ἐξω τῆς παρεμβολῆς, τὴν
ὀνειδισμόν αὐτῷ φέροντες.

14 Οὐ γὰρ ἔχομεν ὥδε μέ-
νουν πόλιν, ἀλλὰ τὴν μέλ-
λουν ἐπιζητοῦμεν.

15 Δι' αὐτῆς ἔν ἀναφύω-
μεν θυσίαν αἰείσεως διαπαντός
τῷ

τῷ Θεῷ, τῷ τέλει, καρπὸν χει-
λέων ὁμολογούντων τῷ ὀνόματι
αὐτοῦ.

16 Τῆς δὲ ὑποποιίας καὶ κοι-
νωίας μὴ ἐπιλαϊθάνεσθαι· τοι-
αύταις γὰρ θυσίαις σώζεσθαι
ὁ Θεός.

17 ΠΕΙΘΕΣΘΕ τοῖς ἡμετέροις
ὑμῶν, καὶ ὑπακούετε· αὐτοὶ γὰρ
ἀγρυπνεῖτε ὑπὲρ ᾧ ψυχῶν ὑ-
μῶν, ὥς λόγον ἀποδώσοις· ἵνα
μὴ χάρις τῷτο ποιῶσι, καὶ
μὴ στενάζοις· ἀλυσίτελές γὰρ
ὑμῶν τῷτο.

18 Προσέχετε παρὶ ἡμῶν·
πεποίθαμεν γὰρ ὅτι καλὴν συν-
είδητιν ἔχομεν, ἐν πᾶσι καλῶς
δέλοντες ἀναγρῖφειν.

19 Περιοιότερος δὲ ᾧ ἡ-
κάλω τῷτο ποιῆσαι, ἵνα τά-
χιον ἀποκατασταθῇ ὑμῶν.

20 Ο ΔΕ Θεὸς τῆς εἰρήνης,
ὁ ἀναταγὼν ἐκ νεκρῶν τὸ ποι-
μένα τῶν προδόντων τὸν μέγαν
ἐν αἵματι διαθήκης αἰωνίης, τὸν

Κύριον ἡμῶν Ἰησοῦν,

21 καταρτίσαι ὑμᾶς ἐν
παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆ-
σαι τὸ θέλημα αὐτοῦ· ποιῶν
ἐν ὑμῖν τὸ σύμμετρον ἐνώπιον
αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ὃ ἡ
δόξα εἰς τὸς αἰῶνας τῶν αἰώ-
νων. Ἀμήν.

22 ΠΑΡΑΚΑΛΩ δὲ ὑμᾶς,
ἀδελφοί, ἀνέχεσθαι τὴν λύπῃ τῆς
παρακλίσεως· καὶ ᾧ διὰ βρα-
χείων ἐπέσειλα ὑμῖν.

23 Γινώσκετε τὸν ἀδελφὸν
Τιμόθεον ἀπολειμμένον· μὴ ἔ
(ἐὰν τάχιον ἔρχηται) ὁψομαι
ὑμᾶς.

24 Ἀπαύσατε πάντας τὰς
ἡγεμένους ὑμῶν, καὶ πάντας τὰς
ἀγίας· ἀπαύζονται ὑμᾶς οἱ
ἀπὸ τῆς Ἰταλίας.

25 Ἡ χάρις μετὰ πάντων
ὑμῶν. Ἀμήν.

[Πρὸς Ἑβραίους ἐγράφη ἀπὸ
τῆς Ἰταλίας διὰ Τιμο-
θέου. Ἐν εἰρήνῃ ψγ.]

ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

Κεφ. α'. 1.

1 **ΙΑΚΩΒΟΣ** Θεὸς καὶ Κύριος Ἰησοῦ Χριστοῦ δῶλθ', ταῖς
δώδεκα φυλααῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

2 ΠΑΣΑΝ χάριν ἠγάθα- μιον ὑμῶν τῆς πίστεως καλε-
σθαι, ἀδελφοί μου, ὅταν πει- γάζε) ὑπομονήν·

ρασμοῖς περιπέσῃτε ποικίλοις· 4 ἡ δὲ ὑπομονὴ ἔργον τέ-

3 γινώσκοντες ὅτι τὸ δοκι- ληθ

λεον ἐχέτω, ἵνα ᾗτε τέλειοι
καὶ ὁλόκληροι, ἐν μηδενὶ λειπό-
μενοι.

5 Εἰ δέ τις ὑμῶν λείπειται
σοφίας, αἰτέτω ᾧδ' αὖ τῷ δι-
δόντι· Οὐδ' ὅτι πᾶσιν ἀπλῶς, καὶ
μὴ ὀνειδίζοντι· καὶ δοθήσεται
αὐτῷ.

6 Αἰτέτω δὲ ἐν πίσει, μη-
δὲν διακρινόμενος· ὁ γὰρ δια-
κρινόμενος ἔοικε κλύδωνι θαλάσ-
σης ἀνεμίζομένῳ καὶ ῥιπίζομένῳ.

7 Μὴ γὰρ οἰεῖσθω ὁ ἀνθρώ-
πος· ἐκείνου· ὅτι λήψεται τι
ᾧδ' αὖ τοῦ Κυρίου.

8 Ἀνὴρ διψυχός, ἀκαλάστα-
τος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

9 Καυχᾶσθω δὲ ὁ ἀδελφός
ὁ ταπεινός ἐν τῷ ὑψεῖ αὐτοῦ·

10 ὁ δὲ πλεῖστος, ἐν τῇ τα-
πεινώσει αὐτοῦ· ὅτι ὡς ἄνθρωπος
χόρτος παρελεύσεται].

11 Ἀνέτειλε γὰρ ὁ ἥλιος
σὺν τῷ καύσῳ, καὶ ἐξήρανε
τὸν χόρτον, καὶ τὸ αἶθρ' αὐτοῦ
ἐξέπτεσε, καὶ ἡ εὐπρέπεια τῇ
προσώπῳ αὐτοῦ ἀπώλιτο· ἔτω
καὶ ὁ πλεῖστος ἐν ταῖς πορείαις
αὐτοῦ μαραινθήσεται].

12 Μακάριος ἄνθρωπος ὃς ὑπο-
μένει πειρασμόν· ὅτι δοκιμά-
σθω ὁ ἄνθρωπος· λήψεται τὸν στέφανον
τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύ-
ριος τοῖς ἀγαπῶσιν αὐτόν.

13 ΜΗΔΕΙΣ πειραζόμενος
λεγέτω, ὅτι ἀπὸ [τῆς] Θεοῦ
πειραζομαι· ὁ γὰρ Θεὸς ἀπεί-
ραστός ἐστι κακῶν, πειράζει δὲ
αὐτὸς ἑδναί.

14 Ἐκαστός δὲ πειράζεται,
ὑπὸ τῆς ἰδίας ἐπιθυμίας ὁρῶ-
όμενος καὶ διελεζόμενος.

15 Εἴτα ἡ ἐπιθυμία συλ-
λαβῶσα τίκτει ἁμάρτιαν· ἡ δὲ
ἁμαρτία ὑποτελεῶσα ὑποκύνει
θάνατον.

16 ΜΗ πλανᾶσθαι, ἀδελ-
φοί μου ἀγαπητοί·

17 πᾶσα δόσις ἀγαθῇ, καὶ
πᾶν δῶρημα τέλειον ἀνωδύν-
η, καὶ καθαῖνον ἀπὸ τῆς παλιν-
ῆς φώτων, παρ' ὧν καὶ ἐν πα-
ροῦσιν ἡ τρυφὴ ἀποσκίασμα.

18 Βεληθεὶς ἀπεκύνθη ἡ-
μᾶς λόγῳ ἀληθείας, εἰς τὸ ἔ-
ξῃς ἡμᾶς ἀπαρχὴν τινα τῶν αὐ-
τῶν κλισμάτων.

19 ὩΣΤΕ, ἀδελφοί μου ἀγα-
πητοί, ἔσω πᾶς ἀνθρώπος τα-
χύς εἰς τὸ ἀκῆσαι, βραδύς εἰς
τὸ λαλῆσαι, βραδύς εἰς ὀργήν·

20 ὀργὴν γὰρ ἀνδρός, δικαιο-
σύνην Θεοῦ ἐκκαλεῖται.

21 Διὸ ἀποθέμενοι πᾶσαι
ὑπαρίαν καὶ φιλοσοφίαν κακίας,
ἐν παύτῃ διέξατε τὸν ἐμφυ-
τον λόγον, τὸν δυνάμενον σῶσαι τὰς
ψυχὰς ὑμῶν.

22 Γίνεσθε ὅτι ποιηταὶ λόγου,
καὶ μὴ μόνον ἀκροαταί, ᾧδ' αὖ
λογιζόμενοι ἑαυτοὺς.

23 Ὅτι εἰ τις ἀκρατὴς
λόγῳ ἐστὶ καὶ ὁ ποιητὴς, ὁ αὐτὸς
ἐστὶ ἄνθρωπος καλινθεῖς τὸ πρῶτον
τῆς γλυκύσεως αὐτοῦ ἐν ἐσθ-
λίῳ·

24 κατὰ

24 κατενόησε γὰρ ἑαυτὸν, καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελά-
θῃς ὁποῖο^ς ἦν.

25 Ὁ δὲ πῶς κύψας εἰς νόμον τέλειον τῆς ἐλευθερίας, καὶ πῶς μέινας, οὐκ ἐκ ἀκροα-
τῆς ἐπιλησμονῆς γλύκειται, ἀλλὰ ποιητῆς ἔργου, οὐκ μα-
κάριος ἐν τῇ ποιήσει αὐτῆς ἔσται.

26 Εἴ τις δοκεῖ θρησκῶ^ς εἶναι, μὴ χαλινὰ ὡγῶν γλῶσ-
σαν αὐτῆς, ἀλλ' ἀπατῶν καρ-
δίαν αὐτῆς, τότε μάταιος ἡ
θρησκεία.

27 Θρησκεία καθαρά καὶ
ἀμίαιτος πῶς [τῷ] Θεῷ καὶ
πατρὶ, αὐτῇ ἐστίν, ἐπισκέπ-
τεσθαι ὁφθαλμὸς καὶ χόρος ἐν
τῇ θλίψει αὐτῶν, ἅσπιλον
ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

Κεφ. β'. 2.

ΑΔΕΛΦΟΙ ΜΟΥ, μὴ ἐν
προσωποληψίαις ἔχετε
τὴν πίσιν τῶ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ τῆς δόξης.

2 Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν
σωμαγωγὴν ὑμῶν ἀνὴρ χρυσο-
δακτύλιος ἐν ἐδῇτι λαμπρῷ,
εἰσέλθῃ τῷ καὶ πτωχὸς ἐν ῥυπαρῷ
ἐδῇτι,

3 καὶ ἐπιβλέψῃτε ἐπὶ τὸ φο-
ρεῖντα τὴν ἐδῇτα τὴν λαμ-
πρὰν, καὶ εἴπητε αὐτῷ· Σὺ κά-
θυσ ὡς καλῶς· καὶ τῷ πτωχῷ
εἴπητε· Σὺ γῆθι ἔκει, ἢ καθύ-
ς ὡς ἐπὶ τὸ ὑποπόδιόν μου·

4 καὶ ἐ διεκρίθητε ἐν ἑαυτοῖς,
καὶ ἐγένεσθε κριταὶ διαλογισμῶν
πονηρῶν;

5 Ἀκούσατε, ἀδελφοί μου

ἀγαπητοί, ἔχ ὁ Θεὸς ὑπερέ-
ξατο τῆς πτωχείας τῶ κόσμου
[τούτου,] πλεονέχει ἐν πίσει, καὶ
κληρονόμος τῆς βασιλείας ἧς
ἐπὶ γαίᾳ τοῖς ἀγαπῶσιν αὐ-
τόν;

6 Ὑμεῖς δὲ ἡτιμάσατε τὸν
πτωχόν. ἔχ οἱ πλεῖστοι καί-
δυνατεύουσιν ὑμῶν, καὶ αὐτοὶ ἐλ-
κυσσιν ὑμᾶς εἰς κριτήρια;

7 Οὐκ αὐτοὶ βλασφημῶσι
τὸ καλὸν ὄνομα τὸ ὑπεκληθὲς
ἐφ' ὑμᾶς;

8 Εἰ μέντοι νόμον τηρεῖτε
βασιλικόν, καὶ τὴν γραφὴν·
Ἀγαπήσεις τὸν πτωχόν σου ὡς
σεαυτὸν, καλῶς ποιεῖτε·

9 εἰ δὲ προσωποληψίετε,
ἀμάρτια ἐργάζεσθε, ἐλεγχό-
μηροι ὑπὸ τῶ νόμου ὡς πῶς
βιάται.

10 Ὅστις γὰρ ὅλον τὸν νό-
μον τηρήσῃ, πιάσει δὲ ἐν ἐνῇ,
γένονε πάντων ἔνοχος·

11 ὁ γὰρ εἰπὼν· Μὴ μοι-
χεύσῃς, εἶπε καὶ· Μὴ φονεύ-
σῃς. εἰ δὲ ἐ μοιχεύσεις, φονεύ-
σεις δὲ, γέγονας πῶς βιάτης
νόμου.

12 Οὕτω λαλεῖτε, καὶ ἔτω
ποιεῖτε, ὡς διὰ νόμου ἐλευθερί-
ας μέλλοντες κρίνεσθαι·

13 ἡ γὰρ κρίσις ἀνίλεως
τῷ μὴ ποιήσαντι ἔλει^{ται}. [καὶ]
καὶ ἀκαυχᾶται ἔλει^{ται} κρίσεως.

14 ΤΙ τὸ ὀφείλομαι, ἀδελφοί
μου, ἐὰν πίσιν λόγῃ τις ἔχῃ,
ἔστω δὲ μὴ ἔχῃ; μὴ δύναται

* M m

ἢ πίσιν;

ἡ πείσις σῶσαι αὐτόν;

15 Ἐὰν δὲ ἀδελφὸς ἡ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπόρῳ ὥσι τῆς ἐφημέρου τροφῆς,

16 εἶπη δὲ τις αὐτοῖς ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε· μὴ ὥστε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελον;

17 οὕτω καὶ ἡ πείσις, εἰ μὴ ἔργα ἔχη, νεκρά ἐστὶ καθ' ἑαυτήν.

18 Ἀλλ' ἔρεῖ τις· Σὺ πίνεις ἔχεις, καὶ γὰρ ἔργα ἔχω· δεῖξόν μοι τὴν πείσιν σε ἐκ τῶν ἔργων σε, καὶ γὰρ δεῖξω σοι ἐκ τῶν ἔργων μου τὴν πείσιν μου.

19 Σὺ πιστεύεις ὅτι ὁ Θεὸς εἰς ἐσὶ· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι.

20 Θέλεις δὲ γινῶναι, ὡς ἄνθρωπε κενὸς, ὅτι ἡ πείσις χωρὶς τῶν ἔργων νεκρά ἐστὶν;

21 Ἀβραάμ ὁ πατὴρ ἡμῶν ἐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιάζηριον;

22 Βλέπεις ὅτι ἡ πείσις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πείσις ἐτελειώθη;

23 Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Ἐπίστευσε δὲ Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην· καὶ φίλον Θεὸν ἐκλήθη.

24 Ὅρατε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ ἐκ ἐκ πίστεως μόνον;

25 Ὅμοίως δὲ καὶ Ῥααβ ἡ πόρνη ἐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τῆς ἀγγέλου, καὶ ἑτέρα ὁδῷ ἐκβαλῦσα;

26 Ὡς περ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, ἔτω καὶ πείσις χωρὶς τῶν ἔργων νεκρά ἐστὶ.

Κεφ. γ'. 3.

ΜΗ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα ληψόμεθα.

2 Πολλὰ γὰρ πλάτουμεν ἅπαντες. εἴ τις ἐν λόγῳ ἢ πλάσει, ἔτι τέλει αἰῆς, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

3 Ἰδε, τῶν ἵππων τὰς χαλινὰς εἰς τὰ στόματα βάλομεν πρὸς τὸ πείδεσθαι αὐτὰς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγόμεν.

4 Ἰδε, καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μεταγίαι ὑπὸ ἐλαχίστῃ πηδαλίῳ, ὅπως αὖν ἡ ὁρμὴ τοῦ εὐθυνοῦν βέλῃ. ἔτω καὶ ἡ γλῶσσα μικρὸν μέλον ἐσὶ, καὶ μεγαλαυχεῖ.

5 Ἰδε, ὀλίγον πῦρ ἡλίκαν ὕλην ἀνάπλη· καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας.

6 Οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ πωλῶσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸ τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γένεως.

7 Πᾶσα γὰρ φύσις θηρίων

τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἰναλίων, δαμάζεται καὶ δεδάμασαι τῇ φύσει τῇ ἀνθρωπίνῃ.

8 Τὴν δὲ γλῶσσαν ἐδεῖς δύναται ἀνθρώπων δαμάσαι, ἀκατάχριστον κακόν· μετὴν ἰὺ θανατηφόρον.

9 Ἐν αὐτῇ σύλογισμὸν τὸν Θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρτίσθαι τὸν ἀνθρώπου τὸ κατ' ὁμοίωσιν Θεῷ γενοίτας.

10 ἐκ τῆ αὐτῆς γόμας ἔξερχεται σύλογια καὶ κατάρα. Οὐ χρὴ, ἀδελφοί μου, ταῦτα ἔτι γίνεσθαι.

11 Μήτις ἡ πηγὴ ἐκ τῆ αὐτῆς ὁπῆς βρέει τὸ γλυκύ καὶ τὸ πικρόν;

12 Μὴ δύκαται, ἀδελφοί μου, συκὴ ἑλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; ἔτις ἐδὲ μία πηγὴ ἀλυκὸν καὶ γλυκύ ποιῆσαι ὕδωρ.

13 ΤΙΣ σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεξάτω ἐκ τῆ καλῆς ἀναστροφῆς τὰ ἔργα αὐτῆς ἐν πραύτητι σοφίας.

14 Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐρίθειαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε ὡς τὴν ἀληθείαν.

15 Οὐκ ἔστιν αὕτη ἡ σοφία ἀνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης.

16 Ὅπως γὰρ ζῆλος καὶ ἐρίθεια, ἐκεῖ ἀκαταστάσια καὶ πᾶν φθόρον παραγαί.

17 Ἡ δὲ ἀνωθεν σοφία περὶ τὸν μὲν ἀγνὴν ἔστιν, ἐπειτα εἰρηνι-

κή, ὁπρὸς κῆς, εὐπειθής, μετὴν ἑλεος καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.

18 Καρπὸς δὲ τῆ δικαιοσύνης ἐν εἰρήνῃ σπείρει τοῖς ποιῶσιν εἰρήνην.

Κεφ. δ'. 4.

ΠΟΘΕΝ πόλεμοι καὶ μάχαι ἐν ὑμῖν; ἐκ ἐριθείας, ἐκ τῆ ἡδονῆς ὑμῶν τῆς καταβολῆς ἐν τοῖς μέλεσιν ὑμῶν;

2 Ἐπιθυμεῖτε, καὶ ἐκ ἔχθρας φονεύετε καὶ ζητᾶτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε, ἐκ ἔχθρας δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς.

3 Αἰτεῖτε, καὶ ἔλαβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν θανατηθῆτε.

4 Μοιχοὶ καὶ μοιχαλίδες, ἐκ οἷδατε ὅτι ἡ φιλία τῆς κόπης, ἐχθρα τῆς Θεῶς ἐστίν; ὅς ἂν ἐν βυλῇ τῇ φιλίᾳ τῆς κόπης, ἐχθρὸς τῆς Θεῶς καθίσταται.

5 Ἡ δοκεῖτε ὅτι κραιώες ἡ γραφὴ λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα, ὃ κατῴκησεν ἐν ὑμῖν;

6 Μείζονα δὲ δίδωσι χάριν διὰ λέγει· Ὁ Θεὸς ὑπερηφάνους ἀνιτάσσει, ταπεινοὺς δὲ δίδωσι χάριν.

7 Ὑποτάγητε ἔν τῷ Θεῷ, ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀπὸ ὑμῶν.

8 Ἐγίνισατε τῷ Θεῷ, καὶ ἐγίνετο ὑμῖν, καθαρίσατε χεῖρας, ἀμώτωτοι, καὶ ἀγνίστατε καρδί-

ας, διψυχοί.

* M m 2

9 Ταλαί.

9 Ταλαιπωρήσατε καὶ πεινθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μετασφραγήτω, καὶ ἡ χαρὰ εἰς κατήφειαν.

10 Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

11 ΜΗ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφῷ, καὶ κρίνων τὸν ἀδελφόν αὐτοῦ, καταλαλεῖ νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, ἐκ εἰς ποιητῆς νόμου, ἀλλὰ κριτῆς.

12 Εἰς ἔστιν ὁ νομοθέτης ὁ δυνάμει σωσαι καὶ ἀπολίσαι· σὺ τίς εἶ, ὃς κρίνεις τὸν ἕτερον;

13 ΑΓΕ νῦν οἱ λέγοντες· Σήμερον καὶ αὐρεῖον πορεύσώμεθα εἰς τὴνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἓνα, καὶ ἐμπορεύσώμεθα, καὶ κερδήσωμεν.

14 οἵτινες ἐκ ἐπίσταδε τὸ τὸ αὐρεῖον· ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμίς γάρ ἐστιν ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη.

15 ἀλλ' ἡ τῇ λείπει ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσομεν τὸτο ἢ ἐκεῖνο.

16 Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη, ποιηρὰ ἐστιν.

17 Εἰδοὶ ἐν καλὸν ποιεῖν καὶ μὴ ποιεῖν, ἀμνηστία αὐτῷ ἐστιν.

Κεφ. ε'. 5.

ΑΓΕ νῦν οἱ πολλοί, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

2 Ὁ πλεῖστος ὑμῶν σέσηπτε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν.

3 Ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μῦρτιον ὑμῶν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησαυρίζατε ἐν ἐσχάταις ἡμέραις.

4 Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμνηστῶν τὰς χώρας ὑμῶν, ὁ ἀπίστευτος ἀφ' ὑμῶν, κρέζει· καὶ αἱ βοαὶ τῶν θεισάντων εἰς τὰ ὦτα Κυρίου σαβασθῇ εἰς ἐλεηθῆναι.

5 Ἐτρυφήτατε ἐπὶ τῇ γῆς, καὶ ἐπαλαλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.

6 κατιδικάσατε, ἐφρονύσατε τὸν δίκαιον· ἐκ ἀντιτάσεως ὑμῶν;

7 ΜΑΚΡΟΘΥΜΗΣΑΤΕ ἔνι, ἀδελφοί, ἕως τῆς παρεσσίας τῇ Κυρίῳ. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἀνταρῆς ἐν τῷ πρώτῳ καὶ ὀψιμῷ.

8 μακροθυμήσατε καὶ ὑμεῖς, σφριξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρεσία τῇ Κυρίῳ ἤγγικε.

9 Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ κριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸς τὸν θυμὸν ἔστηκεν.

10 Ὑπόδειγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοῦ προφητάς

τας οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου.

11 Ἰδὲ, μακαρίζομιν τὰς ὑπομένοντας· πλὴν ὑπομονὴν ἰωθεῖτε καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺ πλάγχνος ἐστὶν ὁ Κύριος καὶ οἰκτιρῶν.

12 Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνυετέ μῆτε τὸν ἔρανόν, μῆτε τὴν γῆν, μῆτε ἄλλον τινα ὄρκον· ἥτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ ἔ, ἔ· ἵνα μὴ εἰς ὑπόκρισιν πείσητε.

13 Κακοπαθεῖ τις ἐν ὑμῖν; προσδουχέσθω· εὐθυμεῖ τις; ψαλλέτω.

14 Ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τὴν περιεβλήμεν τῆς ἐκκλησίας, καὶ προσδουξάσθω ἐκ αὐτοῦ, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου.

15 Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάματον, καὶ ἰγερθεῖ αὐτὸν ὁ Κύριος· καὶ ἁμαρτίας ἡ ὑποποίησις, ἀφιεθήσεται

αὐτῷ.

16 Ἐξομολογεῖσθε ἀλλήλοις τὰ ᾧ ὑπερέβητε, καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὥπως ἰαθῇτε· πολὺ ἰσχύει ἡ δέησις δικαίων ἐνεργυμένη.

17 Ἡλία· ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσδούχῃ προσηύξατο τῷ μὴ βριεῖν· καὶ ἐκ ἔβριξεν ἐπὶ τῆς γῆς ἰνιαυτὸς τρεῖς καὶ μῆνας ἐξ.

18 Καὶ πάλιν προσηύξατο, καὶ ὁ ἔρανος ὑπὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.

19 ΑΔΕΛΦΟΙ, ἵαν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτὸν,

20 γνωσκέτω ὅτι ὁ ἐπιγρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδῷ αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμάρτιων.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

Κεφ. α'. ι.

1 ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς (παρὰ τοῖς ἄλλοις) διασωθεῖς Πόντου, Γαλατίας, Καππαδοκίας,
2 Ἀσίας, καὶ Βιθυνίας) καὶ πρὸς ὅλους τοὺς πατέρας ἐν ἀγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ἔντασιν αἵματός Ἰησοῦ Χριστοῦ· Χάρις ὑμῖν καὶ εἰρήνη πλεονεύουσα.

* M m 3

3 ΕΥΛΟΓΗΤΟΣ

3 ΕΥΛΟΓΗΤΟΣ ὁ Θεὸς καὶ πατὴρ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, ὁ καὶ τὸ πολὺ αὐτῷ ἐ-
λιθίσθη ἀναγεννήσας ἡμᾶς εἰς ἑλ-
πίδα ζωῆς δι' ἀναστάσεως Ἰησοῦ
Χριστοῦ ἐκ νεκρῶν,

4 εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τέτη-
ρημένην ἐν ἑρανοῖς εἰς ὑμᾶς,

5 τῆς ἐν δυνάμει Θεοῦ φε-
ρουμένης διὰ πίστεως, εἰς σωτη-
ρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν
καιρῷ ἐσχάτῳ.

6 Ἐν ᾧ ἀγαλλιᾶσθε, ὀλί-
γον ἄρτι (εἰ δέον ἐστὶ) λυπηθέν-
τες ἐν ποικίλοις πειρασμοῖς·

7 ἵνα τὸ δοκίμιον ὑμῶν τῆς
πίστεως πολὺ τιμιώτερον χρυ-
σίῳ, τῷ ἀπολλυμένῳ, διὰ πυ-
ρὸς ᾧ δοκιμαζόμενος, εὐρεθῇ εἰς
ἐπαινον καὶ τιμὴν καὶ δόξαν, ἐν
ἀποκαλύψει Ἰησοῦ Χριστοῦ.

8 Ὅν ἐκ εἰδότες ἀγαπᾶτε,
εἰς ὃν ἄρτι μὴ ὀρῶντες, πιστεύ-
ουσι δὲ, ἀγαλλίασθε χαρᾷ ἀνεκ-
λαλήτῳ καὶ δεδοξασμένῳ·

9 κομιζόμενοι τὸ τέλος τῆς
πίστεως ὑμῶν, σωτηρίαν ψυχῶν.

10 Περὶ ἧς σωτηρίας ἐξέζη-
τησθὲ καὶ ἐξηρτύνησθαι προφῆται οἱ
ᾧ τῆς εἰς ὑμᾶς χάριτος προ-
φητευσάντες·

11 ἐρδυνῶντες εἰς τίνα ἢ
ποῖον καιρὸν ἐδήλω τὸ ἐν αὐ-
τοῖς πνεῦμα Χριστοῦ, προμαρ-
τυρόμενον τὰ εἰς Χριστὸν παθή-
ματα, καὶ τὰς μετὰ ταῦτα
δόξας·

12 οἷς ἀπεκαλύφθη ὅτι ἐχ

ἐαυτοῖς, ὑμῖν δὲ διηκόνον αὐτὰ,
ᾧ νῦν ἀνηγγέλην ὑμῖν διὰ τοῦ
εὐαγγελισαμένων ὑμᾶς ἐν Πνεύμα-
τι ἁγίῳ ἀποστέλλοντι ἀπ' ἑρανοῦ,
εἰς ᾧ ἐπιθυμῶσιν ἅγιοι ᾧ ἀγα-
πύψαι.

13 Διὸ ἀναζωσάμενοι τὰς
ὀσφύας τῆς διανοίας ὑμῶν, νη-
φοντες, τελείως ἐλπίζατε ἐπὶ
τὴν φερομένην ὑμῖν χάριν ἐν
ἀποκαλύψει Ἰησοῦ Χριστοῦ.

14 Ὡς τέκνα ὑπακοῆς, μὴ
συχημαλίζόμενοι ταῖς προτέροις
ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις·

15 ἀλλὰ κατὰ τὸν καλί-
σαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ
ἅγιοι ἐν πάσῃ ἀναστροφῇ γι-
νήθητε.

16 Διότι γέγραπται· Ἄγιος
γένεσθε, ὅτι ἐγὼ ἅγιός εἰμι.

17 Καὶ εἰ πατέρα ἐπικα-
λεῖσθε τὸν ἀπροσωπολήπιον,
κρίνοισι καὶ τὸ ἐκάσθαι ἔργον, ἐν
φόβῳ τὸν τῆς παροικίας ὑμῶν
χρόνον ἀνασφάριστε·

18 εἰδότες ὅτι ἐφθαρτοὶς,
ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρωθῆτε
ἐκ τῆς ματαίας ὑμῶν ἀναστρο-
φῆς παροπαράδοτε·

19 ἀλλὰ τιμῶ αἵματι
ὡς ἀμνὸς ἀμώμῳ καὶ ἀσπίλῳ
Χριστῷ·

20 προεγνωσμένῳ καὶ πρὸ
καταβολῆς κόσμου, φανερωθέν-
τος δὲ ἐπ' ἐσχάτων τῶν χρό-
νων δι' ὑμᾶς,

21 τῆς δι' αὐτὴν πιστεύουσας
εἰς Θεὸν τὸν ἰστέραντα αὐτοὺς ἐκ
νεκρῶν,

νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίσιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

22 Τὰς ψυχὰς ὑμῶν ἡγνίζετε ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ Πνεύματος, εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καρδίας καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς·

23 αἰαγεγεννημένοι ἔκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφάρτη, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντες εἰς τὸν αἰῶνα.

24 Διότι πᾶσα σὰξ ὡς χόρσι, καὶ πᾶσα διὰ ἀνθρώπου ὡς αἶψα χόρτη. ἐξηράνθη ὁ χόρσι, καὶ τὸ αἶψα αὐτῆ ἐξέπτεσε·

25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα· τῆτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

Κεφ. β'. 2.

1 Ἀποθέμενοι ἔν πᾶσι κακίαν καὶ πᾶντα ὄσθον καὶ ὑποκρίσεις καὶ φθόνους καὶ πᾶσας καταλαλιάς,

2 ὡς δετιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν·

3 εἵπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος.

4 ΠΡΟΣ ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὴ ἀποδοκιμασμένον, ᾧ Θεῷ ἐκλεκτὸν, ἐντίμον·

5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομῆσθε, οἵκον πνευματικὸς, ἱεράτευμα ἅγιον, ἀνιέγ-

και πνευματικὰς θυσίας, εὐπροσδέκτες τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

6 Διότι περιέχει ἐν τῇ γραφῇ· Ἰδοὺ, τίθημι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτὸν, ἐντίμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ, ἔμὴ καταιχυνθῇ.

7 Ὑμῖν ἔν ἡ τιμὴ τοῖς πνεύμασιν· ἀπειθεῖσι δὲ, λίθον ὃν ἀπεδοκίμασεν οἱ οἰκοδομῆτες, ἔσται ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λίθος προσκόμματος, καὶ πέτρα σκανδάλου·

8 οἱ προσκόπῃσι, τῷ λόγῳ ἀπειθεῖντες εἰς ὃ καὶ ἐτέθη.

9 Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασιλεῖον ἱεράτευμα, ἱερόν ἅγιον, λαὸς εἰς περιποίησιν· ὅπως τὰς ἀρετὰς ἐξαγγέλητε τῷ ἐκ σκότους ὑμᾶς καλέσαντι· εἰς τὸ θαυμαστὸν αὐτῷ φῶς·

10 οἱ ποτὲ ἔσθ' λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ ἔκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες.

ii.

11 ΑΓΑΠΗΤΟΙ, ὡς ἀκαλῶ ὡς παρικός καὶ παρεπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες σφατεύονται κατὰ τῆς ψυχῆς·

12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν· ἵνα ἐν ᾧ κατακαλῶσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες δοξάσωσι τοῦ Θεοῦ ἐν ἡμέρᾳ ἐπισκοπῆς.

13 Ὑποτάγητε ἔν πάσῃ ἀνθρωπίνῃ

ἀνθρωπίνη κλίσθ, διὰ τὸ Κύριον·
εἴτε βασιλεῖ, ὡς ὑπερέχοντι·

14 εἴτε ἡγεμόσιν, ὡς δι'
αὐτῶν πεμπομένοις εἰς ἐκδίκη-
σιν καὶ κακοποιῶν, ἔπαινον δὲ
ἀγαθοποιῶν·

15 ὅτι ἕτως ἐστὶ τὸ δίλημα
τῷ Θεῷ, ἀγαθοποιούντας φι-
μῶν τὴν τῷ ἀφρόνων ἀνδρώπων
ἀγνοσίαν·

16 ὡς ἐλευθεροί, καὶ μὴ ὡς
ἐπικάλυμμα ἔχοντες τῇ κακίας
τῷ ἐλευθερίαν, ἀλλ' ὡς δε-
λοι Θεῷ.

17 Πάντας τιμήσατε· τὴν
ἀδελφότητά ἀγαπᾶτε, τὸν
Θεὸν φοβέσθε, τὸν βασιλέα
τιμᾶτε.

18 Οἱ οἰκέται, ὑποταγέ-
μυροι ἐν παντὶ φόβῳ τοῖς δεσ-
πόταις, ὅ μόνον τοῖς ἀγαθοῖς
καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς
σκολιοῖς.

19 Τῷτο γὰρ χάρις, εἰ διὰ
συνείδησιν Θεῷ ὑποφέρει τις
λύπας, πάχων ἀδίκως.

20 Ποῖον γὰρ κλέει, εἰ ἀ-
μυβλιάνοντες καὶ κολαφιζόμενοι
ὑπομεινέτε; ἀλλ' εἰ ἀγαθο-
ποιούντες καὶ πάχοντες ὑπομι-
νέτε, τῷτο χάρις ᾧ Θεῷ.

21 Εἰς τῷτο γὰρ ἐκλήθητε,
ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν,
ἡμῖν ὑπολιμπάνων ἱποβραμμόν,
ἵνα ἱπακολεθῇ τοῖς ἔχουσιν
αὐτῷ·

22 ὁ ἀμαρτίαν ἔκ ἐποίη-
σιν, ὃ δὲ εὐρέθη δόλος ἐν τῷ στό-
ματι αὐτοῦ·

23 ὁ λοιδορούμενος ἐκ ἀντ-
ελοιδόμενος, πάχων ἐκ ἡπίλτης·
παρεδίδω δὲ τῷ κρείοντι δι-
καίως·

24 ὁ τὰς ἀμυβλίας ἡ-
μῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώ-
ματι αὐτοῦ ὑπὲρ τὸ ξύλον· ἵνα
ταῖς ἀμυβλίαις ἀπογενόμενοι,
τῇ δικαιοσύνῃ ζήσωμεν· ὃ τῷ
μῶλωπι αὐτῷ ἰαθήη.

25 Ἦτε γὰρ ὡς πρὸ βασι-
λεως ἀνυπακούοντες· ἀλλ' ἐπεισράφητε
νῦν ὑπὲρ τὸν ποιμένα καὶ ἐπίσκο-
πον τῶν ψυχῶν ὑμῶν.

Κεφ. γ'. 3.

ΟΜΟΙΩΣ αἱ γυναῖκες,
ὑποτασσόμεναι τοῖς ἰδί-
οις ἀνδράσιν, ἵνα καὶ εἰ τινες ἀ-
πειθῶσι τῷ λόγῳ, ὡς τῆς τῶν
γυναικῶν ἀνατροφῆς ἀνευ λόγου
κερδηθῇσιν·

2 ἐποπιεύσατε τῷ ἐν φό-
βῳ ἀγνὴν ἀνατροφὴν ὑμῶν.

3 Ὡς ἐγὼ ἐχὼ ἐξωθεν ἐμ-
πλοκῆς τριχῶν, καὶ ἀκαθάρσεως
χερσῶν, ἢ ἐνδύσεως ἱμαλίων
κόσμου·

4 ἀλλ' ὁ κρυπτός τῆς καρ-
δίας ἀνδρωπός, ἐν τῷ ἀφάρ-
τῳ τῷ παρὰ καὶ ἡσυχίᾳ πνεύ-
ματος, ὃ ὄρεται ἐνώπιον τοῦ Θεοῦ
πολυτελής.

5 Οὕτω γὰρ ὡς καὶ αἱ ἀ-
γαγαὶ γυναῖκες, αἱ ἐλπίδουσαι
ἐπὶ τὸν Θεόν, ἐκότμην ἐαυτὰς,
ὑποτασσόμεναι τοῖς ἰδίοις ἀν-
δράσιν·

6 ὡς Σάρρα ὑπήκουσε τῷ
Ἀβραάμ, κύριον αὐτὴν καλε-
σά·

σα· ἥς ἐγενήθητε τέκνα, ἀγα-
θοποιῆσαι, καὶ μὴ φοβέμεναι
μηδεμίαν πώλησιν.

7 Οἱ ἄνδρες ὁμοίως, συνοι-
κῶντες καὶ γινώσκοντες, ὡς ἀδελφεός-
τερος σκεύει τῷ γυναικείῳ ἀπο-
νέμοιτες τιμῇ, ὡς καὶ συκλη-
ροτόμοι χάριτος ζωῆς, εἰς τὸ
μὴ ἐκώπισθαι τὰς προσευ-
χὰς ὑμῶν.

8 ΤΟ Δὲ τέλος, πάντες ὁ-
μόφρονες, συμπαθεῖς, φιλάδελ-
φοι, εὐπλάγχθοι, φιλόφρονες·

9 μὴ ἀποδιδόντες κακὸν ἀπὸ
κακοῦ, ἢ λοιδόριαν ἀντὶ λοιδό-
ρίας· τὴν ἀντίοψιν δὲ, σύλογοντες·
εἰδότες ὅτι εἰς τὴν ἐκλήθητε,
ἵνα σύλογον κληρονομήσητε.

10 Ὅταν δὲ θέλων ζῶν ἀγα-
πᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς,
παυσάτω τῷ γλώσσῳ αὐτοῦ
ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ τῇ
μὴ λαλῆσαι δόλῳ.

11 Ἐκκλινάτω ἀπὸ κακοῦ,
καὶ ποιησάτω ἀγαθόν· ζητη-
σάτω εἰρήνην, καὶ διωξάτω αὐ-
τὴν.

12 Ὅτι οἱ ὀφθαλμοὶ Κυ-
ρίου ἐπὶ δικαίους, καὶ ὅσα αὐτοῦ
εἰς δέξιν αὐτῶν· πρόσσωπον δὲ
Κυρίου ἐπὶ ποιῶντας κακά.

13 Καὶ τίς ὁ κακώων ὑ-
μᾶς, ἵαν τῇ ἀγαθῇ μιμηταὶ
γίνεσθε·

14 Ἀλλ' εἰ καὶ πάροικε δια-
δικαιοσύνη, μακάριοι· τὸν δὲ
φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ
ταραχθῆτε· κύριον δὲ τὸ θεὸν ἀ-
βασατε ἐν ταῖς καρδίαις ὑμῶν.

15 ΕΤΟΙΜΟΙ Δὲ αἰεὶ πρὸς
ἀπολογίαν παντὶ τῷ αἰτῶντι ὑ-
μᾶς λόγῳ· ὡς ἐν ὑμῖν ἐλπί-
δος, καὶ παύσηται καὶ φόβος·

16 σωείδεσιν ἔχοντες ἀγα-
θὴν· ἵνα ἐν ᾧ καταλαβῶσιν ὑ-
μῶν ὡς κακοποιῶν, κατασι-
χωθῶσιν οἱ ἐπηρεάζοντες ὑμῶν
τῷ ἀγαθῷ ἐν Χριστῷ ἀναστρο-
φῇ.

17 Κρεῖττον γὰρ ἀγαθοποι-
ῶντας, εἰ θέλοι τὸ θέλημα τοῦ
θεοῦ, πάσχειν, ἢ κακοποιῶν-
τας·

18 ὅτι καὶ Χριστὸς ἁπαλὴν
ἐν ἡμαρτίῳ ἵπαθε, δίκαιος
ὑπὲρ ἀδίκων· ἵνα ἡμᾶς προσ-
γάγῃ τῷ θεῷ, θανατωθεὶς ὑπὸ
σαρκί, ζωοποιηθεὶς δὲ [τῷ]
πνεύματι·

19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ
πνεύμασι πορευθεὶς ἐκέρυξεν,

20 ἀπειθήσασί ποτε, ὅτε
ἀπειξέδεχτο ἡ τοῦ θεοῦ μα-
κροθυμία ἐν ἡμέραις Νῶε, κα-
τασκευαζομένης κιβωτοῦ, εἰς
τὴν ὀλίγον, τετέστιν ὀκτὼ, ψυ-
χαὶ διεσώθη δι' ὕδατος.

21 Ὁ ἀντίτυπον ἰὺν καὶ ἡ-
μᾶς σώζει βάπτισμα, (ὃ σαρκὸς
ἀπύθεσις ῥύπης, ἀλλὰ συνειδή-
σεως ἀγαθῆς ἐπερώτημα εἰς
θεόν) δι' ἀναστάσεως Ἰησοῦ
Χριστοῦ,

22 ὅς ἐστιν ἐν δεξιᾷ τοῦ
θεοῦ, πορεύθεις εἰς ἔθρονον, ὑπο-
ταγέντων αὐτῷ ἀγγέλων καὶ ἐξου-
σιῶν καὶ δυνάμεων.

Κιφ.

Κεφ. δ'. 4.

Ι ΧΡΙΣΤΟΥ ἔν παθόν-
 τῷ ὑπὲρ ἡμῶν σαρκί, καὶ
 ὑμεῖς τὴν αὐτὴν ἔνοιαν ὀπλί-
 σαδε· ὅτι ὁ παθὼν ἐν σαρκί,
 πέπαυται ἁμαρτίας·

2 εἰς τὸ μηκέτι ἀνθρώπων
 ἐπιθυμίαις, ἀλλὰ θελήματι
 Θεοῦ τὸν ἐπιλοῦπον ἐν σαρκὶ βι-
 ῶσαι χερόν.

3 Ἀρκετὸς γὰρ ἡμῖν ὁ παρε-
 ληλυθὼς χρόνος τοῦ βίει τὸ θέ-
 λημα τοῦ ἐθνῶν κατεργάσα-
 σθαι, πεπορευμένους ἐν ἀσελ-
 γείαις, ἐπιθυμίαις, οἰνοφλυ-
 γίαις, κώμοις, πότοις, καὶ ἀθε-
 μίτοις εἰδωλολαγείαις·

4 ἐν ᾧ ξενίζονται, μὴ συν-
 τρεχόντων ὑμῶν εἰς τὴν αὐτὴν
 τῆς ἀσωτίας ἀνάχυσιν, βλασ-
 φημῶντες·

5 οἱ ἀποδώσουσι λόγον τῷ
 ἑτοίμως ἔχοντι κρῖναι ζῶντας
 καὶ νεκρούς.

6 Εἰς τὴν καὶ νεκροῖς
 εὐηγγελίσθη, ἵνα κριθῶσι μὴ
 κατ' ἀνθρώπου σαρκί, ζῶσι δὲ
 κατ' Θεὸν πνεύματι.

7 ΠΑΝΤΩΝ ὅτι τὸ τέλος ἡ-
 γει. σωφρονήσαι ἔν καὶ νήψαι
 εἰς τὰς προσουχάς.

8 Πρὸ πάντων δὲ τὴν εἰς
 ἑαυτοῦ ἀγάπην ἐκλενῇ ἔχουτες·
 ὅτι ἡ ἀγάπη καλύπτει πολλῶς
 ἁμαρτιῶν.

9 Φιλοξένοι εἰς ἀλλήλους,
 ὡς υἱοὶ τοῦ οἴκου.

10 Ἐκαστὸς καθὼς ἔλαβε

χάρισμα, εἰς ἑαυτοῦ αὐτὸ δια-
 κοινῶντες, ὡς καλοὶ οἰκονόμοι
 ποικίλης χάριτος Θεοῦ.

11 Εἴ τις λαλεῖ, ὡς λόγια
 Θεοῦ· εἴ τις ἀλακοῖ, ὡς ὅτι
 ἰσχύει ἡ χρηγεία ὁ Θεός· ἵνα
 ἐν πᾶσι δοξάζῃ ὁ Θεὸς διὰ
 Ἰησοῦ Χριστοῦ, ᾧ εἰς τὴν δόξαν καὶ
 τὸ κράτος εἰς τὸ αἰῶνα τῶν
 αἰώνων. Ἀμήν.

12 ΑΓΑΠΗΤΟΙ, μὴ ξενί-
 ζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς
 περασμὸν ὑμῖν γινομένη, ὡς
 ξένη ὑμῖν συμβαίνοισι·

13 ἀλλὰ καθὸ κοινωνεῖτε
 τοῖς τῷ Χριστῷ παθήμασι, χαί-
 ρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει
 τῆς δόξης αὐτοῦ χαρῇτε ἀγαλ-
 λιώμενοι.

14 Εἰ οὐκ ἐδίξετε ἐν ὀνόματι
 Χριστοῦ, μακάριοι· ὅτι τὸ τῆ
 δόξης καὶ τὸ τῷ Θεῷ πνεῦμα ἐφ'
 ὑμᾶς ἀναπαύεται· καὶ μὴ αὐ-
 τὸς βλασφημεῖ, καὶ ὁ ὑμᾶς
 δοξάζει.

15 Μὴ γὰρ τις ὑμῶν πα-
 ρέτω ὡς φονεὺς, ἢ κλέπτης, ἢ
 κακοποιός, ἢ ὡς ἄλλοτριοεπίσ-
 κοπος·

16 Εἰ δὲ ὡς Χριστιανός, μὴ
 αἰχμίδω, δοξάζτω δὲ τὸν
 Θεὸν ἐν τῷ μέρει τούτῳ.

17 Ὅτι ὁ καιρὸς τῷ ἄρ-
 ξασθαι τὸ κρίμα ἀπὸ τῶ οἴκου
 τῷ Θεῷ· εἰ δὲ πρῶτον ἀφ' ἡ-
 μῶν, τί τὸ τέλος τῶν ἀπειθῶν-
 τῶν τῷ Θεῷ εὐαγγελίῳ;

18 Καὶ εἰ ὁ δικαίος μόλις
 σώζεται,

σώζεσθαι, ὁ ἀσέβης καὶ ἀμάρταν-
λός, πῶς φανέται;

19 Ὡς καὶ οἱ πάροχοντες κατὰ
τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῶ
κλίσῃ ὡς ἐκρίθη ἡ δόξα τῶν ψυχῶν
ἐαυτῶν ἐν ἀγαθοποιίᾳ.

Κεφ. ε΄. 5.

ΠΡΕΣΒΥΤΕΡΟΥΣ
τὸς ἐν ὑμῖν ὡς ἀγαθῶ
ὁ συμπρεσβύτερος καὶ μάρτυς
τῶν τοῦ Χριστοῦ παθημάτων, ὁ
καὶ τῆς μελλούσης ἀποκαλύπτει-
σθαι δόξης κοινωνός,

2 ποιμάνει τὸ ἐν ὑμῖν
ποιμνίον τοῦ Θεοῦ, ἐπισκοποῦν-
τες μὴ ἀναγκαστῶς, ἀλλ' ἐκκ-
σίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ
πρὸς ὑμῶν.

3 μηδ' ὡς κατακυριεύοντες
τῶν κλήων, ἀλλὰ τύποι γε-
νόμενοι τοῦ ποιμνίου.

4 καὶ φανερωθέντος τοῦ ἀρ-
χιποιμνίου, κομιεῖτε τὸν ἀμαρ-
τανιῶν ὅς δόξης εἰσέλθοντες.

5 ΟΜΟΙΩΣ, νεώτεροι, ὑπο-
τάγητε πρεσβυτέροις. πάντες δὲ
ἀλλήλοις ὑποτασσόμενοι, τὴν
ταπεινοφροσύνην ἐκπομώσατε,
ὅτι ὁ Θεὸς ὑπερηφάνους ἀντιτά-
σσει, ταπεινοὺς δὲ δίδωσι χάριν.

6 Ταπεινώθητε ἐν ὑπὸ τὴν
κρασίαν χειρὰ τοῦ Θεοῦ, ἵνα
ὑμᾶς ὑψώσῃ ἐν καιρῷ.

7 πᾶσαν τὴν μέριμναν ὑ-

μῶν ἐπιβλέψαντες ἐπ' αὐτὸν,
ὅτι αὐτῷ μέλει περὶ ὑμῶν.

8 ΝΗΣΑΤΕ, γρηγορήσατε·
[ὅτι] ὁ ἀνιδρικός ὑμῶν διάβολος,
ὡς λέων ὠρυόμενος περιπατεῖ,
ζητῶν τίνα καταπίῃ.

9 ὃ ἀντίστητε εφεξοὶ τῇ
πίσει, εἰδότες τὰ αὐτῶν πα-
θημάτων τῇ ἐν κόσμῳ ὑμῶν ἀ-
δελφότητι ἐπιβλεψάμενοι.

10 Ο ΔΕ Θεὸς πάσης χά-
ριτος, ὁ καλέσας ἡμᾶς εἰς τὴν
αἰώνιον αὐτῆς δόξαν ἐν Χριστῷ
Ἰησοῦ, ὀλίγων παθούσας, αὐτὸς
καταρτίσαι ὑμᾶς, στηρίξαι,
σθενώσαι, διμελιώσαι.

11 Αὐτῷ ἡ δόξα, καὶ τὸ
κράτος εἰς τοὺς αἰῶνας τῶν αἰ-
ώνων. Ἀμήν.

12 ΔΙΑ ΣΙΛΒΑΝῶν ὑμῖν τῷ
πιστῷ ἀδελφῷ, ὡς λογίζομαι,
δι' ὀλίγων ἔγραψα, πῶς ἀγα-
λῶν καὶ ἐπιμαρτυρῶν ταύτῃ εἴη
ἀληθὴς χάρις τοῦ Θεοῦ, εἰς ἣν
ἐστέκατε.

13 Ἀσπάξεται ὑμᾶς ἡ ἐν
Βαβυλῶνι σιμωκλεκτή, καὶ Μάρ-
κος ὁ υἱός μου.

14 Ἀσπάσασθε ἀλλήλους
ἐν φιλήματι ἀγάπης. εἰρήνη
ὑμῖν πασιτοῖς ἐν Χριστῷ Ἰησοῦ.
Ἀμήν.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ

Κεφ. α. 1.

- 1 **Σ**ΥΜΕΩΝ Πέτρος, δούλος κ' ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσοτίμοις ἡμῖν λαχοῖσι πίσι· ἐν δικαιοσύνῃ τῇ Θεῷ ἡμῶν κ' σωτῆρι Ἰησοῦ Χριστῷ
- 2 Χάρις ὑμῖν κ' εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τῇ Θεῷ, κ' Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν κ' εὐσέβειαν διδωρημένα, διὰ τῆς ἐπιγνώσεως τῇ καλέσαι· ἡμᾶς διὰ δόξης κ' ἀρετῆς·

4 (οἱ ὧν τὰ μέγιστα ἡμῖν κ' τίμια ἐπαγγέλματα διδωρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾷς·)

5 καὶ αὐτὸ τὸτο δὲ σπευδὴν πᾶσαν παρεσιεύκατες, ἐπιχορηγήσατε ἐν τῇ πίσει ὑμῶν πλὴν ἀρετῇ, ἐν δὲ τῇ ἀρετῇ τὴν γινώσκοντες,

6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

7 ἐν δὲ τῇ εὐσείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

8 Ταῦτα γὰρ ὑμῖν ὑπαρχούσια, κ' πλεονάζοντα, ἐκ ἀργῆς ἐδὲ ἀκέρους καθίστησιν εἰς τὴν τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ ἐπίγνωσιν.

9 ὃ γὰρ μὴ πάρεσι ταῦτα, τυφλὸς ὄψι, μυωπάων, λήθην λαθὼν τῇ καθαρισμῶν τῶν πάλαι αὐτῷ ἀμάρτιων.

10 Διὸ μάλλον, ἀδελφοί, σπευδάσατε βεβαίαν ὑμῶν τὴν κλήσιν κ' ἐκλογὴν ποιῆσθαι· ταῦτα γὰρ ποιήσεις ἢ μὴ πλάσῃς.

11 Οὕτω γὰρ πλεσίως ἐπιχορηγηθήσεται ὑμῖν ἡ ἐσόδος εἰς τὴν αἰώνιον βασιλείαν τῷ Κυρίῳ ἡμῶν κ' σωτῆρι Ἰησοῦ Χριστῷ.

12 Διὸ ἐκ ἀμελήσω ὑμᾶς αἰεὶ ὑπομιμνήσκων πρὸς ταῦτα, καί ποτε εἰδότες, κ' ἐστηγμένους ἐν τῇ παρέσει ἀληθείας.

13 Δίκαιον δὲ ἡγέμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·

14 εἰδὼς ὅτι ταχινὴ εἰσι ἡ ἀπόθεις τῷ σκηνώματός με, καθὼς κ' ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι.

15 Σπευδάσω δὲ κ' ἐκάστοι ἔχειν ὑμᾶς μὴ τὴν ἐμὴν ἔξο-

δον, τὴν τέτων μὴ μὲν ποιῆσαι.

16 ΟΥ γὰρ σοφοῖσι μύθοις ἔξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ δύναμιν καὶ παρυσίαν, ἀλλ' ἐπὶ πλείονι γλῶσση τῆς ἐκείνης μεγαλειότητος.

17 Λαβὼν γὰρ ὁ Θεὸς πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύτης ὑπὸ τῆς μεγαλοπρεπείας δόξης· Οὐτός ἐστιν ὁ ἦς με ὁ ἀγαπητὸς, εἰς ὃν ἐγὼ εὐδόκησα.

18 Καὶ ταῦτί τω τὴν φωνὴν ἡμεῖς ἡκούσαμεν ὅτε ἔβρανον ἐνεχθεῖσαν, σὺ αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.

19 καὶ ἡχοῦν βεβαιότερον τὸν προφητικὸν λόγον, ὡς καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν ἀσχετοῦ τόπῳ, ἕως ἃς ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν.

20 τὸ τοῦ προῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίᾳ ἐπιλύσις ἐστὶν.

21 Οὐ γὰρ δειλήματι ἀνθρώπου ἠνέχθη πρὸς προφητείαν, ἀλλ' ὑπὸ Πνεύματι ἁγίῳ φερόμενοι ἐλάλησεν [οἱ] ἅγιοι Θεοὶ ἀνθρώποι.

Κεφ. β'. 2.

ΕΓΕΝΟΝΤΟ δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεσάξουσιν αἵρέσεις ἀπωλείας, καὶ τὸν

ἀγοράσαντα αὐτὸς δισπόσει ἀνέμῳ, ἐπαγόντες ἑαυτοῖς ταχυνὴν ἀπώλειαν.

2 Καὶ πολλοὶ ἔξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' ἃς ἡ ὁδὸς τῆς ἀληθείας βλαφημηθήσεται,

3 καὶ ἐν πλεονεξίᾳ πλεονεξίαις λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρέμα ἐκπαλαί ἐκ ἀργῆς, καὶ ἡ ἀπώλεια αὐτῶν ἐνυγάζει.

4 Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων ἐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταξιδεύσας, παρέδωκεν εἰς κρίσιν τῆς ἡμέρας.

5 καὶ ἀρχαῖς κόσμου ἐκ ἐφείσατο, ἀλλ' ὁ γδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, καὶ ἀκλυσμὸν κόσμου ἀσεβῶν ἐπάταξεν.

6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καὶ ἀστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς.

7 καὶ δίκαιον Λὼτ καὶ ἀπονομήσαντα ὑπὸ τῆς ἀθέσμης ἐν ἀσχηγείᾳ ἀναστροφῆς, ἐρέψασατο.

8 (βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατακίπων ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχρὰ δικάσαν ἀνόμοις ἐργοῖς ἐδασάσκειν.)

9 Οἷδε Κύριε εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν.

* Ν η

10 μάλιστα

10 μάλιτα δὲ τὴς ἐπίσω
ἔρως ἐν ἐπιθυμίᾳ μιστμῷ
πορεύομεντες, καὶ κυριότητος κα-
ταφρονήντας· τολμηαὶ αὐθ-
άδεις, δόξας ἢ τρέμει βλασ-
φημῶντες·

11 ὅπου ἄγγελοι ἰσχύϊ καὶ
δυνάμει μείζονες ὄντες, ἢ φέρε-
σι κατ' αὐτῶν πρὸς Κυρίῳ
βλάτφημον κρίσιν.

12 Οὗτοι δὲ, ὡς ἄλογα
ζῶα φυσικὰ, γεγενημένα εἰς
ἄλωσιν καὶ φθορὰν, ἐν οἷς ἀγ-
νοῇσι βλασφημῶντες, ἐν τῇ
φθορᾷ αὐτῶν καταφραρήσοι·

13 κομιτέμφοι μισθὸν ἀδι-
κίας, ἵδοντες ἡγάμενοι τὴν ἐν
ἡμέρᾳ τρυφήν, σπῖλαι καὶ μῶμοι,
ἐντροφῶντες ἐν ταῖς ἀπάταις
αὐτῶν, συνευχόμενοι ὑμῖν,

14 ὀφθαλμοὶ ἔχοντες μετὰ
μοιχαλίδου, καὶ ἀκαταπαύτως
ἀμαρτίας, διεσάζοντες ψυχὰς
ἀσηρίκτους, καρδίαν γεγυμνασ-
μένῳ πλεονεξίας ἔχοντες, κατ-
άρας τέκνα·

15 καταλιπόντες [τὴν] εὐ-
θεϊαν ὁδόν, ἐπλανήθητε, ἔξακο-
λυθήσαντες τῇ ὁδῷ τῇ βαλααμ
τῷ Βοσόρ, ὅς μισθὸν ἀδικίας
ἠγάπησεν·

16 ἔλεγξιν δὲ ἔχεν ἰδίας
πρᾶξις· ὑποζύγιον ἄφω-
τον, ἐν ἀνθρώπῳ φωνῇ φθεγξά-
μενον, ἐκώλυσε τὴν τῷ περὶ
τῷ παραφροναίαν.

17 Οὗτοι εἰσι πηγαὶ ἀνυ-
δροί, νεφέλαι ὑπὸ λαίλαπος
ἐλαυνόμεναι, οἷς ὁ ζόφου τῷ
σκότῳ εἰς αἰῶνα τιτῆρηται.

18 Ὑπέρογκα γὰρ μαται-
ότητος· φθειρόμενοι διεσάζουσι
ἐν ἐπιθυμίαις σαρκὸς, ἀσελ-
γείας, τὴς ὧτως ἀποφυγέας·
τὴς ἐν πλάνῃ ἀνατρεφόμενης·

19 ἐλευθερίαν αὐτοῖς ἐπα-
γγελόμενοι, αὐτοὶ δὲ τοῖς ὑπάρ-
χοντες τῷ φθορᾷ· ὃ γὰρ τῷ
ἡτήσῃ, τέτρωκε δεδωλωται.

20 Εἰ γὰρ ἀποφυγόντες
τὰ μιάσματα τῷ κόσμῳ ἐν
ἐπιγνώσει τῷ Κυρίῳ καὶ σωτῆρος
Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν
ἐμπλακέναις ἡτῶνται, γέγονεν
αὐτοῖς τὰ ἔχματα χεῖρονα τῷ
πρώτῳ.

21 Κρείττον γὰρ ἦν αὐτοῖς
μὴ ἐπεισπικνεῖν τὴν ὁδὸν τῆς δι-
καιοσύνης, ἢ ἐπιγνώσιν ἐπι-
γρέψας ἐκ τῆς παραδοθείσης
αὐτοῖς ἀγίας ἐντολῆς.

22 Συμβέβηκε δὲ αὐτοῖς
τὸ τῷ ἀληθῆς παρομιᾶς· Κύριον
ἐπιστρέψας ὅτι τὸ ἴδιον ἔξερα-
μα· καὶ ὅτι λησαμένη, οἷς
κύλισμα βορβόρου.

Κεφ. γ'. 3.

ΤΑΥΤΗΝ ἡδὴ ἀγαπη-
τοῖ, δευτέραν ὑμῖν γρα-
φὴν ἐπιστολὴν, ἐν αἷς διεγείρω
ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῇ
ἀγάπην·

2 μνησθῆναι τῷ προειρημέ-
νῳ ξημάτων ὑπὸ τῷ ἀγίῳ
πνεύματι, καὶ τῷ ἀπερρόλῳ
ἡμῶν ἐντολῆς, τῷ Κυρίῳ καὶ σω-
τῆρος·

3 τῷ τοῦ πρώτου γινώσκον-
τες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου
τῷ

τῶν ἡμερῶν ἐμπαῖλαι, καὶ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορεύ-
ονται·

4 καὶ λέγοντες· Πῶς ἔστιν ἡ ἐπαγγελία τῆς παρησίας αὐτῶν ; ἀφ' ἧς ὅτι οἱ πατέρες ἐκοιμή-
θησαν, πάντα ἔτι ἀλαμέναι ἀπ' ἀρχῆς κτίσεως.

5 Λαοθάνη, ὅτι αὐτὸς τῷ το θείῳ, ὅτι ἕρanoi ἡς ἐκπα-
λαι, καὶ γῆ ἔξ ὕδατος καὶ δι' ὕδατος συνεψῶσα, τῷ τῷ Θεῷ λόγῳ·

6 δι' ὃν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλει·

7 οἱ δὲ νῦν ἕρanoi καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι· οἷον, περὶ τηρέμενοι εἰς ἡμέραν κρίσεως καὶ ἀποκρίσεως τῶν ἀσεβῶν ἀνθρώπων.

8 Ἐν δὲ τῷ τῷ μὴ λαοθά-
νω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα ὡς Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

9 Οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, (ὡς τινες βραδυῖντα ἡγήσονται) ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βεβλόμενός τινος ἀπο-
λέσθαι, ἀλλὰ πάντας εἰς με-
τάνοιαν χωρῆσαι.

10 Ἦξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτί, ἐν ᾗ οἱ ἕρanoi ῥοιζηδὸν παρελεύσονται, φοιχῆα δὲ καυσόμενα λυθη-
σονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἐρῶα κατακαυσήσονται.

11 Τέτων ἔν πάντων λυ-
μένων, ποταπὸς δεῖ ὑπάραχειν

* N n 2

ὑμᾶς ἐν αἰγαῖς ἀνατροφαῖς καὶ ἐν σέβει·

12 προσδοκῶντας καὶ σω-
δοῦντας τὴν παρησίαν τῆς τῷ Θεῷ ἡμέρας, δι' ἣν ἕρanoi πυ-
ρέμεινοι λυθήσονται, καὶ φοιχῆα καυσόμενα τήσονται ;

13 Καινὸς δὲ ἕρανος καὶ γῆ καὶνῃ κατὰ τὸ ἐπαγγελμα αὐτῷ προσδοκῶν, ἐν οἷς δι-
καιουσύνῃ κατοικεῖ.

14 Διὸ, ἀγαπητοί, ταῦτα προσδοκῶντες, σπευδάσατε ἀσπιλοι καὶ ἀμώμητοι αὐτῷ ἐν-
εθῆναι ἐν εἰρήνῃ·

15 καὶ τὴν τῷ Κυρίῳ ἡμῶν μακροθυμίαν, σωτηρίαν ἡγεῖ-
σθε· καθὼς καὶ ὁ ἀγαπητὸς ἡ-
μῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν·

16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τέτων, ἐν οἷς ἐστὶ δυσνόη-
τινα, ἃ οἱ ἀμαθεῖς καὶ ἀσέεικ-
τοι φρενέσιν, ὡς καὶ τὰς λοι-
πὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

17 Ὑμεῖς ἔν, ἀγαπητοί, προγνώσκοντες, φυλάσσειτε ἵνα μὴ τῇ τῶν ἀδίσμων πλά-
νῃ συναπαχθέντες ἐκπίσητε τῷ ἰδίῳ φρενέσιν.

18 Αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τῷ Κυρίῳ ἡμῶν καὶ σω-
τῆρι· Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶ-
νος. Ἀμήν.

ΙΩΑΝΝΟΥ

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

Κεφ. α'. 1.

Ο Ἦν ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἑώρακα-
μεν τοῖς ὀφθαλμοῖς ἡ-
μῶν, ὁ ἰδεασάμεθα, καὶ αἱ χεῖ-
ρες ἡμῶν ἐψηλάφησαν πρὸς τὴν
λόγον τῆς ζωῆς·

2 (καὶ ἡ ζωὴ ἐφανερώθη· καὶ
ἑώρακαμεν, καὶ ἠτύρωμεν, καὶ
ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν
τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν
πατέρα, καὶ ἐφανερώθη ἡμῖν)·

3 ὁ ἑώρακαμεν καὶ ἀκηκόα-
μεν, ἀπαγγέλλομεν ὑμῖν, ἵνα
καὶ ὑμεῖς κοινωνίαν ἔχητε μὲν
ἡμῶν· καὶ ἡ κοινωνία δι' ἣν ἡμε-
τέρα μετ' αὐτοῦ πατρὸς καὶ μετ' αὐ-
τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

4 Καὶ ταῦτα γράφομεν ὑ-
μῖν, ἵνα ἡ χαρὰ ἡμῶν ἡ πε-
πληρωμένη.

5 Καὶ ἐστὶν αὕτη ἡ ἀγγελ-
λία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ,
καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ
Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐ-
τῷ οὐκ ἐστὶν ὁδεμία.

6 Ἐὰν εἴπωμεν ὅτι κοινωνί-
αν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ
σκοτεινῷ περιπατοῦμεν, ψεύδομεθα,
καὶ οὐ ποιῶμεν τὴν ἀλήθειαν·

7 εἰάν τις ἐν τῷ φωτὶ πε-
ριπατοῦμεν, ὡς αὐτός ἐστιν ἐν τῷ
φωτὶ, κοινωνίαν ἔχομεν μετ'
ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ
Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει
ἡμᾶς ἀπὸ πάσης ἀμαρτίας·

8 Ἐὰν εἴπωμεν ὅτι ἀμάρ-
τιαν οὐκ ἔχομεν, ἑαυτοὺς πλανώ-
μεν, καὶ ἡ ἀλήθεια οὐκ ἐστὶ ἐν
ἡμῖν.

9 Ἐὰν ὁμολογῶμεν τὰς ἀ-
μαρτίας ἡμῶν, πιστὸς ἐστὶ καὶ
δικαίος, ἵνα ἀφῇ ἡμῖν τὰς ἀ-
μαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ
πάσης ἀδικίας.

10 Ἐὰν εἴπωμεν ὅτι οὐκ ἡ-
μαρτήκαμεν, ψεύσω ποιῶμεν
αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ
ἐστὶν ἐν ἡμῖν.

Κεφ. β'. 2.

ΤΕΚΝΙΑ με, ταῦτα
γράφω ὑμῖν, ἵνα μὴ
ἀμαρτήσῃ· καὶ εἰάν τις ἀμαρτή-
σῃ, παρακλητόν ἔχομεν πρὸς τὸν
πατέρα Ἰησοῦ Χριστοῦ δίκαιον.

2 Καὶ αὐτὸς ἰλασμός ἐστι
πρὸς τὴν ἀμαρτίαν ἡμῶν· οὐ
πρὸς τὴν ἡμετέραν δι' ὅτι μόνον,
ἀλλὰ καὶ πρὸς ὅλον τὸν κόσμον.

3 Καὶ ἐν τούτῳ γινώσκομεν
ὅτι ἐγνωκαμεν αὐτόν, εἰάν τας
ἐντολὰς αὐτοῦ τηρῶμεν.

4 Ὁ λέγων, ἔγνωκα αὐτόν,
καὶ τας ἐντολὰς αὐτοῦ μὴ τηρῶν,
ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀ-
λήθεια οὐκ ἐστὶν·

5 ὁ δὲ δὲν τηρῇ αὐτὴν τὸν
λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγά-
πη τοῦ Θεοῦ τελεῖται. ἐν τούτῳ
γινώσκωμεν ὅτι ἐν αὐτῷ ἐσμεν.

6 Ὁ λέγων ἐν αὐτῷ μένειν,
ὁφείλει, καθὼς ἐκεῖνος πεί-
σεται,

πάντες,

πάτησι, καὶ αὐτὸς ὕτως ὡφισπατέιν.

7 Ἀδελφοί, οὐκ ἐντολῶν καινῶν γράφω ὑμῖν, ἀλλ' ἐντολῶν παλαιῶν, ἣν ἔχουσιν ἀπ' ἀρχῆς. ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.

8 Πάλιν ἐπολὴν καινὴν γράφω ὑμῖν, ὃ ὅτιν αἰσθητὶς ἐν αὐτῷ, καὶ ἐν ὑμῖν ὅτι ἡ σκοτία παρὰ γινώσκῃ, καὶ τὸ φῶς τὸ αἰσθητὸν ἥδη φαίνεται.

9 Ὁ λέγων ἐν τῷ φωτὶ ἔστι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

10 Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ ἔκ ἐστιν.

11 Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ ἔκ οὗτοι πᾶς ὑπάγει, ὅτι ἡ σκοτία ἐκτύφλωσε τὰς ὀφθαλμοὺς αὐτοῦ.

12 ΓΡΑΦΩ ὑμῖν, τικνία, ὅτι ἀφέναι ὑμῖν αἱ ἀμνηστίαι διὰ τὸ ὄνομα αὐτοῦ.

13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νεκρήκατε τὸν πονηρὸν.

14 Ἐγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ ὁ λόγος τῷ Θεῷ ἐν ὑμῖν μένει, καὶ νεκρήκατε τὸν πονηρὸν.

15 Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, ἔκ ἐστιν ἡ ἀγάπη τῷ πατρὶ ἐν αὐτῷ.

16 ὅτι πᾶν ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῆς ὀφθαλμοῦ, καὶ ἡ ἀλαζονεία τῷ βίῳ, ἔκ ἐστιν ἐκ τῷ πατρὶ, ἀλλ' ἐκ τῷ κόσμῳ ἐστὶ.

17 Καὶ ὁ κόσμος παρὰ γινώσκῃ, καὶ ἡ ἐπιθυμία αὐτοῦ ὃ δὲ ποιῶν τὸ θέλημα τῷ Θεῷ, μένει εἰς τὸν αἰῶνα.

18 Παιδία, ἐσχάτη ὥρα ἐστὶ καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἐρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γενόμενοι ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστὶν.

19 Ἐξ ἡμῶν ἔκληθον, ἀλλ' ἔκ ἡμῶν ἐξ ἡμῶν. εἰ γὰρ ἡμῶν ἐξ ἡμῶν, μιμητήκειν ἂν μὴ ἡμῶν ἀλλ' ἵνα φανερωθῶσιν ὅτι ἔκ εἰσι πάντες ἐξ ἡμῶν.

20 Καὶ ὑμῶς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.

21 Οὐκ ἔγραψα ὑμῖν ὅτι ἔκ οἴδατε πᾶν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψευδὲς ἐκ ἀληθείας ἔκ ἐστι.

22 Τίς ἐστὶν ὁ ψεύτης, εἰ μὴ ὁ ἀρενόμενος ὅτι Ἰησοῦς ἐκ ἐστὶν ὁ Χριστός; ὅτις ἐστὶν ὁ ἀντίχριστος, ὁ ἀρενόμενος τὸν πατέρα καὶ τὸν υἱόν.

23 Πᾶς ὁ ἀρενόμενος τὸν υἱόν,

υἱόν, ὃς δὲ τὸν πατέρα ἔχει.

24 Ὑμεῖς ἂν ὁ ἡμέσαις ἀπ' ἀρχῆς, ἐν ὑμῖν μείνω· ἵνα ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἡμέσαις, καὶ ὑμεῖς ἐν τῷ ὑῷ καὶ ἐν τῷ πατρὶ μείνητε.

25 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτοὶ ἐπηγάλατο ἡμῖν, τῆς ζωῆς τὴν αἰώνιον.

26 Ταῦτα, ἐγραψα ὑμῖν περὶ τῶν πλανούντων ὑμᾶς.

27 Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ ὃ χρεῖαν ἔχει· ἵνα τις διδάσκη ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ ἐκ ἐστὶ ψευδός· καὶ καθὼς ἐδίδαξεν ὑμᾶς, μείνετε ἐν αὐτῷ.

28 Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυρωθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

29 Ἐάν εἰδῇτε ὅτι δικαίος ἐστι, γινώσκειτε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννησεν.

Κεφ. γ'. 3.

ΙΔΕΤΕ πόσας ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν. καὶ τῷ τοῦ κόσμου ὃ γινώσκει ἡμᾶς, ὅτι ἐκ ἐγγὺς αὐτόν.

2 Ἀγαπήσῃ, ἡν τέκνα Θεοῦ ἴσμεν, καὶ ἔπειτα ἐφανερώθη τί ἐσόμεθα· οἰδομένη ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁφόμεθα αὐτὸν καθὼς ἐστι.

3 Καὶ πᾶς ὁ ἔχων τὴν ἐλ-

πίδα ταύτην ἐκ' αὐτοῦ, ἀγνίζει αὐτόν, καθὼς ἐκείνῳ ἀγνός ἐστι.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

5 Καὶ οἶδατε ὅτι ἐκείνῳ ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ ἐκ ἐστὶ.

6 Πᾶς ὁ ἐν αὐτῷ μένων, ἔχ' ἁμαρταν· πᾶς ὁ ἁμαρτανων, ἔχ' ἑώρακεν αὐτόν, ὃς ἐγινωκεν αὐτόν.

7 Τέκνια, μηδαὶς πλανᾷ ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δικαίος ἐστι, καθὼς ἐκείνῳ δικαίος ἐστὶν.

8 Ὁ ποιῶν τὴν ἀμνηστίαν, ἐκ τῷ διαβόλῳ ἐστὶν· ὅτι ἀπ' ἀρχῆς ὁ διαβόλος ἀμνηστάνει. εἰς τῷτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν ἔχει ποιεῖν, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ ὃ διώκει αἁμαρτανεῖν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.

10 Ἐν τῷτο φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην, ἐκ ἐστὶν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

11 ὅτι αὕτη ἐστὶν ἡ ἀγάπη· ἡν ἡμέσαις ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

12 Οὐ καθὼς Καὶν ἐκ τοῦ ποιη-

πονηρῶ ἦν, καὶ ἰσφαξὶ τὸν ἀ-
δελφὸν αὐτοῦ· καὶ χάριν τίνῃ
ἰσφαξὶν αὐτόν; ὅτι τὰ ἔργα
αὐτοῦ πονηρὰ ἦν, τὰ δὲ τῷ ἀ-
δελφῷ αὐτοῦ, δίκαια.

13 Μὴ θαυμάζει, ἀδελφοί
με, εἰ μισεῖ ὑμᾶς ὁ κόσμος·

14 Ἡμεῖς οἶδαμεν ὅτι μι-
ταθεθήκαμεν ἐκ τοῦ θανάτου
εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν
τὸν ἀδελφόν· ὁ μὴ ἀγαπῶν τὸν
ἀδελφόν, μένει ἐν τῷ θανάτῳ.

15 Πᾶς ὁ μισῶν τὸν ἀδελ-
φὸν αὐτοῦ, ἀνθρωποκλὺν· ἐξ
ὧς οἶδατε ὅτι πᾶς ἀνθρωποκ-
τόν· ἅκ' ἔχει ζωὴν αἰώνιον ἐν
αὐτῷ μένει.

16 Ἐν τούτῳ ἰδύκαμεν τὴν
ἀγάπην, ὅτι ἐκείνῳ ὑπὲρ ἡ-
μῶν τὴν ψυχὴν αὐτοῦ ἔθηκε·
καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν
ἀδελφῶν τὰς ψυχὰς τιθεῖναι.

17 Ὃς δ' ἂν ἔχη τὸν βίον
τῷ κόσμῳ, καὶ θεωρῇ τὸν ἀδελφόν
αὐτοῦ χρεῖαν ἔχοντα, καὶ κλεί-
σῃ τὰ σπλάγχνα αὐτοῦ ἀπὸ
αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ
μένει ἐν αὐτῷ;

18 Τεκνία με, μὴ ἀπαπα-
μεν λόγῳ μηδὲ γλώσσῃ, ἀλλ'
ἐργῶ καὶ ἀληθείᾳ.

19 Καὶ ἐν τούτῳ γινώσκο-
μεν ὅτι ἐκ τῆς ἀληθείας ἐσμὲν,
καὶ ἔμπροσθεν αὐτοῦ πείσομεν
τὰς καρδίας ἡμῶν.

20 ὅτι ἐὰν καταγινώσκῃ
ἡμῶν ἡ καρδία, ὅτι μέζων
ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν,
καὶ γινώσκει πάντα.

21 Ἀγαπητοί, ἐὰν ἡ καρ-
δία ἡμῶν μὴ καταγινώσκῃ ἡ-
μῶν, παρρησίαν ἔχομεν πρὸς
τὸν Θεόν.

22 Καὶ ὁ ἐὰν αἰτῶμεν,
λαμβάνομεν παρ' αὐτοῦ, ὅτι
τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ
τὰ ἀρετὰ ἐνάτιον αὐτοῦ ποιοῦ-
μεν.

23 Καὶ αὕτη ἐστὶν ἡ ἐντο-
λὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ
ὁμολογίῳ τῷ ἵπῳ αὐτοῦ Ἰησοῦ Χρι-
στῷ, καὶ ἀγαπῶμεν ἀλλήλους,
καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

24 Καὶ ὁ τηρῶν τὰς ἐντο-
λὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ
αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γι-
νώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ
τοῦ Πνεύματος ὃ ἡμῖν ἔδωκεν.

Κεφ. δ'. 4.

ΑΓΑΠΗΤΟΙ, μὴ παρὶ
πνεύματι πιστεύετε, ἀλ-
λὰ δοκιμάζειτε τὰ πνεύματα,
εἰ ἐκ τοῦ Θεοῦ εἰσι· ὅτι πολλοὶ
ψευδοπροφῆται ἐξεληλύθασιν
εἰς τὸν κόσμον.

2 Ἐν τούτῳ γινώσκετε τὸ
Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα
ὁ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρ-
κὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστὶ.

3 Καὶ πᾶν πνεῦμα ὃ μὴ
ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν
σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ
ὅκ' ἐστὶ καὶ τούτο ἐστὶ τὸ τοῦ ἀν-
τιχρίστου, ὃ ἀκηκόατε ὅτι ἐρχε-
ται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν
ἤδη.

4 Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε,
τεκνία, καὶ νενικήκατε αὐτοῦ·
ὅτι,

ὅτι μίξων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

5 Αὐτοὶ ἐκ τῷ κόσμῳ εἰσὶ· διὰ τὸτο ἐκ τῷ κόσμῳ λαλῶσι, καὶ ὁ κόσμος αὐτῶν ἀκῆει.

6 Ἡμεῖς ἐκ τῷ Θεῷ ἐσμὲν· ὁ γινώσκων τὸν Θεόν, ἀκῆει ἡμῶν· ὃς ἐκ ἐστὶν ἐκ τῷ Θεῷ, ἐκ ἀκῆει ἡμῶν. ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τῷ Θεῷ ἐστὶ· καὶ πᾶς ὁ ἀγαπῶν, ἐκ τῷ Θεῷ γεγενῆσθαι, καὶ γινώσκει τὸν Θεόν.

8 Ὁ μὴ ἀγαπῶν, ἐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν.

9 Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τῷ Θεῷ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.

10 Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, ἔχ' ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

11 Ἀγαπητοί, εἰ ἕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

12 Θεὸν ἔδειξεν πῶποτε τιθεῖσθαι. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τέλειωμένη ἐστὶν ἐν ἡμῖν.

13 Ἐν τούτῳ γινώσκουμεν

ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τῷ Πνεύματι αὐτοῦ δέδωκεν ἡμῖν.

14 ΚΑΙ ἡμεῖς τιθεάμεθα, καὶ μαρτυροῦμεν ὅτι ὁ παλὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τῷ κόσμῳ.

15 Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τῷ Θεῷ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

16 Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ· καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

17 ΕΝ τούτῳ τελεσιῶται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ.

18 Φόβος ἐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἐξω βάλλει τὸν φόβον· ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος ἐ τέλειωται ἐν τῇ ἀγάπῃ.

19 Ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς περὶ τῆς ἡγάπησεν ἡμᾶς.

20 Ἐάν τις εἴπῃ· Ὅτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύδης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν εἶρακε, τὸν Θεόν οὐ
ἐχ

ἔχ' ἰώρακε, πῶς δύναται ἀγαπᾶν;

21 Καὶ ταύτην τὴν ἰσολὴν ἔχομεν ἀπ' αὐτῆς, ἵνα ὁ ἀγαπῶν τὸν Θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτῆς.

Κεφ. ε. 5.

Π Α Σ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός, ἐκ τῆς Θεῆς γενήσεται· καὶ πᾶς ὁ ἀγαπῶν τὸν γενήσασθαι, ἀγαπᾷ καὶ τὸν γεννημένον ἐξ αὐτῆς.

2 Ἐν τῇ τῷ γινώσκωμεν ὅτι ἀγαπῶμεν τὰ τέκνα τῆς Θεῆς, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτῆς τηρῶμεν.

3 Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τῆς Θεῆς, ἵνα τὰς ἐντολὰς αὐτῆς τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτῆς βαρεῖαι ἔκ εἰσιν.

4 Ὅτι πᾶν τὸ γεννημένον ἐκ τῆς Θεῆς, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικῆσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

5 Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τῆς Θεῆς;

6 ΟΥΤΟΣ ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· ἔκ ἐν τῷ ὕδατι μόσιον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυρεῖν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια.

7 Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ ἕρηνῳ, ὁ Παῖθρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ ἕτοι οἱ τρεῖς ἐν εἰσι.

8 Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

9 Εἰ τὴν μαρτυρίαν τῶν αἰσθητῶν λαμβάνομεν, ἡ μαρτυρία τῆς Θεῆς μείζων ἐστὶν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τῆς Θεῆς, ἣν μεμαρτύρηκε περὶ τῆς υἱῆς αὐτῆς.

10 Ὁ πιστεύων εἰς τὸν υἱὸν τῆς Θεῆς, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτόν, ὅτι ἔπιπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τῆς υἱῆς αὐτῆς.

11 Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζῶν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζῶν ἐν τῷ υἱῷ αὐτῆς ἐστὶν.

12 Ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζῶν· ὁ μὴ ἔχων τὸν υἱόν τῆς Θεῆς, τὴν ζῶν ἔκ ἔχει.

13 ΤΑΥΤΑ ἔγραψα ὑμῖν, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τῆς υἱῆς τῆς Θεῆς· ἵνα εἰδῆτε ὅτι ζῶν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τῆς υἱῆς τῆς Θεῆς.

14 Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἰδὼν τι αἰτάμεθα κατὰ τὸ θέλημα αὐτῆς, ἀκούει ἡμῶν.

15 καὶ ἰδὼν εἶδαμεν ὅτι ἀκούει ἡμῶν, ὁ αἰναιτάμεθα, εἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἡτήκαμεν παρ' αὐτῆς.

16 Ἐὰν τις ἴδῃ τὸν ἀδελφόν φθόνον

φὸν αὐτῷ ἁμαρτάνοντα ἁμαρ-
τίαν μὴ πρὸς θάνατον, αἰτήσει,
καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁ-
μαρτάνουσι μὴ πρὸς θάνατον.
ἔστιν ἁμαρτία πρὸς θάνατον· ἢ
πρὸς ἐκείνης λείψω ἵνα ἐραθήσῃ.

17 Πᾶσα ἀδικία ἁμαρ-
τία ἐστὶ· καὶ ἔστιν ἁμαρτία ἢ
πρὸς θάνατον.

18 Οἶδαμεν ὅτι πᾶς ὁ γε-
γεννημένος ἐκ τῆς Θεᾶς, ἔχει ἁ-
μαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ
τῆς Θεᾶς, τηρεῖ ἑαυτὸν, καὶ ὁ πο-

νηρὸς ἔχει ἀπίσται αὐτῷ.

19 Οἶδαμεν ὅτι ἐκ τῆς Θεᾶς
ἐσμὲν, καὶ ὁ κόσμος ὅλος ἐν τῇ
πονηρῇ κεῖται.

20 Οἶδαμεν δὲ ὅτι ὁ υἱὸς
τῆς Θεᾶς ἦκει, καὶ δέδωκεν ἡμῖν
διάνοιαν ἵνα γινώσκωμεν τὸν
ἀληθινόν· καὶ ἐσμὲν ἐν τῷ ἀ-
ληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ
Χριστῷ. ὅτός ἐστιν ὁ ἀληθινὸς
Θεὸς, καὶ ἡ ζωὴ αἰώνιος.

21 Τεκνία, φυλάξατε ἑαυ-
τοὺς ἀπὸ τῶν ἐσώλων. Ἀμήν.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

1 **Ο** Πρεσβύτερε· ἐκλεκτῇ Κυρίᾳ, καὶ τοῖς τέκνοις αὐτῆς,
οἷς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ ἔκ ἐγὼ μόνος, ἀλλὰ
2 καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν· διὰ τὴν ἀλήθειαν
3 τὴν μένουσαν ἐν ἡμῖν, καὶ μετ' ἡμῶν ἔσται εἰς τὸν αἰῶνα· ἔσται
μετ' ὑμῶν χάρις, εἰς τὸ, εἰρήνη πατρὸς, καὶ πατρὸς
Κυρίου Ἰησοῦ Χριστοῦ τῷ υἱῷ τῷ πατρί, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

4 ΕΧΑΡΗΝ λίαν ὅτι εὗρη-
κα ἐκ τῶν τέκνων σε περι-
πατοῦντα ἐν ἀληθείᾳ, καθὼς
ἐντολὴν ἐλάβομεν πατρὸς καὶ
πατρός.

5 Καὶ νῦν ἐρωτῶ σε, Κυρία,
ἔχει ὡς ἐνόλην γραφῶν σοι και-
νὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρ-
χῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

6 Καὶ αὕτη ἐστὶν ἡ ἀγά-
πη, ἵνα περιπατῶμεν κατὰ τὰς
ἐντολάς αὐτῆς. αὕτη ἐστὶν ἡ ἐν-
τολή, καθὼς ἠκούσαμε ἀπ' ἀρ-
χῆς, ἵνα ἐν αὐτῇ περιπατήτε·

7 ὅτι πολλοὶ πλάνοι εἰς-
ἦλθον εἰς τὸν κόσμος, οἱ μὴ
ὁμολογῶντες Ἰησοῦν Χριστὸν ἐν
σάρκι· ὅτός ἐστιν ὁ
πλάνος καὶ ὁ ἀντίχριστος.

8 Βλέπετε ἑαυτοὺς, ἵνα μὴ
ἀπολέσωμεν τὴν ἐργασάμεθα,
ἀλλὰ μισθὸν πληρῆς ἀπολα-
βώμεν.

9 Πᾶς ὁ παροπαλίων, καὶ
μὴ μένων ἐν τῇ διδαχῇ τοῦ
Χριστοῦ, Θεὸν ἔκ ἔχει· ὁ μένων
ἐν τῇ διδαχῇ τοῦ Χριστοῦ, ἔστι·
καὶ

κὺ τὸν πατέρα κὺ τὸν υἱὸν ἔχει.

10 Εἴ τις ἐρχεται πρὸς ὑμᾶς, κὺ ταύτην τὴν διδαχὴν ἔφέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, κὺ χαίρειν αὐτῷ μὴ λέγετε.

11 ὁ ᾧ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

12 ΠΟΛΛΑ ἔχων ὑμῖν γράφειν, ἐκ ἡβελήθην ἀλλὰ χάρις κὺ μέλας, ἀλλὰ ἐλπίζω εἰσεῖν πρὸς ὑμᾶς, κὺ εἶμα πρὸς εἶμα λαλήσαι, ἵνα ἡ χάρις ἡμῶν ἡ πεπληρωμένη.

13 Ἀπάξεται σε τὰ τέκνα τῆς ἀδελφῆς σὺ τῆς Ἐκκλησίας. Ἀμήν.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

1 **Ο** Πρεσβύτερε. Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

2 ΑΓΑΠΗΤΕ, πρὸ πάντων εὐχμαιέσθαι σε εὐδοῦναι κὺ ὑγιάνειν, καθὼς εὐδοῦναι σε ἡ ψυχὴ.

3 Ἐχάρην ᾧ λίαν ἐρχομένων ἀδελφῶν, κὺ μαρτυρούντων σε τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

4 Μειζότεραν τέγων ἐκ ἔχω χάριν, ἵνα ἀκούω τὰ ἑμαῖ τέκνα ἐν ἀληθείᾳ περιπαθεῖντα.

5 Ἀγαπητέ, πεισὸν ποιεῖς ὁ ἵαν ἐργάσῃ εἰς τὴν ἀδελφὴν κὺ εἰς τὴν ξέναν,

6 οἱ ἐμψύχουν σε τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· ὅς καλῶς ποιήσεις προσημνίας ἀξίως τῷ Θεῷ.

7 Ὑπὲρ γὰρ τῷ οἰόματι ἐξήλθον, μηδὲν λαμβάνοντες, ἀπὸ τῆς ἐθνῶν.

8 Ἡμεῖς ἔν ὀφείλομεν ἀπολαμβάνειν τὴν τοιαύτην, ἵνα

συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

9 Ἐγραψά τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπεριευνῶν αὐτῶν Διοτρεφὴς ἐκ ἐπιδέχεται ἡμᾶς.

10 Διὰ τὸτο, ἵαν εἰλθῶ, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· κὺ μὴ ἀρκέμεθα ἐπὶ τέτοις, ἔτε αὐτὸς ἐπιδέχεται τὴν ἀδελφὴν, κὺ τὴν βυλομένην, κωλύει, κὺ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

11 Ἀγαπητέ, μὴ μιμῶ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τῷ Θεῷ ἐστίν· ὁ [δὲ] κακοποιῶν, ἐκ τῷ ἰώρακι τῷ Θεόν.

12 Δημητρίῳ μεμψύχουν ὑπὸ πάντων, κὺ ὑπ' αὐτῆς τῆς ἀληθείας· κὺ ἡμεῖς δὲ μαρτυροῦμεν, κὺ εἰδότες ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

13 ΠΟΛΛΑ

13 ΠΟΛΛΑ ἔχον γράφειν, ἀλλ' ὃ θίλω διὰ μέλαν· καλὰ μὲν σοι γράψαι.

14 Ἐλπίζω δὲ εὐθέως ἰδεῖν

σε, καὶ τόμα πρὸς τόμα λαλήσομεν.

15 Εἰρήνη σοι. Ἀσπάζονται σε οἱ φίλοι· ἀσπάζου τὸς φίλους κατ' ὄνομα.

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

1 **Ι**ΟΥΔΑΣ Ἰησοῦ Χριστοῦ δῦλον, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ Χριστῷ τέλει καὶ τέλει κλητοῖς· ἔλεον ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πλεονούντων.

3 ΑΓΑΠΗΤΟΙ, πᾶσαν σπουδὴν ποιούμενοι γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀναγκαῖον ἔχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ ὑπακοῇ τοῖς ἀγίοις πνεύματι.

4 Παρασιτεύετε γὰρ τινες ἄνθρωποι, οἱ πάλαι περιγεγραμμένοι εἰς τὸ τοῦ κρίματος ἀσέβεις, τῷ τῷ Θεῷ ἡμῶν χάριν μιλιθῆντες εἰς ἀτέλειαν· καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνέμενοι.

5 Ὑπομνήσαι δὲ ὑμᾶς βέλονται, εἰδότες ὑμᾶς ἀπαξ τούτοις, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγυπτίου σώσας, τὸ δευτερον τὸς μὴ πιστεύουσι ἀπέσπευκεν.

6 Ἀγέμενοι τε τὸς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκλήσαντες, εἰς κρίσιν μεγάλης

ἡμέρας, δεσμοῖς αἰδίτοις ὑπὸ ζόφον τετήρηκεν.

7 Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τούτοις τρόπον ἐκπορεύσασαι, καὶ ἀπειθεῖσαι ὀπίσω σαρκὸς ἐτέρας, πρόκλητον, δειλὴν πυρὸς αἰωνίου, δίκην ὑπέχουσαι.

8 Ὁμοίως μέντοι καὶ ἔσονται ἐνυπνιαζόμενοι, σάρκα μὲν μισοῦντες, κυριότητι δὲ ἀθετοῦντες, δόξας δὲ βλασφημῶντες.

9 Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενον διελέγετο περὶ τοῦ Μωσέως σώματος, ἐκ ἐτολμῆς κέρσιν ἐπειγχεῖν βλασφημίας, ἀλλ' εἶπεν· Ἐπιλήψεται σοι Κύριος.

10 Οὗτοι δὲ ὅσα μὲν ἐκ οἰδασι, βλασφημῶσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἀλογα ζῶα, ἐπίσαντες, ἐν τούτοις φθειροῦνται.

11 Οὐαὶ αὐτοῖς· ὅτι τῇ ἰδῶν

ὁδῷ τῇ Καίῃ ἐπορεύθη, καὶ τῇ
πλάτῃ τῇ Βαλαάμ μιθεῖ ἔξε-
χύθη, καὶ τῇ ἀντιλογία τῇ
Κορὶ ἀπώλοιο.

12 ΟΥΤΟΙ Εἰσιν ἐν ταῖς ἀ-
γάπαις ὑμῶν σπιλάδες, συν-
δυγχόμενοι ἀφόδως, ἐαυτοὺς
ποιμαίνοντες· νεφέλαι ἀνυδροί,
ὑπὸ ἀνέμων παραφερόμεναι,
δειδρα φθινοπωρινὰ, ἀκαρπα,
δις ἀποθανόντα, ἐκκριζωθέντα·

13 κύματα ἀγρία θαλάσ-
σης, ἐπαφρίζοντα τὰς ἐαυτῶν
αἰσχύνας· ἀγέρες πλανῆται,
οἷς ὁ ζόφῳ τῷ σκότους εἰς [τῷ]
αἰῶνα τετήρηται.

14 Προεφήτευσεν δὲ καὶ τῷ
τοῖς ἔθνομος ἀπὸ Ἀδάμ· Εἰώχ,
λέγων· Ἰδοὺ, ἦλθε Κύριος ἐν
ἀγίαις· μυριάσιν αὐτῷ,

15 ποιῆσαι κρίσιν καὶ πάν-
των, καὶ ἐκλείξαι πάντας τοὺς
ἀσεβεῖς αὐτῶν παρὶ πάντων τῶν
ἔργων ἀσεδείας αὐτῶν ὧν ἡσέ-
θη, καὶ περὶ πάντων τῶν σκλη-
ρῶν ὧν ἐλάλησεν κατ' αὐτῷ ἀ-
μαρτωλοὺς ἀσεβεῖς.

16 ΟΥΤΟΙ Εἰσι γογγυαὶ,
μιμψίμοιροι, καὶ τὰς ἐπιθυ-
μίας αὐτῶν πορεύομενοι· καὶ
τὸ σῶμα αὐτῶν λαλεῖ ὑπέρβο-
λα, θανυμάζοντες πρὸς ὅσῃ,
ὠφελείας χάριν.

17 Ὑμεῖς δὲ, ἀγαπῆτοί,
μνήσθητε τῶν ῥημάτων τῶν προ-
ειρημένων ὑπὸ τῶν ἀποστόλων τῷ
Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ·

18 ὅτι ἔλεγον ὑμῖν, ὅτι ἐν
ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκαί,
καὶ τὰς ἐαυτῶν ἐπιθυμίας πο-
ρευόμενοι τῶν ἀσεβειῶν.

19 Οὗτοί εἰσιν οἱ ἀποδιορί-
στοί, ψυχικοί, πνεῦμα μὴ ἔ-
χοντες.

20 Ὑμεῖς δὲ, ἀγαπῆτοί,
τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐπ-
οικηδομῆσιν ἐαυτοὺς, ἐν Πνεύ-
ματι ἀγίῳ προσευχόμενοι,

21 ἐαυτοὺς ἐν ἀγάπῃ Θεῷ
τηρήσατε, προσδεχόμενοι τὸ ἔ-
λεος τῷ Κυρίῳ ἡμῶν Ἰησοῦ
Χριστῷ εἰς ζωὴν αἰώνιον.

22 Καὶ ὅς μὴ ἐλιθεῖτε ἀφ-
κρινόμενοι·

23 ὅς δὲ ἐν φόβῳ σώζεσθε,
ἐκ [τῷ] πυρὸς ἀρπάζοντες, μι-
σῶντες καὶ τὸν ἀπὸ τῆς σαρκὸς
ἐπιλωμῆρον χιτῶνα.

24 Τῷ δὲ διωαμένῳ φυ-
λάξαι ὑμᾶς ἀπ' αἰσχρῶν, καὶ ᾄ-
σαι καλεώπιον τῆς δόξης αὐτοῦ
ἀμώμους ἐν ἀγαλλιάσει,

25 μόνῳ σοφῷ Θεῷ σωτῇ-
ρι ἡμῶν δόξα καὶ μεγαλοσύνη,
κράτος καὶ ἐξουσία, καὶ νῦν καὶ
εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

ΑΠΟΚΑΛΥΨΙΣ

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ

Κεφ. α. ι.

1 ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ᾧ ἔδωκεν αὐτῷ ὁ
Θεός, δι᾿ ἧς τοῖς δούλοις αὐτοῦ ἃ δεῖ γινώσκειν ἐν τά-
χει· καὶ ἐσήμεναι ὑποδείλαι· ἅλα τὸ ἀγγέλου αὐτοῦ τῷ
2 δούλῳ αὐτοῦ Ἰωάννῃ· ὃς ἡμαρτύρησεν τὸ λόγον τοῦ Θεοῦ, καὶ τῷ
3 μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα [τε] εἶδε. Μακάριος ὁ ἀναγινώσκων,
καὶ οἱ ἀκούοντες τῶν λόγων τῆς προφητείας, καὶ τηρῶντες
τὰ ἐν αὐτῇ γεγραμμένα· ὁ ᾧ καιρὸς ἐγγύς.

4 **ΙΩΑΝΝΗΣ** ταῖς ἐπὶ τὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις
ὑμῖν καὶ εἰρήνη ἀπὸ [τοῦ] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ
ἀπὸ τῶν ἐπὶ τὰ πνευμάτων ἅ [ἐστιν] ἐνώπιον τοῦ θρόνου αὐτοῦ·
5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος [ἐκ]
τῶν νεκρῶν, καὶ ὁ ἀρχὼν τῶν βασιλείων τῆ γῆς· τῷ ἀγαπῶντι ἡμᾶς,
καὶ λύσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ·
6 καὶ ποιήσαντι ἡμᾶς βασιλείαν καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ·
αὐτῷ ἡ δόξα καὶ τὸ κράτος· εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν.

7 **ΙΔΟΥ**, ἔρχεται· μὴ τῷ νεφε-
λῶν, καὶ ὄψεται αὐτὸν πᾶς ὁ φ-
θιγγμός, καὶ ὅτινες αὐτὸν ἔξε-
κέντησάν· καὶ κόψονται ἐπ' αὐ-
τὸν πᾶσαι αἱ φυλαὶ τῆ γῆς.
ναὶ, ἀμήν.

8 Ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ
Ω, [ἀρχὴ καὶ τέλος,] λέγει Κύ-
ριος ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ
ἐρχόμενος, ὁ παντοκράτωρ.

9 **ΕΓΩ** Ἰωάννης ὁ καὶ ἀδελ-
φός ὑμῶν, καὶ συγκαινωνός [ἐν τῇ]
θλίψει καὶ [ἐν τῇ] βασιλείᾳ, καὶ
ὑπομονῇ ἐν Χριστῷ Ἰησοῦ, ἐγγλύ-
μῳ ἐν τῇ νήσῳ τῇ καλεσμένῃ
Πάτμος, ἅλα τὸ λόγον τοῦ Θεοῦ,
καὶ ἅλα τῷ μαρτυρίαν Ἰησοῦ
Χριστοῦ.

10 Ἐγγλύμῳ ἐν Πνύματι
ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκου-
σα ὀπίσω μου φωνὴν μεγάλην
ὡς σάλπιγγος,

11 λεγούσης· [Ἐγὼ εἰμι τὸ
ἄλφα καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ
ἔσχατος· καί·] Ὁ βλέπων,
γράψον εἰς βιβλίον, καὶ πέμψον
ταῖς ἐπὶ τὰ ἐκκλησίαις [ταῖς ἐν
Ἀσίᾳ,] εἰς Ἐφεσον καὶ εἰς Σμύρ-
ναν, καὶ εἰς Πέργαμον, καὶ εἰς
Θυάτειραν, καὶ εἰς Σάρδεας, καὶ
εἰς Φιλαδέλφειαν, καὶ εἰς Λαο-
δικεαν.

12 Καὶ ἐκεῖ ἐπέστρεψα βλέ-
πειν τῷ φωνῇ ἧτις ἐλάλει
μετ' ἐμοῦ· καὶ ἐπεστρέψας εἶδον
ἐπὶ τὰ λυχνίας χρυσαῖς·

13 καὶ ἐν μέσῳ τῶν ἐπὶ τὰ
λυχν-

λυχνιῶν ὅμοιον ὃν ἀνθρώπου,
ἐνδεδυμένον ποδήρη, καὶ ἀσπ-
ρωσμένον πρὸς τοὺς ματοὺς ζώ-
νῳ χρυσῷν.

14 Ἡ δὲ κεφαλὴ αὐτοῦ καὶ
αἱ τρίχες λευκαὶ ὡσεὶ ἔριον
λευκόν, ὡς χιῶν· καὶ οἱ ὀφθαλ-
μοὶ αὐτοῦ ὡς φλόξ πυρός·

15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι
χαλκοβίδαῳ, ὡς ἐν καμίνῳ
πισπυρρμένοι· καὶ ἡ φωνὴ αὐτοῦ
ὡς φωνὴ ὑδάτων πολλῶν·

16 καὶ ἔχων ἐν τῇ δεξιᾷ
αὐτοῦ χερὶ ἁγέρας ἐπὶ αὐτῶν· καὶ
ἐκ τῆς δεξιᾶς αὐτοῦ ῥομφαία
δίκομη· ὅξιν αὐτοῦ ἐκπορευομένη·
καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος·
φαίνει ἐν τῇ θυνάμει αὐτοῦ.

17 Καὶ ὅτι εἶδον αὐτόν, ἔ-
πισα πρὸς τοῦ πόδας αὐτοῦ
ὡς νεκρός· καὶ ἐπέθηκε πῶς δεξι-
ᾶν αὐτοῦ [χερᾶ] ἐπ' ἐμὲ, λέγων
[μοι]· Μὴ φοβῆ· ἰγὼ εἰμι ὁ
πρῶτος· καὶ ὁ ἔσχατος·

18 καὶ ὁ ζῶν, καὶ ἡ γηρύνου-
μενος, καὶ ἰδὼν ὅτι εἰμι ἐκ τῶν
αἰώνων· καὶ αἰώνων· αἰώνων· καὶ
ἔχω τὰς πληθύνουσας τοῦ θανάτου τοῦ
αὐτοῦ.

19 Γράψον ὃν ἃ εἶδες, καὶ ἃ
οἶσι, καὶ ἃ μέλλει γίνεσθαι μετ'
ταῦτα.

20 Τὸ μυστήριον τοῦτο ἐπὶ
ἁγέρας ὡς εἶδες ἐπὶ τῇ δεξιᾷ
μου, καὶ τὰς ἐπὶ αὐτῶν λυχνίας τὰς
χρυσᾶς, οἱ ἐπὶ αὐτῶν ἁγέρας, ἅγι-
λοι· καὶ ἐπὶ αὐτῶν ἐκκλησιῶν εἰσι· καὶ
αἱ ἐπὶ αὐτῶν λυχνίαι [ὡς εἶδες],
ἐπὶ αὐτῶν ἐκκλησίαι εἰσι.

Κεφ. β'. 2.

Τὸ αὐτὸν τὸ ἐν ἑφῆσῳ
ἐκκλησίας γράψον· Τά-
δε λέγει ὁ κρατῶν τοῦ ἐπὶ
ἁγέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ πι-
ριπατῶν ἐν μέσῳ τῶν ἐπὶ αὐτῶν λυ-
χνιῶν τῶν χρυσῶν·

2 Οἶδα τὰ ἔργα σου, καὶ τὸ
κόπον σου, καὶ πῶς ὑπομονῇ
σου, καὶ ὅτι ὁ διώκων βασάσαι
κακούς· καὶ ἐπεράσας τὰς λί-
γοῦσας ἐαυτὸς ἀποτόλμης, καὶ ἐκ
ἐσθλῶν καὶ ἔσθλῳ αὐτοῦ ψευδῆς·

3 καὶ ὑπομονὴν ἔχεις, καὶ ἐ-
βάσασας, καὶ τὸ ὄνομά μου
καὶ ἐκ ἐκκοπίας τας.

4 Ἀλλ' ἔχω καὶ σὺ, ὅτι
πῶς ἀγάπῳ σου τὴν πρώτην
ἐκκλησίαν.

5 Μνημόνευε ὃν πόθεν πίπ-
τωσας, καὶ μετανόησον, καὶ τὰ
πρῶτα ἔργα ποιήσῃ· εἰ δὲ μὴ,
ἔρχομαί σοι ταχύ, καὶ κινήσω
τὴν λυχνίαν σου ἐκ τῆς τόπης
αὐτοῦ, καὶ μὴ μετανόησῃς.

6 Ἀλλὰ τὸτο ἔχεις, ὅτι
μισεῖς τὰ ἔργα τῶν Νικολαι-
τῶν, ἃ καὶ γὰρ μισῶ.

7 Ὁ ἔχων ὅς, ἀκουσάτω τί
τὸ Πνεῦμα λέγει ταῖς ἐκκλη-
σίαις· Τῷ νικῶντι δώσω αὐτῷ
φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς,
ὃ ὅστις ἐν τῷ πατρὶσιν τοῦ
Θεοῦ μου.

8 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν
Σμύρῃ ἐκκλησίας γράψον·
Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχα-
τος, ὃς ἐγένετο νεκρός, καὶ ἔζησεν.

* Ο • 2.

9 Οἶδα

9 Οἶδά σε τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πωχτείαν, (ἀλλὰ πλῆσιος εἶ) καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίως εἶ) ἐ-
αυτὲς, καὶ ἐκ εἰσιν, ἀλλὰ συν-
αγωγή τοῦ Σαλταῖ.

10 Μηδὲν φοβοῦ ἃ μέλλεις ποιεῖν· ἰδὲ, μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν, ἵνα πειρασθῇτε καὶ ἐξεῖτε θλίψιν ἡμερῶν δέκα· γίνε πιστὸς ἄχρι θανάτου, καὶ δώσω σοὶ τὸ ῥέφανον τῆ ζωῆς.

11 Ὁ ἔχων ὅς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν ἐ μὴ ἀδικηθῇ ἐκ τῶ θανάτου τῶ διυλέρου.

12 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Περγὰμω ἐκκλησίας γράψαι· Ταδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίσομον τὴν ὀξεῖαν·

13 Οἶδα τὰ ἔργα σε, καὶ πῶ καλοικεῖς, ὅπως ὁ θρόνος τῶ Σαλταῖ καὶ κρατεῖς τὸ ὄνομά μου, καὶ ἐκ ἡγήσω τὴν πόλιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκρίθη παρ' ὑμῶν, ὅπως ὁ Σαλταῖ καλοικεῖ.

14 Ἀλλ' ἔχω κατ' οὐρανῶν, ὅτι ἔχεις ἐκεῖ κρατεῖν τὴν διδασχὴν Βαλαάμ, ὃς ἐδίδασκεν τὸν Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν ἐδωλόθυλα, καὶ πορνεῦσαι.

15 Οὕτως ἔχεις καὶ σὺ κρατεῖν τὴν διδασχὴν τῶν Νικηλαϊτῶν ὁμοίως.

16 Μειανόησον ἐν· εἰ ὅ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολέμω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ σώματός μου.

17 Ὁ ἔχων ὅς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ [φαγεῖν] ἀπὸ τῆ μέντης τῆ κικρυμμένης, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

18 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψαι· Ταδε λέγει ὁ υἱὸς τῶ Θεοῦ, ὁ ἔχων τὰς ὀφθαλμούς αὐτῶ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτῶ ὅμοιοι χαλκολίθαι.

19 Οἶδα τὰ ἔργα, καὶ τὴν ἀγάπην, καὶ τὴν ἀγκυρία, καὶ τὴν πίστιν, καὶ τὴν ὑπομονὴν σε, [καὶ] τὰ ἔχαιλα πλείονα τῶν πρῶτων.

20 Ἀλλ' ἔχω κατὰ οὐρανῶν [ὁλίγα], ὅτι ἀφείς τὴν γυναῖκά σου Ἰεζάβηλ, ἣ λέγουσα ἐαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τὰς ἐμὰς δούλεις, πορνεῦσαι καὶ ἐδωλόθυλα φαγεῖν.

21 Καὶ ἐδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ ἐ δέλω μετενοῆσαι ἐκ τῆς πορνείας αὐτῆς.

22 Ἰδὲ, [ἐγὼ] βάλλω αὐτὴν εἰς κλίην, καὶ τὰς μοιχεύουσας μετ' αὐτῆς, εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσασιν

σιν

σιν ἐκ τῶν ἔργων αὐτῆς·

23 καὶ τὰ τέκνα αὐτῆς ἀποκλινῶ ἐν θανάτῳ· καὶ γνώ-
σουσιαι παῖσαι αἱ ἐκκλησίαι·
ὅτι ἐγὼ εἰμι ὁ ἱερυνῶν νεφρὸς
καὶ καρδίας· καὶ δώσω ὑμῖν ἐκά-
στη κατὰ τὰ ἔργα ὑμῶν.

24 Ὑμῖν δὲ λέγω, τοῖς λοι-
ποῖς τοῖς ἐν Θουαίεροις, ὅσοι
ἐκ ἔχουσιν τὴν διδασχὴν ταύτην,
[καὶ] οἵτινες ἐκ ἔγνωσαν τὰ βαθία
τῆ Σαλαινᾶ, ὡς λέγουσιν· Οὐ
βάλλω ἐφ' ὑμᾶς ἄλλο βάρος·

25 πλὴν ὃ ἔχειτε, κρατήσα-
τε αὐτοῖς ὅτι ἔχετε.

26 Καὶ ὁ νικῶν, καὶ ὁ τη-
ρῶν ἄχρι τέλους τὰ ἔργα μου,
δώσω αὐτῷ ἐξουσίαν ὑπὲρ τῶν
ἰθῶν.

27 καὶ ποιμανεῖ αὐτοὺς ἐν
ἐσθλῇ σιδηρᾷ, ὡς τὰ σκευῇ
τὰ κεραμικὰ συληθήσονται, ὡς
καὶ ἐγὼ εἴληφα παρὰ τοῦ πα-
τρὸς μου·

28 καὶ δώσω αὐτῷ τὸν ἀγί-
ον τὸν πατρῷόν.

29 Ὁ ἔχων ὅς, ἀκουσάτω
τί τὸ Πνεῦμα λέγει ταῖς ἐκ-
κλησίαις.

Κεφ. γ'. 3.

1 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν
Σάρδεσιν ἐκκλησίας γράψον·
Τάδε λέγει ὁ ἔχων τὰ ἐπὶ τὰ πνεύ-
ματα τῶ Θεοῦ, καὶ τῆς ἐπὶ τὰς ἀνέ-
ρας· Οἶδά σε τὰ ἔργα, ὅτι
[τὸ] ὄνομα ἔχεις ὅτι ζῆς, καὶ
μικρὸς εἶ.

2 Γίνε γρηγορῶν, καὶ γή-
ρισον τὰ λοιπὰ ἃ ἐμιλλοῦ ἀπο-
δοῦναι· ὃ γὰρ εὐρηκά σε τὰ

ἔργα πεπληρωμένα ἐνώπιον τοῦ
Θεοῦ μου.

3 Μνημόνιζε ὅτι πῶς εἴλη-
φας καὶ ἤκουσας, καὶ τήρει, καὶ
μειανόησον. ἰὰν ὅτι μὴ γρηγο-
ρήσης, ἥξω ὑπὲρ σὲ ὡς κλέπτης,
καὶ ὃ μὴ γινῶς ποῖαν ὥραν ἥξω
ὑπὲρ σέ.

4 Ἀλλ' ἔχεις ὀλίγα ὀνόματα
[καὶ] ἐν Σάρδεσιν, ἃ ἐκ ἐμολυναν
τὰ ἱμάτια αὐτῶν, καὶ περιπα-
τήσουσι μετ' ἐμοῦ ἐν λευκοῖς·
ὅτι ἄξιοί εἰσιν.

5 Ὁ νικῶν, ἔτι πῶς περιβα-
λεῖται ἐν ἱματίοις λευκοῖς· καὶ
ὃ μὴ ὀκλήσῃ τὸ ὄνομα αὐ-
τοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ
ὁμολογήσῃ τὸ ὄνομα αὐτοῦ
ἐνώπιον τοῦ πατρὸς μου, καὶ ἐν-
ώπιον τῶν ἀγγέλων αὐτοῦ.

6 Ὁ ἔχων ὅς, ἀκουσάτω
τί τὸ Πνεῦμα λέγει ταῖς ἐκ-
κλησίαις.

7 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Φι-
λαδηφείᾳ ἐκκλησίας γράψον·
Τάδε λέγει ὁ ἀγίος, ὁ ἀληθινός,
ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ· ὁ
ἀνοίγων, καὶ ὃς κλείει· καὶ
κλείει, καὶ ὃς ἀνοίγει·

8 Οἶδά σε τὰ ἔργα· ἰδοὺ,
δίδωκα ἐνώπιόν σου θύραν ἀνι-
ωγμένην, ἣν ὃς ἐθέλει εἰσελθεῖν
αὐτήν· ὅτι μικρὰν ἔχεις
δύναμιν, καὶ ἐτήρησάς μου τὸν
λόγον, καὶ ἐκ ἡγήσω τὸ ὄνομά
μου.

9 Ἰδοὺ, δίδωμι ἐκ τῆς συν-
αγωγῆς τοῦ Σαλαινᾶ τῶν λευ-
κῶν

* Ο Ο 3

γόντων

γούτων ἐαυτοὺς Ἰουδαίους εἶναι, καὶ ἐκ εἰσὶν, ἀλλὰ ψεύδομαι· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν πεδῶν σου, καὶ γινώσκω ὅτι ἐγὼ ἡγάπησά σε.

10 Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομοῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τῆς πειρασμῷ τῆς μελλούσης ἐρχισθαι ἐπὶ τῆς οἰκουμένης ὅλης, ποιῆσαι τοὺς καλοικῶντας ἐπὶ τῆς γῆς.

11 [Ἰδοὺ,] ἔρχομαι ταχύ· κράτει ὁ ἔχων, ἵνα μηδεὶς λάβῃ τὸν ριφαῖόν σου.

12 Ὁ νικῶν, ποιήσω αὐτὸν σύλον ἐν τῷ ναῷ τῷ Θεῷ μου, καὶ ἔξω ἐκ μὴ ἐξέλθῃ ἐτι καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τῷ Θεῷ μου, καὶ τὸ ὄνομα τῆς πόλεως τῷ Θεῷ μου τῆς καινῆς Ἱερουσαλὴμ, ἡ καλεομένησα ἐκ τῶ ἔρανος ἀπὸ τῶ Θεοῦ μου, καὶ τὸ ὄνομα μου τὸ καινόν.

13 Ὁ ἔχων ἕς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

14 ΚΑΙ τῷ αἰγέλω τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τῷ Θεῷ·

15 Οἶδά σε τὰ ἔργα, ὅτι ἔτι ψυχρὸς εἶ, ἔτι ζεστός· ὀφείλον ψυχρὸς ἕς, ἢ ζεστός.

16 Οὕτως ὅτι χλιαρὸς εἶ, καὶ ἔτι ψυχρὸς, ἔτι ζεστός,

μίλλω σε ἰμέσαι ἐκ τῆ γόμενός μου·

17 ὅτι λέγεις· Ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ ἔδην χρεῖαν ἔχω, καὶ ἐκ οὐδενος ὅτι σὺ εἶ ὁ ταλαίπωρος, καὶ ἐλεινός, καὶ πτωχός, καὶ τυφλός, καὶ γυμνός·

18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πωπυρωμένον ἐκ πυρός, ἵνα πλετήσῃς, καὶ ἱμάτιον λευκόν, ἵνα παθεῖς δαλὴν, καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου· καὶ κολλύριον ἵσχυρισαν τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.

19 Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλει ἔν, καὶ μετανόησον.

20 Ἰδοὺ, ἔρχομαι ἐπὶ τὴν θύραν, καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσέλυσομαι πρὸς αὐτόν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.

21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ γὰρ ἐπέκησα, καὶ ἐκάδισα μίαν τὴν πατρίδος μου ἐν τῷ θρόνῳ αὐτῷ.

22 Ὁ ἔχων ἕς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

Κεφ. δ. 4.

ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεωγμένη ἐν τῷ ἔρανος, καὶ ἡ φωνὴ ἡ πρώτη ἦν ἡκουσά ὡς σάλπιγγος λαλῶσης μετ' ἐμοῦ, λέγων· Ἀνάστη

νάεια ὧδε, καὶ δείξω σοι ἃ δεῖ γινέσθαι μετὰ ταῦτα.

2 Καὶ ἐνδύεις ἐνδυόμενος ἐν πνεύματι· καὶ ἰδοὺ, θρόνον ἔκειτο ἐν τῷ ἔρειπῳ, καὶ ἐπὶ τὸν θρόνον καθήμενος·

3 καὶ ὁ καθήμενος ἦν ὁμοῖος ὁράσει λίθῳ ἰάσπιδι, καὶ σαρδίῳ· καὶ ἱεὺς κυκλόθιν τῷ θρόνῳ ὅμοιος ὁράσει σμαραγδίνῳ.

4 Καὶ κυκλόθιν τῷ θρόνῳ θρόνοι εἴκοσι [καὶ] τέσσαρες· καὶ ἐπὶ τῆς θρόνης [εἶδον τῆς] εἴκοσι [καὶ] τέσσαρας περὶ σβύλεως καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ [ἔχον] ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

5 Καὶ ἐκ τῷ θρόνου ἐκπορεύονται ἄγγελοι καὶ βρονταὶ καὶ φωναί· καὶ ἐπὶ τὰ λαμπράδες πυρὸς καϊόμεναι ἐνώπιον τῷ θρόνῳ, αἵ εἰσι τὰ ἐπὶ τὰ πνεύματα τῷ Θεῷ.

6 καὶ ἐνώπιον τῷ θρόνῳ ὡς θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τῷ θρόνου καὶ κύκλῳ τῷ θρόνῳ τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἐμπροσθεν καὶ ὀπίσθεν.

7 Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον ζῶον ὅμοιον αἰτῷ πεπλεγμένῳ.

8 Καὶ τέσσαρα ζῶα, ἐν καθ' ἐν αὐτῶν ἔχον ἀνὰ πτέρυγας ἐξ, κυκλόθιν καὶ ἴσωθιν

γέμειν ὀφθαλμῶν· καὶ ἀνάπαυσιν ἔκ ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγουσιν· Ἄγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ πατοκράτωρ, ὁ ἦν καὶ ὦν καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τῆς αἰῶνας τῶν αἰώνων,

10 πισθύνται οἱ εἴκοσι [καὶ] τέσσαρες περὶ σβύτεροι ἐνώπιον τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τῆς αἰῶνας τῶν αἰώνων, καὶ βαλλουσι τὰς στεφάνους αὐτῶν ἐνώπιον τῷ θρόνῳ, λέγουσιν·

11 Ἄξιός ἐστι, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημα σου ἦσαν, καὶ ἐκτίσθησαν.

Κεφ. ε. 5.

ΚΑΙ ἰδὼν ἐπὶ τὴν δεξιάν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ βιβλίον γεγραμμένον ἴσθαι, καὶ ὁπιθεῖν, καλεσθῆναι γινόμενον σφραγῖσιν ἐπὶ τῷ.

2 Καὶ ἰδὼν ἄγγελος ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ· Τίς ἔστιν ἄξιός· ἀνοῖξαι τὸ βιβλίον, καὶ λῦσαι τὰς σφραγίδας αὐτῷ;

3 Καὶ ὑδὲις ἡδύνατο ἐν τῷ ἔρειπῳ, ὑδὲι ἐπὶ τῆς γῆς, ὑδὲι ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, ὑδὲι βλέπειν αὐτό.

4 Καὶ ἐγὼ ἔκλαιον πολὺ ὅτι ὑδὲις ἄξιός· εὐρήθη ἀνοῖξαι [καὶ]

[κ] ἀναγιῶναι] τὸ βιβλίον, ἔτε βλέπειν αὐτό.

5 Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαῖς· ἰδὼ ἐνίκησεν ὁ λέων ὁ [ὢν] ἐκ τῆ φυλῆς Ἰούδα, ἡ ῥίζα Δαβὶδ, ἀνοῖξαι τὸ βιβλίον, κ[αὶ] [λῦσαι] τὰς ἐπὶ αὐτῆς σφραγίδας αὐτῆς.

6 Καὶ εἶδον, κ[αὶ] ἰδὼ ἐν μέσῳ τῶ θρόνου κ[αὶ] τῶν τεισάρων ζώων, κ[αὶ] ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἐστηκὸς ὡς ἐσφαγμένος, ἔχον κέρατα ἐπὶ αὐτοῦ, καὶ ὀφθαλμοὺς ἐπὶ αὐτό· οἱ εἰσι τὰ ἐπὶ τῷ Θεῷ πνεύματα ἀποστελλόμενα εἰς πᾶσαν τὴν γῆν.

7 Καὶ ἦλθε, κ[αὶ] εἶληφε [τὸ βιβλίον] ἐκ τῆ δεξιᾶς τοῦ καθημένου ἐπὶ τῷ θρόνῳ.

8 Καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα κ[αὶ] οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἑκάστος κιθάραν κ[αὶ] φιάλας χρυσῆς γεμέσας θυμιαμάτων, αἱ εἰσι αἱ προσευχαὶ τῶν ἁγίων.

9 Καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγουσιν· Ἀξίον εἶ λαβεῖν τὸ βιβλίον, κ[αὶ] ἀνοῖξαι τὰς σφραγίδας αὐτῆς· ὅτι ἐσφάγης, κ[αὶ] ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματι τοῦ υἱοῦ σου, ἐκ πάσης φυλῆς κ[αὶ] γλώσσης κ[αὶ] λαοῦ κ[αὶ] ἔθνους·

10 κ[αὶ] ἐποίησας ἡμᾶς αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς κ[αὶ] ἱερεῖς· κ[αὶ] βασιλεύουσιν ἐπὶ τῆς γῆς.

11 Καὶ εἶδον, κ[αὶ] ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου κ[αὶ] τῶν ζώων κ[αὶ] τῶν πρεσβυτέρων· κ[αὶ] ἦν ὁ ὁρῶν

αὐτῶν μυριάδες μυριάδων, κ[αὶ] χιλιάδες χιλιάδων·

12 λέγουσιν φωνῇ μεγάλῃ· Ἀξίον εἶναι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν κ[αὶ] πλεονέκτημα κ[αὶ] σοφίαν κ[αὶ] ἰσχύον κ[αὶ] τιμὴν κ[αὶ] δόξαν κ[αὶ] εὐλογίαν.

13 Καὶ πᾶν κτίσμα, ὃ [εἶστιν] ἐν τῷ ἔρειπῳ, κ[αὶ] ἐπὶ τῆς γῆς, κ[αὶ] ὑποκάτω τῆς γῆς, κ[αὶ] ἐπὶ τῆ θαλάσσης [αὐτοῦ] εἶσι, κ[αὶ] τὰ ἐν αὐτοῖς πᾶν ἕκαστον, ἤκουσα λέγοντας· Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ κ[αὶ] τῷ ἀρνίῳ ἡ εὐλογία κ[αὶ] ἡ τιμὴ κ[αὶ] ἡ δόξα κ[αὶ] τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

14 Καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν· κ[αὶ] οἱ [εἰκοσιτέσσαρες] πρεσβύτεροι ἔπεσαν, κ[αὶ] προσεκύνησαν [ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.]

Κεφ. γ'. 6.

ΚΑΙ εἶδον ὅτι ἦνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἐπὶ αὐτῆς σφραγίδων, κ[αὶ] ἤκουσα εἰς ἐκ τῶν τεισάρων ζώων λέγοντος, ὡς φωνὴ βροντῆς· Ἐρχεσθαι κ[αὶ] βλέπειν.

2 Καὶ εἶδον, κ[αὶ] ἰδὼ ἄνθρωπον λευκός· κ[αὶ] ὁ καθημένος ἐπ' αὐτὸν ἔχων τόξον· κ[αὶ] ἰδὼθαι αὐτὸν γέφαντα, κ[αὶ] ἐξῆλθε νικῶν, κ[αὶ] ἵνα νικήσῃ.

3 ΚΑΙ ὅτε ἦνοιξε τὴν δεξιάν σου σφραγίδα, ἤκουσα τὸν δεξιὸν ζῶον λέγοντος· Ἐρχεσθαι [κ[αὶ] βλέπειν.]

4 Καὶ ἐξῆλθεν ἄλλος ἄνθρωπος· κ[αὶ] τῷ καθημένῳ ἐπ' αὐτόν·

ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάζωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

5 Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγίδα, ἤκουσα τῷ τρίτῳ ζῶν λέγοντι· Ἔρχε καὶ βλέπε. Καὶ εἶδον, καὶ ἰδὼν ἔπαυτο· μέλας, καὶ ὁ καθήμενος ἐπ' αὐτόν, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

6 Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσαρῶν ζῶν λέγεσθαι· Χοῖνιξ σίτε δηναρίον, καὶ τρεῖς χοίνικες κριθῆς δηναρίον· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

7 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τῷ τετάρτῳ ζῶν λέγοντος· Ἔρχε καὶ βλέπε.

8 Καὶ εἶδον, καὶ ἰδὼν ἔπαυτο· χλωρὸς, καὶ ὁ καθήμενος ἐπ' αὐτὸν, ὄνομα αὐτοῦ ὁ Θάνατος· καὶ ὁ Ἄδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτῷ ἔξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτείνειν, ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

9 Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τῷ θυσιαστηρίῳ ταῖς ψυχὰς τῶν ἐσφαγμένων· ἀπὸ τὸν λόγον τῷ Θεῷ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον·

10 καὶ ἔκραξαν φωνῇ μεγάλῃ, λέγοντες· Ἔως πότε ὁ δεσπότης ὁ ἄγιος καὶ ὁ ἀληθινός,

ὁ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν καθοικυμένων ἐπὶ τῆς γῆς;

11 Καὶ ἐδόθη αὐτοῖς ἐκδοθῆναι ὅλην λευκὴν, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἐτι χρόνον μικρὸν, ἕως πληρωθῶσι καὶ οἱ σύνθελοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

12 Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα πλὴν ἑκτὴν· καὶ [ἰδὼν] σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλα ἐγένετο ὡς αἷμα·

13 καὶ οἱ ἀστέρες τοῦ ὕρανεο ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τὰς ὀλυώδεις αὐτῆς, ὑπὸ μεγάλῃ ἀνέμῳ σειομένη.

14 Καὶ ὁ ὕρανος ἀπὸ χωρὶς ὡς βιβλίον ἐβλάστησεν, καὶ πᾶν ὄρεος καὶ ἤος ἐκ τῶν τόπων αὐτῶν ἐκινήθη·

15 καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ χιλιάρχοι, καὶ οἱ πλῆττοι, καὶ οἱ ἰσχυροὶ, καὶ πᾶς δούλος καὶ [πᾶς] ἐλεύθερος ἐκρυψαν ἑαυτοὺς εἰς τὰ σπηλαία καὶ εἰς τὰς σπητεῖρας τῶν ὀρέων·

16 καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς σπητεῖραις· Πίστις ἐφ' ἡμᾶς, καὶ κρυψάσθαι ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τῆ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἁγίου·

17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη

γάλη τῆς ὀργῆς αὐτοῦ· καὶ τίς
διώσεται γαθῆναι;

Κεφ. ζ'. 7.

ΚΑΙ ὡς τὸ εἶδον τέσ-
σαρας ἀγγέλους ἐστῶτας
ἐπὶ τὰς τέσσαρας γωνίας τῆς
γῆς, κρατοῦντας τὰς τέσσαρας
ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ
ἀνεμῶς ἐπὶ τῆς γῆς, μήτε ἐπὶ
τῆς θαλάσσης, μήτε ἐπὶ τι
δένδρον.

2 Καὶ εἶδον ἄλλοι ἀγγελοὺς
ἀβαινοῖα ἀπὸ ἀνατολῆς ἡλίου,
ἔχοντα σφραγίδα Θεοῦ ζῶντος·
καὶ ἔκραξε φωνῇ μεγάλη τοῖς
τέσσαρσιν ἀγγέλοις, οἷς εἰδόθῃ
αὐτοῖς ἀδικῆσαι πλὴν γῆν καὶ
πλὴν θαλάσσαν,

3 λέγων· Μὴ ἀδικήσῃς
πλὴν γῆν, μήτε τὴν θάλασσαν,
μήτε τὰ δένδρα, ἅχρὶ οὗ
σφραγίσωμεν τὰς θέλας τοῦ
Θεοῦ ἡμῶν ἐπὶ τῷ μετώπῳ
αὐτῶν.

4 Καὶ ἤκουσα τὸν ἀριθμὸν
τῶν ἐσφραγισμένων· ἑκατὶ χι-
λιάδες ἐσφραγισμένοι ἐκ πά-
σης φυλῆς υἱῶν Ἰσραὴλ.

5 Ἐκ φυλῆς Ἰούδα, ἑκατὶ χι-
λιάδες ἐσφραγισμένοι· ἐκ φυ-
λῆς Ῥαββί, ἑκατὶ χιλιᾶδες ἐσ-
φραγισμένοι· ἐκ φυλῆς Γαδ,
ἑκατὶ χιλιᾶδες ἐσφραγισμένοι·

6 ἐκ φυλῆς Ἀσέρ, ἑκατὶ χι-
λιάδες ἐσφραγισμένοι· ἐκ φυ-
λῆς Νεφθααλίμ, ἑκατὶ χιλιᾶδες
ἐσφραγισμένοι· ἐκ φυλῆς Μα-
νασσή, ἑκατὶ χιλιᾶδες ἐσφραγισ-
μένοι·

7 ἐκ φυλῆς Συμεὼν, ἑκατὶ

χιλιᾶδες ἐσφραγισμένοι· ἐκ
φυλῆς Λούβι, ἑκατὶ χιλιᾶδες ἐσ-
φραγισμένοι· ἐκ φυλῆς Ἰσα-
χάρ, ἑκατὶ χιλιᾶδες ἐσφραγισ-
μένοι·

8 ἐκ φυλῆς Ζαβουλὼν, ἑκατὶ
χιλιᾶδες ἐσφραγισμένοι· ἐκ
φυλῆς Ἰωσήφ, ἑκατὶ χιλιᾶδες
ἐσφραγισμένοι· ἐκ φυλῆς Βε-
νιαμίν, ἑκατὶ χιλιᾶδες ἐσφραγισ-
μένοι.

9 ΜΕΤΑ ταῦτα εἶδον, καὶ
εἶδ' ὅχλῳ πολλόν, ὃν ἀριθμῆ-
σαι αὐτὸν ἔδοξε ἡδύναιος, ἐκ
παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν
καὶ γλωσσῶν, ἐστῶτες ἐνώπιον
τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀγ-
νίου, περιβεβλημένοις στολὰς λευ-
κάς· καὶ φωναίαις ἐν ταῖς χιρ-
σὶν αὐτῶν·

10 καὶ κρέξουσι φωνῇ μι-
γάλῃ, λέγοντες· Ἡ σωτηρία
τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ τῷ
Θεῷ ἡμῶν, καὶ τῷ ἀγνίῳ.

11 Καὶ πάντες οἱ ἄγγι-
λοι ἐστῆκισαν κύκλῳ τῷ θρό-
νου καὶ τῶν περιβεβλημένων καὶ τῶν
πιστῶτων ζώων, καὶ ἐπῆσαν ἐν-
ώπιον τοῦ θρόνου ἐπὶ τὰς προσ-
ώπων αὐτῶν, καὶ προσεκύνησαν
τῷ Θεῷ,

12 λέγοντες· Ἀμὴν· ἡ εὐ-
λογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ
ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ
δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡ-
μῶν εἰς τοὺς αἰῶνας ᾧ αἰῶνος.
Ἀμὴν.

13 Καὶ ἀπεκρίθη εἰς ἐμὲ

τῶν πρεσβυτέρων, λέγων μοι·
Οὗτοι οἱ ἀπεβιβασμένοι τὰς
κολὰς τὰς λούκας, τίμες εἰσὶ,
καὶ πόθεν ἦλθον;

14 Καὶ εἶρηκα αὐτῷ· Κύ-
ριέ μου, σὺ οἶδας. Καὶ εἶπέ μοι·
Οὗτοί εἰσιν αἱ ἐρχόμενοι ἐκ τῆς
θλίψεως τῆς μεγάλης· καὶ ἔ-
πλυναν τὰς κολὰς αὐτῶν, καὶ
ἐλούσαν τὰς κολὰς αὐτῶν ἐν τῷ
αἵματι τοῦ ἁγίου.

15 Διὰ τοῦτο εἰσιν ἐνώπιον
τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύ-
ουσιν αὐτῷ ἡμέρας καὶ νυκτός
ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθή-
μενος ἐπὶ τῷ θρόνῳ, σκηνώσει
ἐπ' αὐτούς.

16 Οὐ πεινάσουσιν ἔτι, ἡδὲ
διψήσουσιν ἔτι, ἡδὲ μὴ πείσῃ
ἐπ' αὐτούς ὁ ἥλιος, ἡδὲ πᾶν
καύμα·

17 ὅτι τὸ ἄρτιον τὸ ἀνα-
μίσσον τῷ θρόνῳ ποιμανεῖ αὐ-
τούς, καὶ ὀδηγήσει αὐτούς ἐπὶ
ζωῆς πηγῆς ὕδατων· καὶ ἔξ-
αλείψει ὁ Θεὸς πᾶν δάκρυον
ἐκ τῶ ὀφθαλμῶν αὐτῶν.

Κεφ. η'. 8.

ΚΑΙ ὅτε ἤνοιξε τὴν σφρα-
γίδα τὴν ἑβδόμην, ἐγί-
νετο σιγὴ ἐν τῷ ὑρανὶ ὡς ἡμέ-
ωρον.

2 Καὶ εἶδον τὴν ἐπὶ τῶν ἁγ-
γέλων, οἱ ἐνώπιον τοῦ Θεοῦ ἐκ-
κασσι· καὶ ἰδόντες αὐτοὺς ἐπὶ τῶν
σάλπιγγας.

3 Καὶ ἄλλοι ἁγγελοὶ ἤλ-
θον, καὶ ἐστάθη ἐπὶ τὸ θυσιαστή-
ριον, ἔχον λίβανον τὸν χρυσόν·
καὶ ἰδὼν αὐτῷ θυμιάματα

πολλά, ἵνα δώσῃ ταῖς προσ-
ευχαῖς τῷ ἁγίῳ πάντων ἐπὶ
τὸ θυσιαστήριον τὸ χρυσεόν τὸ
ἐνώπιον τοῦ θρόνου.

4 Καὶ αὖτις ὁ καπνὸς
τῶν θυμιαμάτων ταῖς προσ-
ευχαῖς τῶν ἁγίων, ἐκ χειρὸς
τοῦ ἁγγέλου, ἐνώπιον τοῦ Θεοῦ.

5 Καὶ εἰληφέν ὁ ἁγγελοὺς τὰς
λίβανους, καὶ ἐγέμισεν αὐτὸν
ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου,
καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγέ-
νετο φωναὶ καὶ βροταὶ καὶ σεισ-
μὸς.

6 ΚΑΙ οἱ ἐπὶ τῶν ἁγγέλων οἱ ἑ-
χοῦντες τὰς ἐπὶ τῶν σάλπιγγας, ἐ-
τύμασαν ἑαυτούς ἵνα σαλπί-
σωσι.

7 Καὶ ὁ πρῶτος [ἁγγελοῦς]
ἔταλπισεν, καὶ ἐγένετο χάλαζα
καὶ πυρρὴ μεμιγμένη ἐν αἵματι, καὶ
ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρί-
τον τῶν γῆς, καίκεται, καὶ τὸ τρί-
τον τῶν δένδρων καίκεται, καὶ
πᾶς χόρτος χλωρὸς καίκεται.

8 Καὶ ὁ δεύτερος ἁγγελοὺς
ἔσαλπισεν, καὶ ὡς ὅρα μίγαν
πυρὶ καίοντι ἐβλήθη εἰς τὴν
θάλασσαν, καὶ ἐγένετο τὸ τρίτον
τῆς θαλάσσης, αἷμα.

9 Καὶ ἀπέθανον τὸ τρίτον
τῶν ἰσχυμάτων τῶν ἐν τῇ θα-
λάσσῃ, τὰ ἔχοντα ψυχάς·
καὶ τὸ τρίτον τῶν πλοίων διε-
φθάρη.

10 Καὶ ὁ τρίτος ἁγγελοὺς
ἔσαλπισεν, καὶ ἔπυσεν ἐκ τοῦ
ὑπανῶ ἀγῆρ μίγαν καίοντι·
ὡς

γάλη τῆς ὀργῆς αὐτοῦ· καὶ τίς
διώξει αὐτὸν ἵνα γαθῇται·

Κεφ. ζ'. 7.

ΚΑΙ Μὲν τὸτο εἶδον τέσ-
σαρας ἀγγέλους ἐστῶτας
ἐπὶ τὰς τέσσαρας γωνίας τῆς
γῆς, κρατοῦντας τὰς τέσσαρας
ἀνέμους τῆς γῆς, ἵνα μὴ πνίῃ
ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ
τῆς θαλάσσης, μήτε ἐπὶ τι
δένδρον.

2 Καὶ εἶδον ἄλλον ἀγγελον
ἀβαίνοῖα ἀπὸ ἀνατολῆς ἡλίου,
ἔχοντα σφραγίδα Θεοῦ ζῶντος·
καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς
τέσσαρσιν ἀγγέλοις, οἷς εἶδόν
αὐτοὺς ἀδικῆσαι τίμω γῆν καὶ
τίμω θάλασσαν,

3 λέγων· Μὴ ἀδικήσῃτε
τίμω γῆν, μήτε τὴν θάλασσαν,
μήτε τὰ δένδρα, ἅχρις οὗ
σφραγίσωμεν τὰς δόλους τοῦ
Θεοῦ ἡμῶν ἐπὶ τῷ μετώπῳ
αὐτῶν.

4 Καὶ ἤκουσα τὸν ἀριθμὸν
τῶν ἐσφραγισμένων· ἑξήκοντα
χιλιάδες ἐσφραγισμένοι ἐκ πά-
σης φυλῆς υἱῶν Ἰσραὴλ.

5 Ἐκ φυλῆς Ἰούδα, ἑξήκοντα
χιλιάδες ἐσφραγισμένοι· ἐκ φυ-
λῆς Ῥαββίν, ἑξήκοντα χι-
λιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γαδ,
ἑξήκοντα χιλιάδες ἐσφραγισμένοι·

6 ἐκ φυλῆς Ἀσέρ, ἑξήκοντα χι-
λιάδες ἐσφραγισμένοι· ἐκ φυ-
λῆς Νεφθαλαίμ, ἑξήκοντα χι-
λιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μα-
νασσή, ἑξήκοντα χιλιάδες ἐσφραγισ-
μένοι·

7 ἐκ φυλῆς Συμεὼν, ἑξήκοντα

χιλιάδες ἐσφραγισμένοι· ἐκ
φυλῆς Λούβ, ἑξήκοντα χι-
λιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσα-
χάρ, ἑξήκοντα χιλιάδες ἐσφραγισ-
μένοι·

8 ἐκ φυλῆς Ζαβουλὼν, ἑξήκοντα
χιλιάδες ἐσφραγισμένοι· ἐκ
φυλῆς Ἰωσήφ, ἑξήκοντα χι-
λιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βε-
νιαμὴν, ἑξήκοντα χιλιάδες ἐσφραγισ-
μένοι.

9 ΜΕΤΑ ταῦτα εἶδον, καὶ
ἰδοὺ ὄχλος πολλός, ὃν ἀριθμῆ-
σαι αὐτὸν οὐδὲς ἠδύνατο, ἐκ
παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν
καὶ γλωσσῶν, ἐστῶτες ἐνώπιον
τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρ-
χίου, περιβεβλημένοις στολὰς λιου-
κάς· καὶ φέροντες ἐν ταῖς χερ-
σὶν αὐτῶν·

10 καὶ κρέζουσι φωνῇ μι-
γάλῃ, λέγοντες· Ἡ σωτηρία
τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ τῷ
Θεῷ ἡμῶν, καὶ τῷ ἀρνίῳ.

11 Καὶ πάντες οἱ ἄγγε-
λοι ἐστῆσαν κύκλῳ τῷ θρό-
νου καὶ τῶν περιβεβλημένων καὶ τῶν
τισσάρων ζώων, καὶ ἐπίσταντο ἐν-
ώπιον τοῦ θρόνου ἐπὶ τὰ πρόσ-
ωποι αὐτῶν, καὶ προσεκύνησαν
τῷ Θεῷ,

12 λέγοντες· Ἀμὴν· ἡ εὐ-
λογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ
ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ
δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ καὶ
τῷ ἀρνίῳ εἰς τὰ αἰῶνας τῶν αἰώνων.
Ἀμὴν.

13 Καὶ ἀπεκρίθη εἰς ἐκ
τῶν

τῶν πρεσβυτέρων, λέγων μοι·
Οὗτοι οἱ πρεσβεβλημένοι τὰς
κολὰς τὰς λύκαας, τίνες εἰσὶ,
καὶ ποθεν ἦλθον;

14 Καὶ εἶρηκα αὐτῷ· Κύ-
ριέ μου, σὺ εἶδας. Καὶ εἶπέ μοι·
Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς
θλίψεως τῆς μεγάλης· καὶ ἐ-
πλυναν τὰς κολὰς αὐτῶν, καὶ
ἐλκύσαντες κολὰς αὐτῶν ἐν τῷ
αἵματι τοῦ ἀρνίου.

15 Διὰ τούτῳ εἰσιν ἐνώπιον
τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύ-
ουσιν αὐτῷ ἡμέρας καὶ νυκτός
ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθή-
μενος ἐπὶ τοῦ θρόνου, σκηνώσει
ἐπ' αὐτούς.

16 Οὐ πεινέουσιν ἔτι, ἢ δὲ
διψήσουσιν ἔτι, ἢ δὲ μὴ πίση
ἐπ' αὐτούς ὁ ἥλιος, ἢ δὲ πᾶν
καῦμα·

17 ὅτι τὸ ἄρνιον τὸ ἀνα-
μίσειν τοῦ θρόνου ποιμανεῖ αὐ-
τούς, καὶ ἐδηγήσει αὐτούς ἐπὶ
ζῶης πηγῆς ὑδάτων· καὶ ἔξ-
αλείψει ὁ Θεὸς πᾶν δάκρυον
ἐκ τῶ ὀφθαλμῶν αὐτῶν.

Κεφ. η'. 8.

ΚΑΙ ὅτι ἤκουε τινὶ σφρα-
γίδα τὴν ἐβδόμην, ἐγέ-
νίετο σιγὴ ἐν τῷ ἔρειπῳ ὡς ἡμέ-
ρῃον.

2 Καὶ εἶδον τὰς ἐπὶ τὰς ἀγ-
γέλας, οἱ ἐνώπιον τοῦ Θεοῦ ἐστῆ-
κασιν· καὶ ἐδόθησαν αὐτοῖς ἐπὶ τὰς
σάλπιγγας.

3 Καὶ ἄλλος ἄγγελος ἤλ-
θε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστή-
ριον, ἔχων λίβανον τὸν χρυσοῦν·
καὶ ἰδοὺ αὐτῷ θυμιάματα

πολλά, ἵνα δώσῃ ταῖς προσ-
ευχαῖς τῷ ἁγίῳ πάντων ἐπὶ
τὸ θυσιαστήριον τὸ χρυσοῦν τὸ
ἐνώπιον τοῦ Θεοῦ.

4 Καὶ αἶψα ὁ καπνὸς
τῶν θυμιαμάτων ταῖς προσ-
ευχαῖς τῶν ἁγίων, ἐκ χειρὸς
τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ.

5 Καὶ εἰληφὴν ὁ ἄγγελος τὸν
λίβανον, καὶ ἐγέμισεν αὐτὸ
ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου,
καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγέ-
νιστο φωναὶ καὶ βρονταὶ καὶ σεισ-
μοί.

6 ΚΑΙ οἱ ἐπὶ τὰς ἀγγέλοι οἱ ἔ-
χοντες τὰς ἐπὶ τὰς σάλπιγγας, ἡ-
τύμασαν ἑαυτοὺς ἵνα σαλπί-
σωσι.

7 Καὶ ὁ πρῶτος [ἄγγελος]
ἐταλπισε, καὶ ἐγένετο χάλαζα
καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ
ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρί-
τον τῆ γῆς, καίκεται, καὶ τὸ τρί-
τον τῶν δένδρων καίκεται, καὶ
πᾶς χόρτος χλωρὸς καίκεται.

8 Καὶ ὁ δεύτερος ἄγγελος
ἐσάλπισε, καὶ ὡς ὄρεος μέγα
πυρὶ καίόμενον ἐβλήθη εἰς τὴν
θάλασσαν, καὶ ἐγένετο τὸ τρίτον
τῆ θαλάσσης, αἷμα.

9 Καὶ ἀπέθανε τὸ τρίτον
τῶν ἰσχυμάτων τῶν ἐν τῇ θα-
λάσσῃ, τὰ ἔχοντα ψυχάς·
καὶ τὸ τρίτον τῶν πλοίων διε-
φθάρη.

10 Καὶ ὁ τρίτος ἄγγελος
ἐσάλπισε, καὶ ἔπαισιν ἐκ τοῦ
ὕδατος ἀγῆρ μέγα καίόμενος·
ὡς

ὡς λαμπὰς, καὶ ἔπαισεν ὑπὲρ τὸ τρίτον τῶν ποταμῶν, καὶ ὑπὲρ τὰς πηγὰς ὑδάτων.

11 Καὶ τὸ ὄνομα τῆ ἀσέρεος λέγεται Ἀψινθος· καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράθησαν.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τῆ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων· ἵνα σκοτιῶν τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνηται τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετῆ πτερωμένου ἐν μεσσηρανίᾳ, λέγοντος φωνῇ μεγάλῃ· Οὐαὶ ἑαὶ ἑαὶ τοῖς καλοικῶσιν ὑπὲρ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

Κιφ. θ'. θ'.

ΚΑΙ ὁ πέμπτος ἀγγελος ἐσάλπισε, καὶ εἶδον ἀσέρεα ἐκ τῆ ἕραν πτερωτότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῶν ἡ κλεῖς τῆ φρέατος τῆς αἵουσης.

2 Καὶ ἤνοιξε τὸ φρέαρ τῆς αἵουσης· καὶ αἶεθ καπνὸς ἐκ τῆ φρέατος ὡς καπνὸς καμίνης μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τῆ καπνῆ τῆ φρέατος.

3 Καὶ ἐκ τῆ καπνῆ ἔβησαν ἄκρεδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔ-

χουσιν ἐξουσίαν οἱ σκορπιοὶ τῆς γῆς.

4 Καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, ἡδὲ πᾶν χλωρὸν, ἡδὲ πᾶν δένδρον· εἰ μὴ τῆς ἀνθρώπου [μόνης] οἵτινες ἔκ ἐχουσι τὴν σφραγίδα τῆς Θεῆς ὑπὲρ τῶν μελῶν αὐτῶν.

5 Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκλείνωσιν αὐτὰς, ἀλλ' ἵνα βασανιδῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παύσῃ ἀνθρώπων.

6 Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσωσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ εὕρῃσιν αὐτόν· καὶ ἐπιθυμήσωσιν ἀποθανεῖν, καὶ φεύξει αὐτῶν ὁ θάνατος ἀπ' αὐτῶν.

7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον· καὶ ὑπὲρ τὰς κεφαλὰς αὐτῶν ὡς σέφανοι ὅμοιοι χρυσοῦ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων·

8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδοὶ αὐτῶν ὡς λεόντων ἦσαν·

9 καὶ εἶχον θώρακας ὡς θώρακας σιδηρεῖς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀεμάτων ἵππων πολλῶν τριχούλων εἰς πόλεμον.

10 Καὶ ἔχουσιν ὕρας ὁμοίας σκορπιοῖς, καὶ κέντρα καὶ ἐν ταῖς ὕραις αὐτῶν ἡ ἐξουσία αὐτῶν

αὐτῶν ἀδικῆσαι τὴς ἀνθρώπου
μῆνας πέντε.

11 Ἐχουσιν ἐφ' αὐτῶν βα-
σιλεία τὸν ἄγγελον τῆς ἀ-
βύσσου· ὄνομα αὐτῷ Ἐβραΐτι
Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ
ὄνομα ἔχει Ἀπολλύων.

12 Ἡ ἑαὶ ἡ μία ἀπῆλθεν,
ἐν ἧ ἔρχεται ἔτι δύο ἑαὶ μία
ταῦτα.

13 ΚΑΙ ὁ ἕκτος ἄγγελος
ἐσάλπισε, καὶ ἤκυσσε φωνὴν
μίαν ἐκ τῶν τέσσαρων κεράτων
τῆ θυσιασθείης τῆ χρυσοῦ τῆ
ἐνώπιον τοῦ Θεοῦ,

14 λέγουν τῷ ἑκτῷ ἄγ-
γέλῳ, ὃ ἔχων τὴν σάλπιγγα·
Λῦσον τὴς τέσσαρας ἀγγέλους
τῆς δεδεμένους ἐπὶ τῷ ποταμῷ
τῷ μεγάλῳ Εὐφράτῃ.

15 Καὶ ἐλύθησαν οἱ τέσ-
σαρες ἄγγελοι οἱ ἡτοιμασ-
μένοι εἰς τὴν ὥραν καὶ ἡμέραν
καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀ-
ποκλείωσι τὸ τρίτον τῶν ἀν-
θρώπων.

16 Καὶ ὁ ἀριθμὸς τῶν στρα-
τευμάτων τῶ ἱππικῷ, δύο μυ-
ριάδες μυριάδων· [καὶ] ἤκυσσε
τὸν ἀριθμὸν αὐτῶν.

17 Καὶ ὅπως εἶδον τὴς
ἱππες ἐν τῇ ὁράσει, καὶ τὴς
καθημένους ἐπ' αὐτῶν, ἔχον-
τας θώρακας πυρίνης καὶ ὑα-
κινθίνης καὶ θειώδεις· καὶ αἱ κε-
φαλαὶ τῶν ἱππῶν ὡς κεφαλὰι
λεόντων, καὶ ἐκ τῶν στομάτων
αὐτῶν ἐκπορεύεται πυρὶς καὶ
καπνὸς καὶ θεῖον.

18 Ἀπὸ τῶν τριῶν πτηγῶν
τῶν ἀπικτάνθησαν τὸ τρίτον
τῶν ἀνθρώπων, ἐκ τοῦ πυρός καὶ
[ἐκ] τοῦ καπνοῦ καὶ [ἐκ] τοῦ
θεοῦ τῶ ἐκπορευομένου ἐκ τῶν
στομάτων αὐτῶν.

19 Ἡ γὰρ ἔχουσα τὸν ἵπ-
πον ἐν τῷ στοματί αὐτῶν ἐστίν,
καὶ ἐν ταῖς ἑραῖς αὐτῶν· αἱ γὰρ
ἑρᾶι αὐτῶν ὅμοιαι ὄφεισιν, ἔ-
χουσαι κεφαλὰς· καὶ ἐν αὐταῖς
ἀνέκυσσι.

20 Καὶ οἱ λοιποὶ τῶν ἀν-
θρώπων οἱ ἔκ ἀπικτάνθησαν
ἐν ταῖς πτηγαῖς ταύταις, ἃ
μετενόησαν ἐκ τῶν ἔργων τῶν
χειρῶν αὐτῶν, ἵνα μὴ πορρ-
κωήσωσι τὰ δαιμόνια, καὶ
τὰ εἰδῶλα τὰ χρυσοῦ καὶ τὰ ἀρ-
γυροῦ καὶ τὰ χαλκῶ καὶ τὰ λί-
θινα καὶ τὰ ξύλινα, ἃ ἔτε βλέ-
πουν δύναται, ἔτε ἀκύνειν, ἔτε
παραπαύειν.

21 καὶ ἃ μετενόησαν ἐκ
τῶν φόβων αὐτῶν, ἔτε ἐκ τῶν
φαρμακείων αὐτῶν, ἔτε ἐκ τῆ
πορνείας αὐτῶν, ἔτε ἐκ τῶν
κλεμμάτων αὐτῶν.

Κεφ. ι. 10.

ΚΑΙ εἶδον ἄλλον ἄγγελον
ἰσχυρὸν καὶ αὐθιγόντα
ἐκ τοῦ θρανίου, περιβεβλημένον
νεφέλῃ· καὶ ἦεν ἐπὶ τῇ κεφα-
λῇ αὐτοῦ· καὶ τὸ πρόσωπον
αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πό-
δες αὐτοῦ ὡς σῦλοι πυρός·

2 καὶ ἔχων ἐν τῇ χειρὶ
αὐτοῦ βιβλαρίδιον ἀνεωγμένον·
καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν
δεξιόν

* P p

δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν
δὲ εὐώμενον ἐπὶ τῆς γῆς,

3 καὶ ἔκραξε φωνὴ μεγάλη
ὥσπερ λέων μυκάται. Καὶ
ὅτε ἔκραξεν, ἐλάλησαν αἱ ἐπὶ
τὰ βροταὶ τὰς ἐαυτῶν φωνάς.

4 Καὶ ὅτε ἐλάλησαν αἱ
ἐπὶ τὰ βρονταὶ [τὰς φωνάς ἑ-
αυτῶν,] ἐμελλον γράφειν· καὶ
ἤκουσα φωνὴν ἐκ τῷ ἔρανῳ, λέ-
γουσαν [μοι]· Σφραγίσσον ἃ ἐλά-
λησεν αἱ ἐπὶ τὰ βροταὶ, καὶ μὴ
αὐτὰ γράψης.

5 Καὶ ὁ ἄγγελος ὃν εἶδον
ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ
τῇ γῆς, ἦρε τὴν χεῖρα αὐτοῦ τὴν
δεξιὰν εἰς τὸ ἔρανόν·

6 καὶ ὤμοσεν ἐν τῷ ζῶντι
εἰς τὰς αἰῶνας τῶν αἰώνων, ὃς
ἔκτισεν τὸ ἔρανόν καὶ τὰ ἐν αὐ-
τῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ,
καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐ-
τῇ· ὅτι χρόνος ἔκ ἐτι ἔσται·

7 ἀλλὰ ἐν ταῖς ἡμέραις τῇ
φωνῇ τῷ ἐδόμην ἀγγέλου, ὅταν
μέλλῃ σφραγίσαι, καὶ ἐτελεύτησεν
τὸ μυστήριον τῷ Θεῷ, ὡς εὐηγ-
γέλισε τὰς δούλὰς αὐτοῦ τὰς
προφήτας.

8 ΚΑΙ ἡ φωνὴ ἣν ἤκουσα
ἐκ τῷ ἔρανῳ, πάλιν λαλῶσα
μετ' ἐμῆς, καὶ λέγουσα· Ὑπαγε,
λάβε τὸ βιβλαρίδιον τὸ ἠνεωγ-
μένον ἐν τῇ χειρὶ τῷ ἀγγέλου τῷ
ἐστῶτι ἐπὶ τῇ θαλάσῃ καὶ ἐπὶ
τῇ γῆς.

9 Καὶ ἀπηλθὼν πρὸς τὸν
ἄγγελον, λέγων αὐτῷ δέναί
μοι τὸ βιβλαρίδιον. Καὶ λέγει

μοι· Λάβε καὶ κατάφαγε αὐ-
τό· καὶ σπικρανεῖ σὺ τὴν κοι-
λίαν, ἀλλ' ἐν τῷ σώματί σου
ἔσται γλυκὺ ὡς μέλι.

10 Καὶ ἔλαβον τὸ βιβλα-
ρίδιον ἐκ τοῦ χειρὸς τοῦ ἀγγέλου,
καὶ κατέφαγον αὐτό· καὶ ὡς ἐν
τῷ σώματί μου ὡς μέλι γλυκὺ
καὶ ὅτε ἔφαγον αὐτό, ὁπικραν-
θη ἡ κοιλία μου.

11 Καὶ λέγουσί μοι· Δεῖ σε
πάλιν προφητεῦσαι ἐπὶ λαοῖς
καὶ ἔθνεσι καὶ γλώσσαις καὶ βασι-
λεῦσι πολλοῖς.

Κεφ. ια. ιι.

1 ΚΑΙ ἐδόθη μοι κάλα-
μος ὅμοιος ῥάβδῳ, λέγων·
Ἐγχεσαι, καὶ μέτρησον τὸ ναὸν
τῷ Θεῷ, καὶ τὸ θυσιαστήριον, καὶ
τὰς προσκυνοῦντας ἐν αὐτῷ.

2 Καὶ τὴν αὐλὴν τὴν ἑσω-
θεν τῷ ναῷ ἔκβαλε ἔξω, καὶ μὴ
αὐτὴν μετρήσῃ, ὅτι ἐδόθη τοῖς
ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν
πατήσῃς μῆνας τεσσαράκοντα
δύο.

3 Καὶ δώσω τοῖς δυοῖς μάρ-
τυσί μου, καὶ προφητεύουσιν
ἡμέρας χιλίας Ἀβραάμ· καὶ ἐξή-
κούσα, ὡς ἐβόλῃ μοι σάκκους.

4 Οὗτοί εἰσιν αἱ δύο ἱ-
λαῖαι, καὶ αἱ δύο λυχνίαι αἱ
ἐνώπιον τοῦ Κυρίου τῇ γῆς ἐστῶτες.

5 Καὶ εἰ τις αὐτὰς θίγῃ
ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ
τοῦ σώματος αὐτῶν, καὶ καί-
εωθίαι τὰς ἐχθρὰς αὐτῶν· καὶ
εἰ τις αὐτὰς θίγῃ ἀδικῆσαι,
ἔστω διὰ αὐτῶν ἀποκλαυθῆναι.

6 Οὗτοι

6 Οὗτοι ἔχουσιν ἐξουσίαν κληῖσαι τὸν ἕρανόν, ἵνα μὴ βρέχη ὑετός τὰς ἡμέρας· ἢ προφητείας αὐτῶν· καὶ ἔξουσιν ἔχουσιν ἐπὶ τῶν ὑδάτων, γράφειν αὐτὰ εἰς αἶμα, καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ, ὅσακις ἐὰν θελήσωσι.

7 Καὶ ὅταν τελέσωσι τὴν μυστηρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς.

8 Καὶ τὸ πνῆμα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν ἐστὶν ἐγνώθη.

9 Καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων τὸ πνῆμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμίονοι, καὶ τὰ πνῆματα αὐτῶν ἐκ ἀφῆταις τεθῆναι εἰς μνημεῖα.

10 Καὶ οἱ καλοικῆντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται· καὶ δώρα πέμψουσιν ἀλλήλοις, ὅτι ἔτσι οἱ δύο προφητῆται ἐβασάνηθ' ὑμῶν καλοικῆντας ἐπὶ τῇ γῇ.

11 Καὶ μὲν τὰς τρεῖς ἡμέρας καὶ ἡμίονοι, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ ἐσηλθὲν ἐπ' αὐτούς· καὶ ἐσηλθὲν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φέρεται μέγας ἐπιστεῖν ἐπὶ τοὺς δευτέρους αὐτούς.

12 Καὶ ἤκουσαν φωνὴν με-

γάλω ἐκ τοῦ ἕρανός, λέγουσαν αὐτοῖς· Ἀναβῆτε ὧδε. Καὶ ἀνέβηθ' εἰς τὸ ἕρανόν ἐν τῇ πεφίλῃ· καὶ ἐθεώρηθ' αὐτούς οἱ ἄγγελοι αὐτῶν.

13 Καὶ ἐν ὁρατῇ τῇ ὥρᾳ ἐλήμετο σεισμὸς μέγας, καὶ τὸ δικαίον ἦ πόλεως ἐπιστεῖ, καὶ ἀπεκράνθη ἐν τῷ σεισμῷ ὁ νόμος ἀνθρώπων χιλιάδες ἐπ' ἑκατὶ καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ ἕρανός.

14 Ἡ ἑκὰς ἡ δολύτρεα ἀπελήθει, ἰδοὺ ἡ ἑκὰς ἡ τρίτη ἐρχεται ταχύ.

15 ΚΑΙ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένετο φωναὶ μεγάλα ἐν τῷ ἕρανῳ, λέγουσιν· Ἐβλήθη ἡ βασιλεία τοῦ κόσμου, τὸ Κεῖν ἡμῶν, καὶ τὸ Χριστὸς αὐτῶν, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

16 Καὶ οἱ ἄγγελοι [καὶ] τέσσαρες περισσύτεροι οἱ ἐνώπιον τοῦ Θεοῦ κάθηντο ἐπὶ τοὺς θρόνους αὐτῶν, ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνηθ' τῷ Θεῷ,

17 λέγοντες· Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ πατοκράτωρ, ὁ ὢν καὶ ὁ ἦν [καὶ ὁ ἐρχόμενος] ὅτι εἰληφας πάλιν δύναμίν σου πάλιν μεγάλην, καὶ ἐβασίλευσας.

18 Καὶ τὰ ἔθνη ὠργίσθηθ', καὶ ἔλθῃ ἡ ὀργὴ σου· καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δέ-

και τ̃ μισθὸν τοῖς δέλοις σε τοῖς περσφήταις, κ̃ τοῖς ἀγίοις κ̃ τοῖς φοβεμένοις τὸ ὄνομά σε, τοῖς μικροῖς κ̃ τοῖς μεγάλοις· κ̃ ἀβραθεῖραι τὸς ἀβραθεῖρας τὴν γῆν.

xii.

19 ΚΑΙ ἠνοίγη ὁ ναὸς τῆ Θεῷ ἐν τῷ ἔρανῳ, κ̃ ὤφθη ἡ κιβωτὸς τῆς Διαθήκης αὐτῆ ἐν τῷ ναῷ αὐτῆ· κ̃ ἐγένετο αἶσραπαὶ κ̃ φωναὶ κ̃ βρονταὶ κ̃ σεισμός κ̃ χάλασα μεγάλη.

Κεφ. ιβ'. 12.

1 Καὶ σημειῶν μέγα ὤφθη ἐν τῷ ἔρανῳ· γυνὴ περιβεβλημένη τ̃ ἥλιον, κ̃ ἡ σελήνη ὑποκάτω τ̃ ποδῶν αὐτῆς, κ̃ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα·

2 κ̃ ἐν γαστρὶ ἔχουσα, κράζει ὡδίνουσα κ̃ βασανιζομένη τεκεῖν.

3 Καὶ ὤφθη ἄλλο σημειῶν ἐν τῷ ἔρανῳ, κ̃ ἰδὲ δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἐπὶ αὐτῆς κ̃ κέρατα δέκα· κ̃ ἐπὶ τὰς κεφαλὰς αὐτῆς Διαδήματα ἐπὶ αὐτῆς·

4 καὶ ἡ θρῆν αὐτῆς σύρει τὸ τρίτον τ̃ ἀστέρων τῆς θρῆν, κ̃ ἔβαλεν αὐτῆς εἰς τὴν γῆν. Καὶ ὁ δράκων ἐσηκέν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ·

5 καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα

τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· κ̃ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τ̃ Θεὸν κ̃ πρὸς τὸν θρόνον αὐτῆς.

6 Καὶ ἡ γυνὴ ἔφυγεν εἰς πλῶ ἔρημον, ὅπως ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τῆς Θεῷ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

7 ΚΑΙ ἐγένετο πόλεμος ἐν τῷ ἔρανῳ· ὁ Μιχαὴλ κ̃ οἱ ἄγγελοι αὐτῆς τῆς πολέμῃσαι μετ' τῆς δράκοντος, κ̃ ὁ δράκων ἐπολέμησε, κ̃ οἱ ἄγγελοι αὐτῆς·

8 καὶ ἔκ ἰσχυσει, ὅτε τόπος· εὐρέθη αὐτῶν ἔτι ἐν τῷ ἔρανῳ.

9 Καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλέμενος διάβολος, κ̃ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν· κ̃ οἱ ἄγγελοι αὐτῆς μετ' αὐτῆς ἐβλήθησαν.

10 Καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ ἔρανῳ λέγουσαν· Ἄρτι ἐγένετο ἡ σωτηρία κ̃ ἡ δύναμις κ̃ ἡ βασιλεία τῆς Θεῷ ἡμῶν, κ̃ ἡ ἐξουσία τῆς Χριστῆ αὐτῆς· ὅτι κατεβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τῆς Θεῷ ἡμῶν ἡμέρας κ̃ νυκτός.

11 Καὶ αὐτοὶ ἐνίκησαν αὐτὸν· ἀπὸ τοῦ αἵματος τῆς ἀρῆς, κ̃ ἀπὸ τοῦ λόγου τῆς μαρτυρίας·

μαρτυρίας αὐτῶν· καὶ ἔκ ἧ-
γάπησαν τὴν ψυχὴν αὐτῶν
ἄχρι θανάτου.

12 Διὰ τὸτο εὐφραίνεσθε
οἱ ἕραιοι καὶ οἱ ἐν αὐτοῖς σκη-
νῆντες. Οὐαὶ τῇ γῇ καὶ τῇ θα-
λάσῃ, ὅτι κατέβη ὁ διάβολος
πρὸς ὑμᾶς ἔχων θυμὸν μέγαν,
εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

13 Καὶ ὅτε εἶδεν ὁ δρά-
κων ὅτι ἐβλήθη εἰς τὴν γῆν,
εἶδωκε τὴν γυναῖκα ἣτις ἔτικε
τὸν ἄρρενα.

14 Καὶ εἰδόθησαν τῇ γυ-
ναικὶ δύο πτέρυγες τῇ αἰῶ
τῇ μεγάλῃ, ἵνα πτήσῃ εἰς
τὴν ἔρημον εἰς τὸν τόπον αὐ-
τῆς, ὅπου τρέφεται ἐκεῖ καιρὸν
καὶ καιρὸς, καὶ ἡμισυ καιρῶ,
ἀπὸ προσώπου τῇ ὄφει.

15 Καὶ ἔβαλεν ὁ ὄφις ἐκ
τῆς στόματός αὐτῆς ὀπίσω τῆς
γυναίκος ὕδωρ ὡς πλάμην, ἵνα
αὐτὴν πλάμφορητον ποιήσῃ.

16 Καὶ ἐβοήθησεν ἡ γῆ τῇ
γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ
στόμα αὐτῆς, καὶ κατέπιε τὸν
πλάμην ὃν ἔβαλεν ὁ δράκων ἐκ
τῆς στόματός αὐτῆς.

17 Καὶ ὡργίσθη ὁ δράκων
ὅτι τῇ γυναικὶ, καὶ ἀπῆλθε
ποιῆσαι πόλεμον μετὰ τῶν
λοιπῶν τῇ πύρματι αὐτῆς,
τῶν τηρέντων τὰς ἐντολὰς τῇ
Θεῷ, καὶ ἐχόντων τὴν μαρτυ-
ρίαν Ἰησοῦ.

xiii.

18 ΚΑΙ ἐβόηθη ὅτι τὴν
ἡμίον τῆς θαλάσσης·

Κεφ. ιγ'. 13.

1 καὶ εἶδον ἐκ τῆς θαλάσσης
θηρίον ἀναβαῖνον, ἔχον κεφαλὰς
δέκα καὶ κεφαλὰς ἐπὶ αὐτῇ καὶ ἐπὶ
τῶν κεράτων αὐτῆς δέκα θη-
ρμαῖα, καὶ ἐπὶ τὰς κεφαλὰς
αὐτῆς ὀνόματα βλασφημίας.

2 Καὶ τὸ θηρίον ὁ εἶδον ἦν
ὅμοιον παρδάλει, καὶ οἱ πόδες
αὐτῆς ὡς ἄρκου, καὶ τὸ σῶμα
αὐτῆς ὡς σῶμα λέοντος· καὶ ἔδω-
κεν αὐτῷ ὁ δράκων τὴν δύνα-
μιν αὐτῆς, καὶ τὸν θρόνον αὐτῆς,
καὶ ἐξουσίαν μεγάλην·

3 Καὶ [εἶδον] μίαν ἐκ τῶν
κεφαλῶν αὐτῆς ὡς ἰσφαγμένην
εἰς θάνατον· καὶ ἡ πληγὴ τῇ
θανάτῳ αὐτῆς ἐθεραπεύθη, καὶ
ἐθαύμασεν ὅλη ἡ γῆ ὅτι-
σω τῇ θηρίῳ·

4 καὶ προσεκύνησαν τῷ
δράκονι ὅτι ἔδωκεν τὴν ἐξουσίαν
τῷ θηρίῳ, καὶ προσεκύνησαν τῷ
θηρίῳ, λέγοντες· Τίς ὅμοιος
τῷ θηρίῳ; καὶ τίς δύναται πο-
λεμῆσαι μετ' αὐτῆς;

5 Καὶ εἰδόθη αὐτῷ σῶμα
λαλῶν μεγάλα καὶ βλασφημί-
ας, καὶ εἰδόθη αὐτῷ ἐξουσία
ποιῆσαι μῆνας τοσοῦτον ὅσοντα
δύο·

6 καὶ ἤνοιξε τὸ στόμα αὐ-
τῆς εἰς βλασφημίαν πρὸς τὸν
Θεόν, βλασφημῆσαι τὸ ὄνομα
αὐτῆς, καὶ τὴν σκηνὴν αὐτῆς,
[καὶ] τὰς ἐν τῷ ἕραινῳ σκηνῆ-
λας.

7 Καὶ εἰδόθη αὐτῷ πόλε-
μον ποιῆσαι μετὰ τῶν ἁγίων,

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καὶ

καὶ κηρῶσαι αὐτὰς· καὶ ἰδοὺ αὐτῶ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαόν, καὶ γλῶσσαι καὶ ἰθύναι.

8 ΚΑΙ προσκυνήσασιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ἃ ἔχει γέγραπ· τὸ ὄνομα αὐτῶ ἐν τῷ βιβλίῳ τῆς ζωῆς τῷ ἁγίῳ τῷ ἱσφαγμένῳ, ἀπὸ καταβολῆς κόσμου.

9 Εἴ τις ἔχει ὄψιν, ἀνασάτω.

10 Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτείνει, δι' αὐτὸν ἐν μαχαίρᾳ ἀποκλεισθήναι· ὧδ' ἐστὶν ἡ ὑπομοιή καὶ ἡ κρίσις τῶν ἁγίων.

11 ΚΑΙ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ· καὶ ἐλάλει ὡς δράκων.

12 Καὶ τὴν ἐξουσίαν τῷ πρῶτῳ θηρίῳ πᾶσαν ποιῆσαι ἐνώπιον αὐτοῦ, καὶ ποιῆσαι τὴν γῆν καὶ τὰς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, ὃ ἰεραπεύθη ἡ πληγὴ τῷ θανάτῳ αὐτοῦ·

13 καὶ ποιῆσαι σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ ὕδατος καθαβαίνειν εἰς τὴν γῆν, ἐνώπιον τῶν ἀνθρώπων.

14 Καὶ πλανᾷ τὰς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἰδοὺ αὐτῶ ποιῆσαι ἐνώπιον τοῦ θηρίου· λέγων

τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας, καὶ ἔζησε.

15 Καὶ ἰδοὺ αὐτῶ δοῖται πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰπὼν τῷ θηρίῳ, καὶ ποιήσῃ, ὅσοι δὲ μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι.

16 Καὶ ποιῶν πάντας, τὰς μικροὺς καὶ τὰς μεγάλους, καὶ τὰς πτωχοὺς καὶ τὰς πτωχάς, καὶ τὰς ἐλευθέρους καὶ τὰς δούλους, ἵνα δώσιν αὐταῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τὸν μίτωπον αὐτῶν,

17 καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, [ἢ] τὸ ὄνομα τοῦ θηρίου, ἢ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ.

18 Ὡδ' ἡ σοφία ἐστίν. ὁ ἔχων [τὸν] νῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ χις'.

Κεφ. ιδ'. 14.

ΚΑΙ εἶδον, καὶ ἰδὼν τὸ ἀρίθμητον ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτῶ ἑκατὸν τεσσαρακοινατίσσεσρες χιλιάδες, ἔχουσαι τὸ ὄνομα αὐτοῦ, καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένοι ἐπὶ τῶν μιτῶπων αὐτῶν.

2 Καὶ ἤκουσα φωνὴν ἐκ τοῦ ὕδατος, ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴ ἦν ἤκουσα, ὡς

κίθα·

κίθαριδων κιθαρίζοντων ἐν ταῖς
κίθαραις αὐτῶν.

3 Καὶ ἄδουσιν ὡς ᾠδὴν και-
νὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώ-
πιον τῶν τεσσάρων ζώων, καὶ τῶν
πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο
μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκα-
τὸν τισσαρακοσιτάριαι χι-
λιάδες, οἱ ἡγορασμένοι ἀπὸ
τῆς γῆς.

4 Οὗτοί εἰσιν οἱ μὲν γυ-
ναικῶν ἃς ἐμολύνθησαν· παρ-
θένοι γάρ εἰσιν. ὅτοί εἰσιν οἱ
ἀκολουθῆντες τῷ ἀρνίῳ ὅπου ἂν
ὑπάγῃ. ὅτοι ἡγοράσθησαν ἀ-
πὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ
Θεῷ καὶ τῷ ἀρνίῳ.

5 καὶ ἐν τῷ τόμῳ αὐτῶν
ἔχοντες ἐν τῷ ψεύθει· ἅμα μοι
γὰρ εἰσιν [ἐνώπιον τοῦ θρόνου τοῦ
Θεοῦ.]

6 ΚΑΙ εἶδον ἄλλον ἄγγελον
πετώμενον ἐν μεσεσθνήματι,
ἔχοντα εὐαγγέλιον αἰώνιον, εὐ-
αγγελίσαι τὰς κατοικῆντας ἐπὶ
τῆς γῆς, καὶ ἐπὶ πᾶν ἔθνος καὶ
φυλὴν καὶ γλῶσσαν καὶ λαόν·

7 λέγων ἐν φωνῇ μεγάλῃ·
Φοβήθητε τὸν Θεόν, καὶ δοῦτε
αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα
τῆς κρίσεως αὐτοῦ· καὶ προσκυ-
νησατε τῷ ποιήσαντι τὸν ἔρα-
νον καὶ τὴν γῆν καὶ τὴν θάλασσαν
πηγὰς ὑδάτων.

8 Καὶ ἄλλος ἄγγελος διέ-
ηλθεν ἐκλεθῆσαι, λέγων· Ἐπε-
σει, [ἔπσει] Βαβυλῶν [ἡ πό-
λις] ἡ μεγάλη, ὅτι ἐκ τοῦ οἴνου
τοῦ θυμοῦ τῆς πορνείας αὐτῆς

πισπότηκε πάντα ἔθνη·

9 Καὶ ἄλλος ἄγγελος τρίτος
ἠκολούθησιν αὐτοῖς, λέγων ἐν
φωνῇ μεγάλῃ· Εἴ τις τὸ θηρίον
προσκυνεῖ καὶ τῇ εἰκόνα αὐτοῦ,
καὶ λαμβάνει χάραγμα ἐπὶ τῷ
μετώπῳ αὐτοῦ, ἢ ἐπὶ τῇ χε-
ρὶ αὐτοῦ·

10 καὶ αὐτὸς σφίλει ἐκ τοῦ
οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τὸ κε-
κρασμένον ἀκράτῃ ἐν τῷ πο-
τηρίῳ τῆς ὀργῆς αὐτοῦ· καὶ βα-
σανισθήσεται ἐν πυρὶ καὶ θείῳ
ἐνώπιον τῶν ἀγίων αἰγίλων καὶ
ἐνώπιον τοῦ ἀρνίου.

11 Καὶ ὁ κακὸς τοῦ βα-
σαισμὸς αὐτῶν ἀναδραίνει εἰς
αἰῶνας αἰώνων· καὶ ἔκ ἔχουσιν
ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ
προσκυνῆντες τὸ θηρίον καὶ τὴν
εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβά-
νῃ τὸ χάραγμα τοῦ ὀνόματος
αὐτοῦ.

12 Ὡς ὑπομονὴ τῶν ἁ-
γίων ἐστίν· [ὥδε] οἱ τηρεῖν τὰς
ἐντολὰς τοῦ Θεοῦ, καὶ τὴν πίσιν
Ἰησοῦ.

13 ΚΑΙ ἤκουσα φωνῆς ἐκ
τοῦ θραυτοῦ, λεγούσης [μοι]· Γρά-
ψον· Μακάριοι οἱ νεκροὶ οἱ ἐν
Κυρίῳ ἀποθνήσκοις ἀπάρτι.
Ναί, λέγει τὸ Πνεῦμα, ἵνα
ἀναπαύσωνται ἐκ τῶν κόπων
αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀ-
κολοθεῖ μετ' αὐτῶν.

14 ΚΑΙ εἶδον, καὶ ἰδοὺ νε-
φίλη λευκή, καὶ ἐπὶ τὴν νεφίλην
καθῆ-

καθήμενον ὅμοιον υἱὸν ἀνθρώ-
που, ἔχων ἐπὶ τῆς κεφαλῆς
αὐτοῦ στεφανὸν χρυσοῦν, καὶ ἐν τῇ
χειρὶ αὐτοῦ δρέπανον ὀξύ.

15 Καὶ ἄλλος ἄγγελος
ἐξῆλθεν ἐκ τοῦ ναοῦ, κρᾶζων ἐν
φωνῇ μεγάλη τῷ καθήμενῳ ἐπὶ
τῆς νεφέλης· Πέμψον τὸ δρέ-
πανόν σου, καὶ θείσῃ· ὅτι ἤλθε
[σοι] ἡ ὥρα [τῇ] θείσῃ· ὅτι
ἐξηράνη ὁ θειρισμὸς τῆς γῆς.

16 Καὶ ἔβαλεν ὁ καθήμε-
νος ἐπὶ τὴν νεφέλην τὸ δρέπανον
αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐθρίσθη
ἡ γῆ.

17 Καὶ ἄλλος ἄγγελος ἐξ-
ῆλθεν ἐκ τοῦ ναοῦ τῷ ἐν τῷ
ἕρανῳ, ἔχων καὶ αὐτὸς δρέπα-
νον ὀξύ.

18 Καὶ ἄλλος ἄγγελος
ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου,
ἔχων ἐξουσίαν ἐπὶ τῷ πυρὸς·
καὶ ἐφώνησε κραυγῇ μεγάλη τῷ
ἐχόντι τὸ δρέπανον τὸ ὀξύ, λέ-
γων· Πέμψον σου τὸ δρέπανον
τὸ ὀξύ, καὶ τρύγησον τὰς βό-
τρυας τῆς ἀμπελὸς τῆς γῆς, ὅτι
ἠκμασαν αἱ σαφυλαὶ αὐτῆς.

19 Καὶ ἔβαλεν ὁ ἄγγελος
τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν,
καὶ ἐτρεύγησε τὴν ἀμπελον τῆς
γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ
θυμῷ Θεῷ τὴν μεγάλην.

20 Καὶ ἐπατήθη ἡ ληνὸς
ἐξωθεν τῆς πόλεως· καὶ ἐξῆλθεν
αἷμα ἐκ τῆς ληνὸς ὡς ὅτι τῶν
χαλιῶν τῶν ἵππων, ἀπὸ σα-
θίων χιλίων ἑξακοσίων.

Κεφ. ιε. 15.

ΚΑΙ εἶδον ἄλλο σημεῖον
ἐν τῷ ἕρανῳ μέγα καὶ
θαυμαστὸν, αἰγίλος ἐπὶ αὐ-
χόντας πτηνὰς ἐπὶ τὰς ἐ-
σχάτας, ὅτι ἐν αὐταῖς ἐτε-
λείθη ὁ θυμὸς τοῦ Θεοῦ.

2 Καὶ εἶδον ὡς θάλασσαν
ὕαλινην μεμιγμένην πυρὶ· καὶ
τὰς νεκρὰς ἐκ τοῦ θύρου καὶ ἐκ
τῆς εἰκόνος αὐτοῦ καὶ [ἐκ τοῦ χα-
ράγματός] αὐτοῦ, ἐκ τοῦ ἀριθ-
μοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας
ἐπὶ τὴν θάλασσαν τὴν ὑαλί-
νην, ἔχοντας κισθάρους τοῦ Θεοῦ.

3 Καὶ ἄδουσιν τὴν ᾠδὴν Μω-
σέως καὶ τοῦ Θεοῦ, καὶ τὴν ᾠ-
δὴν τοῦ ἀρνίου, λέγοντες· Μεγά-
λα καὶ θαυμαστὰ τὰ ἔργα σου,
Κύριε ὁ Θεὸς ὁ πατοκράτωρ·
δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί
σου, ὁ βασιλεὺς τῶν ἐθνῶν.

4 Τίς ἔμνησεν τὴν φωνὴν σου,
Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου·
ὅτι μόνος ὅστις· ὅτι πάντα
τὰ ἐθνη ἤξευς, καὶ προσκυνή-
σουσιν ἐνώπιόν σου· ὅτι τὰ δι-
καιώματά σου ἐφανερώθησαν.

5 ΚΑΙ μετὰ ταῦτα εἶδον,
καὶ ἰδοὺ ἡοίγη ὁ ναὸς τῆς σκηπῆς
τοῦ μαρτυρίου ἐν τῷ ἕρανῳ·

6 καὶ ἐξῆλθον οἱ ἐπὶ αὐ-
γελοὶ ἔχοντες τὰς ἐπὶ αὐτῶν πτηνὰς
ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον κα-
θαρὸν [καὶ] λαμπρὸν, καὶ περι-
ζωσμένοι περὶ τὰ στήθη ζώας
χρυσᾶς.

7 Καὶ

7 Καὶ ἐν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἐπὶ τὰ ἀγγέλοις ἐπὶ αὐτὰς χερσὶν, γεμύσας τὴν θυμὸν τὴν Θεοῦ τὴν ζῶν-
 τος εἰς τὴν αἰῶνα τῶν αἰ-
 ων.

8 Καὶ ἐγεμίθη ὁ ναὸς καπνὸς ἐκ τῆς δόξης τῆς Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτῆς καὶ ἔδωκε ἡ δύναμις εἰσελθεῖν εἰς τὸν ναόν, ἄρτι τελεωθῶσιν αἱ ἐπὶ τὰ πλεῖστοι τῶν ἐπὶ τὰ ἀγγέλων.

Κεφ. ις. 16.

ΚΑΙ ἤκουσα φωνῆς με-
 γάλῃς ἐκ τῆς ναὸς λε-
 γούσης τοῖς ἐπὶ τὰ ἀγγέλοις· Ὑπα-
 γαγε, καὶ ἐκχέετε τὰς ἐπὶ τὰς
 φιάλας τῆς θυμὸν τῆς Θεοῦ εἰς
 τὴν γῆν.

2 Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτῆς εἰς τὴν γῆν· καὶ ἐγένετο ἔλκος κα-
 κὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώ-
 πους τὸς ἔχοντας τὸ χάραγμα τῆς
 θηρίας, καὶ τὸς τῇ εἰκόνι αὐτῆς
 προσκυνοῦντας.

3 Καὶ ὁ δεύτερος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτῆς εἰς τὴν
 θάλασσαν· καὶ ἐγένετο αἷμα ὡς
 κερὸν καὶ πᾶσα ψυχὴ ζῶσα
 ἀπέθανεν ἐν τῇ θαλάσῃ.

4 Καὶ ὁ τρίτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτῆς εἰς
 τοὺς ποταμούς· καὶ εἰς τὰς πηγὰς
 τῶν ὕδατων· καὶ ἐγένετο αἷμα.

5 Καὶ ἤκουσα τὴν ἀγγελίαν· Δίκαιοι,
 [Κύριοι,] εἰ, ὁ ὢν, καὶ ὁ ἦν,
 καὶ ὁ ὄσιος, ὅτι ταῦτα ἔκρινας·

6 ὅτι αἷμα ἁγίων καὶ προ-

φητῶν ἐξέχεαν, καὶ αἷμα αὐ-
 τοῖς ἔδωκεν πίνειν· ἄξιοι [γάρ]
 εἰσι.

7 Καὶ ἤκουσα [ἄλλη ἐκ] τῆς
 θυσιαστηρίου, λέγοντος· Ναὶ, Κύ-
 ριε ὁ Θεὸς ὁ παντοκράτωρ, ἀλη-
 θινὰ καὶ δίκαια αἱ κρίσεις σου.

8 Καὶ ὁ τέταρτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτῆς ἐπὶ
 τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυ-
 ματίσαι τοὺς ἀνθρώπους ἐν
 πυρὶ.

9 Καὶ ἐκαυματίσθησαν οἱ
 ἄνθρωποι καῦμα μέγα, καὶ
 ἐβλασφῆμῆσαν τὸ ὄνομα τῆς
 Θεοῦ τῆς ἐχούσης ἐξουσίαν ἐπὶ
 τὰς πληγὰς ταύτας· καὶ ὁ
 μετενόησαν δεῖν αὐτῷ δοῦναι.

10 ΚΑΙ ὁ πέμπτος [ἄγγε-
 λος] ἐξέχεε τὴν φιάλην αὐτῆς ἐπὶ
 τὸν θρόνον τῆς θηρίας· καὶ ἐγένε-
 το ἡ βασιλεία αὐτῆς ἐσκοτω-
 μένη καὶ ἐμασσωμένη τὰς γλώσ-
 σας αὐτῶν ἐκ τῆς πύνης.

11 καὶ ἐβλασφῆμῆσαν τὸν
 Θεὸν τὸν ἔραν ἐκ τῶν πόων
 αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν·
 καὶ ὁ μετενόησαν ἐκ τῶν ἔργων
 αὐτῶν.

12 Καὶ ὁ ἕκτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτῆς ἐπὶ
 τὸν ποταμὸν τὸν μέγα τὸν Εὐ-
 φράτην· καὶ ἐξεράθη τὸ ὕδωρ
 αὐτῆς, ἵνα ἐτοιμασθῇ ἡ ὁδὸς
 τῶν βασιλέων τῶν ἀπὸ ἀνατο-
 λῶν ἥλιν.

13 Καὶ εἶδον ἐκ τῆς γόμα-
 τος τῆς δρακόντος, καὶ ἐκ τῆς
 γόμας

τόμαί^ς τῷ θηρίῳ, καὶ ἐκ τῷ
τόμαί^ς τῷ ψευδοπροφήτῃ,
πνεύματα τρία ἀκάθαρτα ὡς
βάτραχοι·

14 εἰσὶ γὰρ πνεύματα
δαιμονίων ποιῆντα σημεῖα, ἃ
ἐκπορεύεται ἐπὶ τὰς βασιλεῖς
[τῆς γῆς καὶ] τῆς οἰκουμένης ὅλης,
συναγαγεῖν αὐτὰς εἰς τὸν πόλε-
μον τῆς ἡμέρας ἐκείνης τῆς με-
γάλης τῷ Θεῷ τῷ πασιτοκράτο-
ρι^ς.

15 Ἰδοὺ, ἔρχομαι ὡς κλέ-
πτης. μακάρι^ς ὁ γρηγορῶν,
καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα
μὴ γυμνὸς περιπατῇ, καὶ βλί-
πῃσιν τὴν ἀσχημοσύνην αὐτοῦ.

16 Καὶ συνήγαγεν αὐτὰς
εἰς τὸν τόπον τὸν καλεόμενον
Ἑβραϊστὶ Ἀρμαγεδών.

17 ΚΑΙ ὁ ἕβδομος [ἀγγε-
λος] ἐξέχευ τὴν φιάλην αὐτοῦ
ἐπὶ τὸν αἶρα· καὶ ἐξῆλθε φωνὴ
μεγάλη ἀπὸ τοῦ ναοῦ τοῦ ἑβραίου,
ἀπὸ τοῦ θρόνου, λέγουσα· Γέ-
γονε.

18 Καὶ ἐγένοντο φωναὶ καὶ
βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμός
ἐγένετο μέγας, οἷον ὡς ἐγένετο
ἀπὸ τοῦ οἱ ἄνθρωποι ἐγένετο ἐπὶ
τῆς γῆς, τηλικαῦτο^ς σεισμός
ὅτι μέγας.

19 Καὶ ἐγένετο ἡ πόλις ἡ
μεγάλη εἰς τρία μέρη, καὶ αἱ
πόλεις τῶν ἰσθμῶν ἔπισον· καὶ
βαβυλὼν ἡ μεγάλη ἐμνήσθη
ἐνώπιον τοῦ Θεοῦ, δῆναι αὐτῇ
τὸ ποτήριον τῷ οἶν τοῦ θυμοῦ
τῆς ὀργῆς αὐτοῦ.

20 καὶ πάντα τῶσ^ς ἔ-
φυγε, καὶ ὅρη ἔχον^{τα} εὐρέθη-
σαν·

21 καὶ χάλαζα μεγάλη
ὡς ταλαντιαία καταβαίνει ἐκ
τοῦ ἑβραίου ἐπὶ τοὺς ἄνθρωπους·
καὶ ἐβλασφήμησαν οἱ ἄνθρωποι
τὸν θεόν, ἐκ τῆς πληγῆς τῆς
χαλάζης· ὅτι μεγάλη ἐστὶν ἡ
πληγὴ αὐτοῦ σφόδρα.

Κεφ. ιζ' 17.

ΚΑΙ ἦλθεν εἰς ἐκ τῶν
ἐπιτὰ ἀγγέλων τῶν ἑ-
χόντων τὰς ἐπιτὰς φιάλας, καὶ
ἐλάλησε μετ' ἐμοῦ, λέγων [μοι].
Δεῦρο, δείξω σοι τὸ κρῖμα τῆς
πόλεως τῆς μεγάλης, τῆς κα-
θημένης ἐπὶ τῶν ὑδάτων τῶν
πολλῶν·

2 μετ' ἧς ἵππευσαν οἱ βα-
σιλεῖς τῆς γῆς, καὶ ἐμεθύστη-
σαν ἐκ τοῦ οἶνου τῆς πορείας
αὐτῆς οἱ κατοικοῦντες τὰς γῆς.

3 Καὶ ἀπήνγκέ με εἰς ἑ-
ρημον ἐν πνεύματι· καὶ ἰδοὺ
γυναῖκα καθήμενη ἐπὶ θη-
ρίον κόκκινον, γέμον ὀνομάτων
βλασφημίας, ἔχον κεφαλὰς
ἐπιτὰς καὶ κέρατα δέκα.

4 Καὶ ἡ γυνὴ ἦν περιβε-
βλημένη πορφυρῇ, καὶ ποικι-
λοι, καὶ κεχρυσωμένη χρυσῷ καὶ
λίθω τιμίῳ καὶ μαργαρίταις,
ἔχουσα χρυσὸν ποτήριον ἐν τῇ
χείρὶ αὐτῆς, γέμον βδελυγμα-
των καὶ τὰ ἀκάθαρτα πορείας
αὐτῆς·

5 καὶ ἐπὶ τὸ μέτωπον αὐ-
τῆς ὄνομα γεγραμμένον· ΜΥ-

ΣΤΗΡΙΟΝ

ΣΤΗΡΙΟΝ· ΒΑΒΥΛΩΝ Η
ΜΕΓΑΛΗ, Η ΜΗΤΗΡ ΤΩΝ
ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕ-
ΛΥΓΜΑΤΩΝ ΤΗΣ ΓΗΣ.

6 Καὶ εἶδον τὴν γυναῖκα
μεθύσαν ἐκ τοῦ αἵματος τῶν
ἀγίων, καὶ ἐκ τοῦ αἵματος τῶν
μάρτυρων Ἰησοῦ καὶ ἰθαύμασα,
ὁδὼν αὐτήν, θαῦμα μέγα.

7 ΚΑΙ εἶπέ μοι ὁ ἄγι-
λος· Διατί ἰθαύμασας; ἐγώ
σοι ἐρῶ τὸ μυστήριον τῆς γυναι-
κος, καὶ τὸ θηρίου τῆ βασι-
λείας αὐτῆς, τὰ ἔχοντα τὰς
ἐπὶ τὰ κεφαλὰς καὶ τὰ δέκα κέ-
ρα.

8 Τὸ θηρίον ὃ εἶδες, ἦν, καὶ
ὄν ἐστι· καὶ μέλλει ἀναβῆναι
ἐκ τῆς ἄβυσσος, καὶ εἰς ἀπώ-
λειαν ὑπάγει· καὶ θανατώσου-
νται οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
(ὅν οὐ γέγραπται τὰ ὀνόματα
ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ
καταβολῆς κόσμου) βλεπόντων
τὸ θηρίον, ὅτι ἦν καὶ ὄν ἐστι,
καὶ πάρεστι.

9 Ὡς δὲ ὁ νῆς ὃ ἔχων σο-
φίαν. Αἱ ἐπὶ τὰ κεφαλὰς, ὅσες
εἰσὶν ἐπὶ τὰς, ὅσες ἡ γυνὴ κάθη-
ται ἐπ' αὐτῶν.

10 καὶ βασιλεῖς ἐπὶ τὰ εἰ-
σιν. Οἱ πάντες ἔπειθ, [καὶ] ὁ εἰς
ἐστίν, ὃ ἄλλος ἔπρω ἦλθε· καὶ
ἦν ἐλθὼν, ὀλίγον αὐτὸν δεῖ
μῆναι.

11 Καὶ τὸ θηρίον ὃ ἦν, καὶ
ὄν ἐστι, καὶ αὐτὸς ὄντος ἐστίν, καὶ
ἐκ τῶν ἐπὶ τὰς εἰς, καὶ εἰς ἀπώ-
λειαν ὑπάγει.

12 Καὶ τὰ δέκα κέρατα
ἃ εἶδες, δέκα βασιλεῖς εἰσιν,
οἵτινες βασιλείαν ἔπρω ἔλαβον,
ἀλλ' ἔχουσίαν ὡς βασιλεῖς μί-
αν ὥραν λαμβάνουσι μετὰ τὸ
θηρίου.

13 Οὗτοι μίαν γνώμην ἔ-
χουσι, καὶ τὴν δυνάμιν καὶ
τὴν ἐχουσίαν ἑαυτῶν τῇ θηρίῳ
διδόασιν.

14 Οὗτοι καὶ τοῦ θένος
πολεμήσουσι, καὶ τὸ ἀγρίον νι-
κήσει αὐτούς, ὅτι Κύριος κυ-
ρίων ἐστίν, καὶ Βασιλεὺς βασιλέ-
ων· καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ
ἐκλεκτοὶ καὶ πιστοί.

15 ΚΑΙ λέγει μοι· Τὰ ὀ-
νόματα αἱ εἶδες, ἃ ἡ πόρνη κάθη-
ται, λαοὶ καὶ ὄχλοι εἰσὶν, καὶ ἔθ-
νη καὶ γλώσσαι.

16 Καὶ τὰ δέκα κέρατα
ἃ εἶδες καὶ ἐπὶ τὸ θηρίον, ἔτοι-
μισήσουσιν τὴν πόρνην, καὶ ἡρη-
μωμένῳ ποιήσουσιν αὐτήν καὶ
γυμνὴν, καὶ τὰς σάρκας αὐτῆς
φάγοντες, καὶ αὐτὴν κατακαύσου-
σιν ἐν πυρὶ.

17 Ὁ Θεὸς ἔδωκεν εἰς
τὰς καρδίας αὐτῶν ποιῆσαι
τὴν γνώμην αὐτῶν, καὶ ποιῆ-
σαι μίαν γνώμην, καὶ δεῖναι
τὴν βασιλείαν αὐτῶν τῷ θη-
ρίῳ, ἄχρι τελεωθῶσιν οἱ λόγοι
τοῦ Θεοῦ.

18 Καὶ ἡ γυνὴ ἣν εἶδες, ἐστίν
ἡ πόλις ἡ μεγάλη, ἣ ἔχουσα
βασιλείαν ἐπὶ τῶν βασιλείῳ τῇ
γῆς.

ΚΑΙ.

Κεφ. ιή. 18.

ΚΑΙ ὅτι ταῦτα εἶδον ἄλλοι ἄγγελοι καταβαίνοισα ἐκ τῆ ἑβρανῆ, ἔχουσα ὕψιστιαν μεγάλῃ· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτῆς.

2 Καὶ ἔκραξεν ἰσχυρῶ, φωνῇ λέγων· Ἐπεσει, ἐπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο καιροικηρίον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος· ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μισημένου.

3 ὅτι ἐκ τῆ οἴης τῆ θυμῆ τῆς πορνείας αὐτῆς· πέπωκε πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμειος τῆς γρήνης αὐτῆς ἐπλήτησαν.

4 ΚΑΙ ἤκουσα ἄλλῳ φωνῇ ἐκ τοῦ ἑβρανῆ, λέγσαν· Ἐξέληθη ὕψ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσῃ ταῖς αἰμυρτίαις αὐτῆς, καὶ ἵνα μὴ λάβῃ ἐκ τῶν πωλητῶν αὐτῆς.

5 ὅτι ἐκολλήθη αὐτῆς αἱ αἰμυρτίαι· ἄχρι τῆ ἑβρανῆ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.

6 Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλῶν· τὰ ἔργα αὐτῆς· ἐν τῷ πωλητῇ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλῶν.

7 Ὅσα ἐδόξασεν ἑαυτὴν, καὶ ἐγρηνάσας, τοσούτον δότε αὐτῇ βασιανισμὸν καὶ πένθος, ὅτι

ἐν τῇ καρδίᾳ αὐτῆς λέγει· Ὅτι κἀθήμαι βασίλισσα, καὶ χήρα ἐκ εἰμὶ, καὶ πένθος· ὃ μὴ ἴδω.

8 Διὰ τούτο ἐν μιᾷ ἡμέρᾳ ἔξουσιν αἱ πωληταὶ αὐτῆς, θάνατον καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσονται, ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτήν.

9 Καὶ κλαύουσιν αὐτήν, καὶ κόφονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες καὶ γρηναῖαντες, ὅταν βλέπωσι τὸ καπνὸν τῆς πυρώσεως αὐτῆς.

10 Ἐπὶ μακρόθεν ἐξηκούτες, λέγουσιν τὸν φόβον τοῦ βασιανισμοῦ αὐτῆς, λέγοντες· Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρὰ, ὅτι [ἐν] μιᾷ ὥρᾳ ἤλθεν ἡ κρίσις σου.

11 Καὶ οἱ ἔμποροι τῆς γῆς κλαῖσι καὶ πένθουσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν ἐδεῖς ἀγοράζει ἐκ ἐτί.

12 γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μύρρα, καὶ γαρί, καὶ βυσσίνου, καὶ πορφύρας, καὶ σερικῆς, καὶ κόκκινου· καὶ πᾶν ξύλον θυμίου, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μύρμουρου,

13 καὶ κινάμωμον, καὶ ἀμώμον, καὶ θυμιάματα, καὶ μύρρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σέμιδαλιν, καὶ σίτον,

τον, καὶ κλήνη, καὶ πρόβατα· καὶ ἵππων, καὶ εἰδῶν, καὶ σωμα-
ταν, καὶ ψυχὰς ἀνθρώπων.

14 Καὶ ἡ ὁπώρα τῆς ἐπι-
θυμίας τῆς ψυχῆς σου ἀπῆλ-
θιν ἀπὸ σὺ, καὶ πάντα τὰ
λίπαρά καὶ τὰ λαμπρὰ ἀπό-
λθο ἀπὸ σὺ, καὶ ἔκ ἐτι ἔ μὴ
θεήσης αὐτά.

15 Οἱ ἔμποροι τούτων οἱ
πλωτήσαντες ἀπ' αὐτῆς, ἀπὸ
μακρόθεν γήσουσι, λέγοντες· ὅτι φόβον
τῆ βασιανισμῆ αὐτῆς, κλαί-
οις καὶ πενθήσεις,

16 [καὶ] λίγοντις· Οὐαὶ,
οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ
ἐβεβλημένη βύσσινος καὶ
πορφυρεῶν καὶ κόκκινος, καὶ κε-
χρυσωμένη ἐν χρυσίῳ καὶ λί-
θῳ τιμῇ καὶ μύραρίταις· ὅτι
μὴ ὦρα ἡρημύθη ὁ τοσεῦτός
πολὺτός.

17 Καὶ πᾶς κυβερνήτης,
καὶ πᾶς ὁ ἐπὶ τέπον πλῖων,
καὶ ἰαῦται, καὶ ὅσοι πᾶς θά-
λασαν ἐργάζονται, ἀπὸ μακρό-
θεν ἔσθου.

18 καὶ ἔκραζον, βλέποντες ἃ
καπνὸν τῆς πυρώσεως αὐτῆς,
λίγοντις· Τίς ὁμοία τῇ πόλει
τῇ μεγάλῃ;

19 Καὶ ἔβαλον χροὺν ἐπὶ
τὰς κεφαλὰς αὐτῶν, καὶ ἔ-
κραζον κλαίοις καὶ πενθήντες,
λίγοντις, Οὐαὶ, οὐαὶ, ἡ πόλις
ἡ μεγάλη, ἐν ἣ ἐπλήθησεν πάν-
τες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ
θάλασσῃ, ἐκ τῆς τιμιότητος
αὐτῆς, ὅτι μὴ ὦρα ἡρημύθη.

20 Εὐφραίνου ἐν αὐτῇ, ἔρα-
νέ, καὶ οἱ καὶ οἱ ἄγιοι ἀπόστολοι
καὶ οἱ προφῆται, ὅτι ἔκρινεν
ὁ Θεὸς τὸ κρίμα ὑμῶν· ἔκ αὐ-
τῆς.

21 ΚΑΙ ἦρεν εἰς ἄγγελος
ἰσχυρὸς λίθον ὡς μύλον μέγαν,
καὶ ἔβαλεν εἰς τὴν θάλασσαν,
λέγων· Οὕτως ὁρμήματι βλη-
θήσε· Βαβυλὼν ἡ μεγάλη πό-
λις, καὶ ἔ μὴ εὐρεθῇ ἔτι.

22 Καὶ φωνὴ κιθαρεδῶν καὶ
μουσικῶν καὶ αὐλητῶν καὶ σαλ-
πιστῶν ἔ μὴ ἀκουθῇ ἐν σοὶ ἔτι·
καὶ πᾶς τεχνίτης πάσης τέχ-
νης ἔ μὴ εὐρεθῇ ἐν σοὶ ἔτι· καὶ
φωνὴ μύλης ἔ μὴ ἀκουθῇ ἐν
σοὶ ἔτι·

23 καὶ φῶς λύχνου οὐ
μὴ φανῇ ἐν σοὶ ἔτι· καὶ φω-
νὴ νυμφίου καὶ νύμφης ἔ μὴ ἀ-
κουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμ-
ποροὶ σου ἦσαν οἱ μεγιστάνες
τῆς γῆς, ὅτι ἐν τῇ φαρμα-
κείᾳ σου ἐπλαιήθησαν πάντα
τὰ ἔθνη.

24 Καὶ ἐν αὐτῇ αἱμαία
προφητῶν καὶ ἁγίων εὐρέθη,
καὶ πάντων τῶν ἐσφαγμέ-
νων ἐπὶ τῆς γῆς.

Κεφ. ιθ'. 19.

ΜΕΤΑ ταῦτα ἤκουσα ὡς
φωνὴν ἔχον πολλὰ με-
γάλα ἐν τῷ ἔρανον, λεγούσαν·
Ἀλληλούια· ἡ σωτηρία καὶ ἡ
δόξα [καὶ ἡ τιμὴ] καὶ ἡ δύνα-
μις τῷ Θεῷ ἡμῶν·

2 ὅτι ἀληθινὰ καὶ δίκαι-

* Qq

αι

αι αἱ κρίσεις αὐτῆ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἣτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἔξεδίκησε τὸ αἷμα τῶν δούλων αὐτῆς ἐκ [τῆ] χειρὸς αὐτῆς.

3 Καὶ δούτερον εἶρηκαν Ἀλληλεῖα. Καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τὰς αἰῶνας τῶν αἰώνων.

4 Καὶ ἔπесαν οἱ πρεσβύτεροι οἱ ἑκοσι [καὶ] τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ, λέγοντες, Ἀμήν· Ἀλληλεῖα.

5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἔξηλθε, λέγουσα· Αἰνεῖτε τῷ Θεῷ ἡμεῖς πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν [καὶ] οἱ μικροὶ καὶ οἱ μεγάλοι.

6 Καὶ ἤκουσα ὡς φωνὴν ὁχλῶν πολλῶν, καὶ ὡς φωνὴν ὁδῶν πολλῶν, καὶ ὡς φωνὴν βροτῶν ἰσχυρῶν, λέγουσας· Ἀλληλεῖα· ὅτι ἰσαοῖσεν Κύριος ὁ Θεὸς ὁ πατοκράτωρ.

7 Χαίρωμεν καὶ αγαλλιώμεθα, καὶ δοῦμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τῆς ἀρνίς, καὶ ἡ γυνὴ αὐτῆς ἐποίησεν ἑαυτήν.

8 Καὶ ἰδόθῃ αὐτῇ ἵνα περιβάλλῃαι βύσσινον καθάρων καὶ λαμπρῶν· τὸ γὰρ βύσσινον, τὰ δικαίωμάτα ἔστι τῶν ἁγίων.

9 ΚΑΙ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι.

Καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ Θεοῦ.

10 Καὶ ἔπесον ἔμπροσθεν τοῦ ποδῶν αὐτοῦ προσκυῖναι αὐτῷ· καὶ λέγει μοι· Ὅρα μὴ συνδελός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μάρτυριαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μάρτυρία τοῦ Ἰησοῦ ἔστι τὸ πνεῦμα τῆς προφητείας.

11 ΚΑΙ εἶδον τὸν ἕρηνον ἀνεωγμένον, καὶ ἰδὼν ἵπκους λευκοὺς, καὶ ὁ καθήμενος ἐπ' αὐτόν, καλέμενος πρὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

12 Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ ὁράματα πολλὰ, ἔχων ὄνομα γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός·

13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ λόγος τοῦ Θεοῦ.

14 Καὶ τὰ ἑραινύματα τὰ ἐν τῷ ἑραινῷ ἠκολούθη αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐδιδυμένοι εὐσσοῖον λόγον [καὶ] καθάρων.

15 Καὶ ἐκ τοῦ στόματός αὐτοῦ ἔκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν θάλασσαν τοῦ οἶνου τοῦ θυμῶ [καὶ] τῆς ὀργῆς τοῦ Θεοῦ τοῦ πατοκράτορος.

16 Καὶ

16 Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸ μηρὸν αὐτοῦ [τὸ] ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.

17 Καὶ εἶδον ἵνα ἄγγελον ἐγῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλη, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πλωμένοις ἐν μεσσηνήματι· Δεῦτε καὶ συναχθῆτε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ.

18 ἵνα φάγῃτε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλδοθέρων τε καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.

19 Καὶ εἶδον τὸ θηρίον, καὶ τὰς βασιλεῖς τῆς γῆς, καὶ τὰ γρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον ἅπτην καθήμεν ἐπὶ τῷ ἵππῳ, καὶ μίαν τὴν γρατεύματα αὐτοῦ.

20 Καὶ ἐπαύσθη τὸ θηρίον, καὶ ὁ μὲν αὐτὸν ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τὰς λαοβόλας· τὸ χάραγμα τοῦ θηρίου, καὶ τοῦ προσκυνητῆς τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ.

21 καὶ οἱ λοιποὶ ἀπεικιάθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τῷ ἵππῳ, τῇ ὕψι ἐλθόντος ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνια ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

Κεφ. κ'. 20.

ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

2 Καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ὀφείλει ἀβύσσου καὶ Σαλαμῆς· καὶ ἔδωκεν αὐτὸν χίλια ἔτη.

3 Καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἐκλείσει [αὐτὸν], καὶ ἰσφραγίσκει ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

4 Καὶ εἶδον θρόνους· καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπιλεκισμένων ἀπὸ τῆς μωρτυρίας Ἰησοῦ, καὶ ἀπὸ τοῦ λόγου τοῦ Θεοῦ, καὶ οἵτινες ἔπροσκυνῶσαν τῷ θηρίῳ, ἔτε τῇ εἰκόνι αὐτοῦ· καὶ ἐκ ἑλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἔβαλον λευσαν μίαν τὴν Χρεῖαν χίλια ἔτη.

5 Οἱ δὲ λοιποὶ τῶν νεκρῶν ἔκ ἀνέζησαν ἕως τελεθῇ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη.

6 Μακάριοι καὶ ἅγιοι· ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος· ἔκ ἔχει ὕψιστον, ἀλλ' ἴσοντα ἱερεῖς τοῦ Θεοῦ καὶ

τῷ Χριστῷ, καὶ βασιλεύσουσι
μετ' αὐτῷ χίλια ἔτη.

7 ΚΑΙ ὅταν τελεθῇ ταὶ
χίλια ἔτη, λυθήσεται ὁ Σατανᾶς
ἐκ τῆς φυλακῆς αὐτοῦ·

8 καὶ ἔξειλεύσεται πλανῆ-
σαι τὰ ἔθνη τὰ ἐν ταῖς τέσ-
σαρσι γυνάικαις τῆς γῆς, τὸν Γῶγ
καὶ τὸν Μαγῶγ, συναγαγεῖν
αὐτὰς εἰς τὸν πόλεμον, ὃν ὁ
ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος
τῆς θαλάσσης.

9 Καὶ αἰέτησαν ἐπὶ τὸ
πλάτω τῆς γῆς, καὶ ἐκύκλω-
σαν τὴν παρεμβολὴν τῶν ἁγί-
ων, καὶ τὴν πόλιν τὴν ἡγαπη-
μένην· καὶ κατέβη πῦρ ἀπὸ τοῦ
Θεοῦ ἐκ τοῦ θρόνου, καὶ κατέ-
φαγεν αὐτάς·

10 καὶ ὁ διάβολος ὁ πη-
λὸν αὐτὰς ἐβλήθη εἰς τὴν λίμ-
νην τοῦ πυρὸς καὶ θείου, ὅπου καὶ
τὸ θηρίον καὶ ὁ ψευδοπροφήτης·
καὶ βασανισθήσονται ἡμέρας
καὶ νυκτὸς εἰς τὰς αἰῶνας τῶν
αἰώνων.

11 ΚΑΙ εἶδον θρόνον λευκὸν
μέγαν, καὶ τὸν καθήμενον ἐπ'
αὐτοῦ, ὃς ἀπὸ προσώπου ἔφυγεν
ἡ γῆ καὶ ὁ ἕρως· καὶ τόπος
ἔρχεται ἐπὶ αὐτοῖς.

12 Καὶ εἶδον τὸς νεκροὺς,
μικροὺς καὶ μεγάλους, ἰσχυροὺς
ἐνώπιον τοῦ θρόνου, καὶ βιβλία
ἠνεώχθησαν· καὶ βιβλίον ἄλλο
ἠνεώχθη, ὃ ἐστὶ τῆς ζωῆς· καὶ
ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν χα-

ραγμμένων ἐν τοῖς βιβλίοις,
καὶ τὰ ἔργα αὐτῶν.

13 Καὶ ἰδὼκεν ἡ θάλασ-
σα τὸς νεκροὺς τῶν ἐν αὐτῇ, καὶ ὁ
θάνατος, καὶ ὁ ἄδης ἰδὼκαν
τὸς νεκροὺς τῶν ἐν αὐτοῖς, καὶ
ἐκρίθησαν ἕκαστος κατὰ τὰ ἔρ-
γα αὐτῶν.

14 Καὶ ὁ θάνατος καὶ ὁ
ἄδης ἐβλήθησαν εἰς τὴν λίμνην
τοῦ πυρὸς. ὅτις ἐστὶν ὁ δεύτερος
θάνατος· ἡ λίμνη τοῦ πυρὸς.

15 Καὶ οἵτις ἔχουσιν ἐν τῇ
βίβλῳ τῆς ζωῆς γεγραμμέ-
νοι, ἐβλήθη εἰς τὴν λίμνην τοῦ
πυρὸς.

Κεφ. κα'. 21.

ΚΑΙ εἶδον ἕρως καὶ πῦρ
καὶ γῆν καινὴν· ὁ γὰρ
πρῶτος ἕρως καὶ ἡ πρώτη
γῆ παρελήθει· καὶ ἡ θάλασσα
ἐκ ἔστιν ἔτι.

2 Καὶ τὴν πόλιν τὴν ἁγί-
αν, Ἱερουσαλὴμ καινὴν, εἶδον
καταβαίνειν ἀπὸ τοῦ Θεοῦ ἐκ
τοῦ θρόνου, ἡτοιμασμένην ὡς
νύμφην κεκοσμημένην τῷ αἵματι
αὐτῆς.

3 Καὶ ἤκουσα φωνῆς μεγά-
λης ἐκ τοῦ θρόνου, λεγούσης·
Ἴδου, ἡ σκηνὴ τοῦ Θεοῦ μετὰ
τῶν ἀνθρώπων, καὶ σκηνώσεται
μετ' αὐτῶν, καὶ αὐτοὶ λαὸς αὐ-
τοῦ ἔσονται, καὶ αὐτὸς [ὁ Θεός]
ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν·

4 καὶ ἐξαλείψει ὁ Θεός
πάντα δάκρυον ἀπὸ τῶν ὀφθαλ-
μῶν αὐτῶν, καὶ ὁ θάνατος
ἔσται ἔτι· ἔτι πένθος, ἔτι
πένθος,

κραυγῇ, ἔτε πόνου ἐκ ἔσται
ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.

5 Καὶ εἶπεν ὁ καθήμενος
ἐπὶ τῷ θρόνῳ· ἰδοὺ, καινὰ
πάντα ποιῶ. Καὶ λέγει μοι·
Γράψον· ὅτι ἔτσι οἱ λόγοι ἀ-
ληθεῖς καὶ πιστοὶ εἰσι.

6 Καὶ εἶπέ μοι· Γέγονε. ἐγὼ
εἰμι τὸ ἄλφα καὶ τὸ Ω, ἡ ἀρ-
χή καὶ τὸ τέλος. ἐγὼ τῷ δι-
ψῶντι δώσω ἐκ τῆς πηγῆς τῆ
υδαίου τῆς ζωῆς δωρεάν.

7 Ὁ πικρὸν κληρονομήσει
ταῦτα, καὶ ἴσσομαι αὐτῷ Θεός,
καὶ αὐτὸς ἔσται μοι [ὁ] υἱός.

8 Τοῖς ᾧ δειλοῖς καὶ ἀπί-
στοις καὶ ἐβδελυμένοις καὶ φονεῦσι
καὶ πόρνοις καὶ φαρμακοῖς καὶ εἰ-
δωλολάτραις, καὶ πᾶσι τοῖς
ψευδέσι, τὸ μέρος αὐτῶν ἐν
τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ
θείῳ, ὃ ἐστὶ θάνατος ὁ δεύτερος.

9 KAI ἦλθε εἰς ἐκ τῶν
ἐπὶ τὰ ἀγγέλων τῶν ἰχόντων
τάς ἐπὶ τὰ φιάλας τὰς γεμέ-
σας τῶν ἐπὶ τὰ πηλῶν τῶν
ἰχάτων· καὶ ἐλάλησε μετ' ἐμῶν,
λέγων· Δεῦρο, δεῖξω σοὶ τὴν
κύμην τῶν ἁγίων τὴν γυναῖκα.

10 Καὶ ἀπήνεγκέ με ἐν
πνεύματι ἐπ' ὄρου μέγα καὶ
ὑψηλόν, καὶ ἔδειξε μοι τὴν πό-
λιν [τὴν μεγάλην,] τὴν ἁγίαν
Ιερουσαλὴμ, καθισταίνουσαν ἐκ
τῆ ἑραῆς ἀπὸ τῷ Θεῷ,

11 ἔχουσαν τὴν δόξαν τῷ
Θεῷ· [καὶ] ὁ φωστὴρ αὐτῆς ὅμοιος
λίθῳ τιμιωτάτῳ, ὡς λίθῳ
ἱάσπιδος κρυσταλλίζοντι.

12 ἔχουσα τεῖχος μέγα
καὶ ὑψηλόν, ἔχουσα πυλῶνας
δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν
ἀγγέλους δώδεκα, καὶ ὀνόματα
ἐπιγεγραμμένα, ἃ ἐστὶ ὀνόματα
τῶν δώδεκα φυλῶν τῶν υἱῶν
Ἰσραὴλ.

13 Ἀπ' ἀνατολῆς, πυ-
λῶνες τρεῖς· καὶ ἀπὸ βορρᾶ, πυ-
λῶνες τρεῖς· καὶ ἀπὸ νότου, πυ-
λῶνες τρεῖς· καὶ ἀπὸ δυσμῶν,
πυλῶνες τρεῖς.

14 Καὶ τὸ τεῖχος τῆς πό-
λεως ἔχον θεμελίους δώδεκα, καὶ
ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν
δώδεκα ἀποστόλων τῶν ἁγίων.

15 Καὶ ὁ λαλῶν μετ' ἐμῶν,
εἶχε μέτρον κάλαμον χρυσοῦν,
ἵνα μετρήσῃ τὴν πόλιν, καὶ τὴς
πυλῶνας αὐτῆς, καὶ τὸ τεῖχος
αὐτῆς.

16 Καὶ ἡ πόλις τετραγώ-
νος κεῖται, καὶ τὸ μήκος αὐ-
τῆς [τοσούτον ἐστίν] ὅσον καὶ τὸ
πλάτος· καὶ ἐμέτρησε τὴν πό-
λιν τῷ κάλαμῳ ἐπὶ σαδίας
δώδεκα χιλιάδων· τὸ μήκος
καὶ τὸ πλάτος καὶ τὸ ὕψος αὐ-
τῆς ἴσα ἐστὶ.

17 Καὶ ἐμέτρησε τὸ τεῖ-
χος αὐτῆς ἑκατὸν τεσσαρά-
κοντα τεσσαρέων πηχῶν, μέ-
τρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.

18 Καὶ ἦν ἡ ἐνδόμησις τῆ
τείχεος αὐτῆς, ἱάσπις· καὶ ἡ
πόλις χρυσοῖον καθαρὸν, ὅμοιον
υἰάλῳ καθαρῷ.

19 Καὶ οἱ θεμελῖοι τῆ τεί-
χεος τῆς πόλεως παρὶ λίθῳ
* Qq 3. τμήῳ

τιμὴν πεκοσμημένοι· ὁ διμύ-
λι· ὁ πρῶτος, ἱάσπισ· ὁ
δεύτερος, σάπφειρος· ὁ τρί-
τος, χαλκηδών· ὁ τέταρτος,
σμάραγδος·

20 ὁ πέμπτος, σαρδόνυξ·
ὁ ἕκτος, σάρδιος· ὁ ἕβδομος,
γρυσόλιθος· ὁ ὄγδοος, βήρυλ-
λος· ὁ ἕνατος, τοπάζιον· ὁ
δέκατος, χρυσόπρασος· ὁ ἑν-
δέκατος, ὑάκινθος· ὁ δωδέ-
κατος, ἀμέθυσος·

21 Καὶ οἱ δώδεκα πυλῶ-
νες, δώδεκα μαργαρίται, ἀνά
εἰς ἕκαστον τῶν πυλώνων ἦν ἐξ
ἐνὸς μαργαρίτου· καὶ ἡ πλατεῖα
τῆς πόλεως, χρυσίον καθαρὸν,
ὡς ὕαλος θάλαυγος·

22 Καὶ ἰαὸν ἔκ ἐξ ἰδὼν ἐν
αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ
παντοκράτωρ, ἰαὸς αὐτῆς ἔστι,
καὶ τὸ ἄρτιον·

23 Καὶ ἡ πόλις ἔχειαν
ἔχει τῷ ἡλίῳ ἡδὲ τῆς σελήνης,
ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ
δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν,
καὶ ὁ λύχνος αὐτῆς τὸ ἄρτιον·

24 Καὶ ὤρεπατήσονται τὰ
ἔθνη, διὰ τοῦ φωτός αὐτῆς· καὶ
οἱ βασιλεῖς τῆς γῆς φέροσι τὴν
δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς
αὐτήν·

25 καὶ οἱ πυλῶνες αὐτῆς
ἐμὴ κλεισθῶσιν ἡμέρας· οὐδὲ
γὰρ ἔκ ἐξαι ἐκεῖ·

26 Καὶ οἴσονται τὴν δόξαν
καὶ τὴν τιμὴν τῶν ἔθνων εἰς αὐ-
τήν·

27 Καὶ ἔμὴ εἰσέλθῃ εἰς
αὐτὴν πᾶν κοῖνον, καὶ ποιῶν

βδελυγμα, καὶ ψεῦδος· εἰ μὴ
οἱ γεγραμμένοι ἐν τῇ βίβλῳ
τῆς ζωῆς τῷ ἄρτιῳ·

Κεφ. κβ'. 22.

1 Καὶ ἰδοὺ μοι [καθα-
ρὸν] ποταμὸν ὕδατος ζῶης,
λαμπρὸν ὡς κρύσταλλος, ἔκπο-
ρευόμενος ἐκ τοῦ θρόνου τοῦ Θεοῦ,
καὶ τοῦ ἄρτιου·

2 Ἐν μέσῳ τῆς πλατείας
αὐτῆς, καὶ τῷ πλάτῳ ἐπὶ τοῦ
καὶ ἐκεῖθεν, ξύλοι ζωῆς, ποι-
ῶν καρπὸς δώδεκα, κατὰ μῆ-
να ἵνα ἕκαστος ὑπολάβῃ τὸν
καρπὸν αὐτῶν· καὶ τὰ φύλλα
τοῦ ξύλου εἰς θεραπείαν τῶν
ἐθνῶν·

3 Καὶ πᾶν καταθήμα ἐκ
ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ
καὶ τῷ ἄρτιῳ ἐν αὐτῇ ἔσται·
καὶ οἱ δούλοι αὐτοῦ πατριεύσουσιν
αὐτῶν·

4 Καὶ ὁ ψοῦναι τὸ πρόσω-
πον αὐτῶν· καὶ τὸ ὄνομα αὐτῶν
ἐπὶ τῶν μετώπων αὐτῶν·

5 Καὶ οὐδὲ ἔκ ἐξαι ἐκεῖ·
καὶ χρεῖαν ἔκ ἔχουσι λύχνου καὶ
φωτός ἡλίου, ὅτι Κύριος ὁ
Θεὸς φωτίζει αὐτοὺς· καὶ βασ-
λεύσουσιν εἰς τοὺς αἰῶνας τῶν
αἰώνων·

xx.

6 ΚΑΙ ἰπὲ μοι· Οὗτοι οἱ
λόγοι πιστοὶ καὶ ἀληθινοί· καὶ
Κύριος ὁ Θεὸς τῶν πνευμάτων
τῶν προφητῶν λέγει· καὶ ἄγγελοι
αὐτοῦ διδοῦσι τοῖς δούλοις αὐτοῦ
ἵνα αὐτοὶ γυνέσθαι ἐν ταῖς

7 Καὶ ἰδοὺ, ἔρχομαι ταχύ·
μακά-

μακάριος ὁ τηρῶν τὰς λόγους
τῆς προφητείας τῆ βιβλίου τούτου.

8 Καὶ ἐγὼ Ἰωάννης, ὁ
βλέπων ταῦτα καὶ ἀκούων· καὶ
ὅτε ἤκουσα καὶ ἔβλεψα, ἔπιτα
προσκυνῆσαι ἔμπροσθεν τῶν
ποδῶν τοῦ ἀγγέλου τοῦ δεικνύον-
τός μοι ταῦτα.

9 Καὶ λέγει μοι· Ὅρα μὴ
σύνδελός σε [γάρ] εἰμι, καὶ τῶν
ἀδελφῶν σε τῶν προφητῶν,
καὶ τῶν τηρούντων τὰς λόγους
τοῦ βιβλίου τούτου· τῷ Θεῷ
προσκύνησον.

10 Καὶ λέγει μοι· Μὴ
σφραγίσῃς τὰς λόγους τῆς προ-
φητείας τοῦ βιβλίου τούτου· ὅτι ὁ
καιρὸς ἤγγις ἐστίν.

11 Ὁ ἀδικῶν, ἀδικησάτω
ἔτι· καὶ ὁ ῥυπαρὸς, ῥυπαρευ-
θήτω ἔτι, καὶ ὁ δίκαιος, δι-
καιωσάτω ποιησάτω ἔτι· καὶ
ὁ ἅγιος, ἁγιασθήτω ἔτι.

12 [Καὶ] ἰδὲ, ἔρχομαι τα-
χύ· καὶ ὁ μισθός μου μετ' ἐμοῦ,
ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον
αὐτοῦ ἔσται.

13 Ἐγὼ [εἰμι] τὸ ἄλφα
καὶ τὸ Ω, ἀρχὴ καὶ τέλος,
ὁ πρῶτος καὶ ὁ ἔσχατος.

14 ΜΑΚΑΡΙΟΙ οἱ ποιῶντες
τὰς ἐντολάς αὐτοῦ, ἵνα ἔσται ἡ
ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς
ζωῆς, καὶ τοῖς πυλῶσιν εἰσ-
έλθωσιν εἰς τὴν πόλιν.

15 Ἐξω [δὲ] οἱ κύνες καὶ
οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ

οἱ φοιτῆς καὶ οἱ εἰδωλολάτραι,
καὶ πᾶς ὁ φιλῶν καὶ ποιῶν
ψεῦδος.

16 ΕΓΩ Ἰησοῦς ἐπιμύψα
τὸν ἄγγελόν μου μαρτυρῆσαι ὑ-
μῖν ταῦτα ἐπὶ ταῖς ἐκκλησί-
αις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ
γένος τοῦ Δαβὶδ, ὁ ἄσπρς ὁ
λαμπρὸς ὁ πρωΐνος.

17 Καὶ τὸ πνεῦμα καὶ ἡ
νύμφη λέγουσιν· Ἔρχε· καὶ ὁ
ἀκούων εἰπάτω· Ἔρχε· καὶ ὁ
διψῶν ἐρχέσθω, ὁ θέλων λαβεῖ-
τω τὸ ὕδωρ ζωῆς δωρεάν.

18 ΜΑΡΤΥΡΩ ἐγὼ παι-
τὶ τῷ ἀκούοντι τὰς λόγους τῆς
προφητείας τοῦ βιβλίου τούτου·
εἰαν τις ἐπιθῇ ἐπ' αὐτὰ, ἐπι-
θήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς
πληγὰς τὰς γεγραμμένας ἐν
τῷ βιβλίῳ τούτῳ.

19 καὶ εἰαν τις ἀφείλῃ ἀπὸ
τῶν λόγων τοῦ βιβλίου τῆς προ-
φητείας ταύτης, ἀφείλει ὁ Θε-
ὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύ-
λου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως
τῆς ἁγίας, [καὶ] τῶν γεγραμ-
μένων ἐν τῷ βιβλίῳ τούτῳ.

20 Λέγει ὁ μαρτυρῶν ταῦ-
τα· ναὶ ἔρχομαι ταχύ· ἀ-
μήν. [ναὶ] ἔρχε, Κύριε Ἰησοῦ.

21 Η ΧΑΡΙΣ τοῦ Κυρίου [ἡ-
μῶν] Ἰησοῦ Χριστοῦ μετὰ πάν-
των ὑμῶν ἁγίων. Ἀμήν.

Τ Ε Λ Ο Σ.

Q 4

LECTIONES in hâc editione receptæ, ad mentem
Joannis Jacobi Wettstenii, à Millianâ discrepantes.
Quæ vero voces ablegari debent, in ipso textu unci-
nulis concluduntur, aut hîc exhibentur conclusæ.

In Ed. Millii.

In Ed. nostrâ.

Matt.

i. 1.	Δ	Αἶδ	Δανὶδ
6.	Δ	Σολομῶντα	Σολομῶνα
ii. 11.		εὐρον	εἶδον
iii. 8.		καρπὺς ἀξίως	καρπὸν ἄξιον
iv. 18.		ὁ Ἰησοῦς	deletur
v. 27.		[τοῖς ἀρχαίοις]	
44.		τοὺ μισοῦντας	τοῖς μισοῦσιν
47.		ἀδελφούς	φίλους
vi. 18.		[ἐν τῷ φανερῷ]	
24.		μαμμωνᾶ	μαμμωνᾶ
vii. 2.		ἀνιμετρηθήσεται	μετρηθήσεται
14.		Ὅτι σινὴ	τί σινὴ
viii. 5.		τῷ Ἰησοῦ	αὐτῷ
8.		εἶπε λόγον	εἶπε λόγον
13.		ἐκατοντάρχῃ	ἐκχιονταρχῇ
15.		αὐτοῖς	αὐτῷ
28.		Γεργεσηνῶν	Γαδαρηνῶν
ix. 5.		Ἀφένταί σοι	Ἀφένταί σε
17.		ἀμφοτέρω	ἀμφοτέροις
18.		ἀρχῶν ἐλθῶν	ἀρχῶν εἰς ἐλθῶν
33.		[Ὅτι]	
36.		ἐκκελυμένοι	ἐσκευμένοι
x. 8.		[νεκρῶν ἐγείρατε]	
10.		ἐάσθων	ἐάσθης
25.		ἐκάλεισεν	ἐπεκάλεσαν
28.		φοβηθήτε	φοβῆσθε
		ἀποκλεισθέντων	ἐποκλεισθέντων
xi. 16.		παιδαρίους	παιδίους
21.		Βηθσαϊδαν	Βηθσαϊδά

xii. 3. [αὐτοῖς]

In Ed. Millii.

In Ed. nostrâ.

Matt.

- xii. 3. [αὐτοῖς]
6. μείζων ἐστὶν μείζον ἐστὶν
8. [καὶ] τῷ σαββάτῳ
21. Καὶ [ἐν] τῷ
32. τῷ τῷ αἰῶνι τῷ καὶ αἰῶνι
35. [τῆς καρδίας]
xiii. 14. [ἐπ'] αὐτοῖς
27. [τὰ] ῥιζάνια
33. ἐπέκρυψεν ἔκρυψεν
40. καὶ ἀκαταίτια καί τι
xiv. 14. ἐπ' αὐτοῖς ἐπ' αὐτοῖς
xv. 4. πατέρα [σου]
25. προσκυύει προσκυύησιν
32. ἡμέρας τρεῖς ἡμέραι τρεῖς
39. ἐνέβη ἀνέβη
xvi. 28. τῶν ὧδε ἐσηκόντων ὧδε ἐστῶτες
xvii. 9. ἀπὸ τῆ ὁρῆς ἐκ τῆ ὁρῆς
14. γουσιπιδῶν αὐτῷ γουσιπιδῶν αὐτὸν
xviii. 6. ἐπὶ τὸν εἰς τὸν
19. Πάλιν λέγω Πάλιν, ἀμὲν λέγω
20. ὅτι, ὁφείλεις εἶτι
29. καὶ [πατέρα]
xix. 9. [εἰ] μὴ ἐπὶ πορ-
ναίᾳ
24. ῥαφιδῶν διελθεῖν ῥαφιδῶν εἰσελθεῖν
xx. 2. Συμφωνήσας Καὶ συμφωνήσας
3. [τῷ] τρίτῳ
15. ἢ ὁ ὀφθαλμός σου εἰ ὁ
21. εὐωνύμων εὐωνύμων σου
26. ἔτις [δὲ]
ἔτις ὑμῶν ἔτις ὑμῶν
xxi. 3. ἀποστείλει ἀποστέλλει
7. ἐπεκρίθησαν ἐπεκρίθησαν
30. τῷ ὑπέρβω τῷ ὑπέρβω
xxii. 7. Αἰχμαστὶς δὲ ὁ βα- Καὶ αἰχμαστὶς ὁ βασιλεὺς ἐκείνος
σιλεὺς ὡς γινώσκει ὡς γινώσκει
Q 9 5 xxii. 37. εἴπω

In Ed. Millii.

In Ed. nostrâ.

Marc.

- i. 16. αὐτῷ τῷ Σίμων[Ⓢ] additur
 ii. 8. ὅπως διαλογίζον[Ⓢ] ὅπως αὐτοὶ διαλογίζον[Ⓢ]
 9. σοι σοι
 iii. 27. δύναται εἰς εἰς
 iv. 4. πεπεισά [τῷ θρανῷ]
 9. ἔλεγεν [αὐτοῖς]
 18. [ἑτοί εἰσιν] οἱ τὸν
 λόγον
 31. ὡς κόκκῳ κόκκῳ
 v. 3. μνημείοις μνημείοις
 11. τὰ ὄρεα τῶ ὄρει
 19. ἐποίησε ἐποίησε
 40. ἀπαιτίας ἀπαιτίας
 vi. 2. [ὅτι] καὶ διωάμεις
 9. ἐνδύσασθαι ἐνδύσασθαι
 15. ἐστὶν [ἡ] ὡς
 33. ὑπάγοντες [οἱ
 ὄχλοι]
 44. [ὡς] πωλιακί-
 χίλις
 vii. 26. Συροφονίστα Συροφονίστα
 ibid. ἐκβάλλη ἐκβάλλη
 viii. 2. ἡμέρας ἡμέραι
 ix. 38. [ἐν] τῷ ὀνόματι
 x. 25. διελθεῖν εἰσελθεῖν
 29. καὶ τῷ καὶ ἔνεκεν τῷ
 30. μετὰ διωγμῶν μετὰ διωγμῶν
 xi. 3. ἀποστείλει ἀποστέλλει
 14. εἰς εἰς
 32. Ἀλλ' [εἰς]
 xii. 26. τῆς βάρυ τῷ βάρυ
 xiii. 32. καὶ τῆς καὶ τῆς
 xiv. 6. εἰς ἐμοί. ἐν ἐμοί.
 8. εἶχεν εἶχεν
 30. ὅτι σήμερον ὅτι σὺ σήμερον
 40. βεβαρημένοι καταβαρυνόμενοι
 51. ἠκολούθει ἠκολούθει
 72. τῷ ῥήματι[Ⓢ] τὸ ῥῆμα ὁ

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In Ed. nostrā.

Marc.

xv. 18. βασιλεῦ

ὁ βασιλεὺς

24. διμερίζον

διμερίζονται

31. Ὅμοιως [δι]

34. λαμψα

λαμπά

xvi. 8. ἐξιλθῆσαι [ταχύ]

Luc.

i. 36. γέρα

γῆραι

ii. 20. ἐπίγραφαν

ἐπίγραφαν

iii. 2. Ἀρχιερέων

Ἀρχιερέως

35. Σαρχ

Σαρχ

iv. 7. πάντα

πάντα

18. εὐαγγελίζεσθαι

εὐαγγελισασθαι

42. ἐξήτην

ἐπζητην

v. 6. ἰχθύων πλεόντων

πλεόντων ἰχθύων

vi. 9. ὅμας τι· Ἐξεῖς

ὅμας· Τί ἐξεῖς

10. οἵτι τῶ

οἵτι αὐτῶ

23. χαίρει

χαίρει ut impressum debuit.

viii. 8. ἐπὶ τὴν γῆν

εἰς τὴν γῆν

43. εἰς ἱαλεῖς

ἱαλεῖς

51. Εἰσιλθὼν

Ἐλθὼν

ibid. Ἰάκωβον καὶ Ἰωάννην

Ἰωάννην καὶ Ἰάκωβον

x. 19. ἀδικήσας

ἀδικήσας

xi. 8. ὅσον

ὅσον

11. εἰ καὶ ἰχθύων

ἡ καὶ ἰχθύων

xii. 4. ἀποκλεισόντων

ἀποκλεισόντων

20. Ἀφρον,

Ἀφρον,

xiii. 8. κοπρίαν.

κόπρια.

xiv. 5. οἷον

ὡς

10. ἀνάπαισον

ἀνάπαισον

xvi. 25. ὅδε παρακαλεῖται

ὅδε παρακαλεῖται

26. ἐνθεῖν

ἐνθεῖν

xvii. 1. ὅτι μὴ

ὅτι τῷ μὴ

xviii. 14. ἡ ἐκεῖνον·

ἡ γὰρ ἐκεῖνον·

xxi. 34. βαρυνθῶσιν

βαρυνθῶσιν

xxii. 30. καθίστηται

καθίσταται

47. προήρχετο αὐτῶν,

προήρχετο αὐτῶν,

xxiii. 1. ἡγαγεν

ἡγαγεν

Joan.

In Ed. Millii.

In Ed. nostrā.

Joan.

i. 28. Βηθαβαρεᾶ	Βηθανία
42. Μεσίαν	Μεσίαν
46, 47. Ναζαρετ	Ναζαρεθ
ii. 17. κατέφαγέ με	καταφαγείαι με
iii. 25. Ἰουδαίων	Ἰουδαίῃς
iv. 5. Συχαρ	Σιχαρ
20. ἐν τῷ τῷ ὁ- ρεῖ	ἐν τῷ ὅρει τῷ
35. τετραμέτρους ὄζει	τετραμέτρους ὄζει
50. αὐτῷ Ἰησοῦς	αὐτῷ ὁ Ἰησοῦς
v. 2. κολυμβήθεα	κολυμβήθεα
7. βάλλη	βάλη
vi. 28. ποιῶμεν	ποιῶμεν
viii. 4. ἐπαυτοφώρω	ἐπ' αὐτοφώρω
9. εἰς καθ' εἰς	εἰς καθ' εἰς
ix. 10. σοι	σοι
15. ἐπὶ τοῦ ὀφθαλμοῦ	με ἐπὶ τῆς ὀφθαλμοῦ
36. Τίς ἐστίν	Καὶ τίς ἐστίν
x. 22. Σολομώντι	Σολομώντι
32. εἰς τὴν πόδα αὐ- τῆς	αὐτῆς εἰς τὴν πόδα
xi. 54. Ἐφραὶμ	Ἐφραὶμ
xii. 2. συνανακειμένων	ἀνακειμένων συν
xiv. 11. ἐν ἐμοί	ἐν ἐμοί ἐστίν
22. τί γέγονεν	καὶ τί γέγονεν
xvi. 7. γὰρ μὴ	γὰρ ἐγὼ μὴ
15. λήψεται	λαμβάνει
33. ἐξείλε	ἐχίλει
xvii. 11. ὅς	ὁ
20. πιστευούτων	πιστευούτων
xviii. 20. πάντες	πάντες
xix. 6. γάρωσον.	γάρωσον αὐτόν.
17. ἀπήγαγον	ἤγαγον
40. ὁθονίοις	ἐν ὁθονίοις
xxi. 3. ἀνέβησαν	ἐνέβησαν

* R r

Aa.

In Ed. Millii.

In Ed. nostrâ.

Aa.

- i. 24. ἐκ τῆτων τῷ εἶα ὃν ἐξελέξω ἐκ τῆτων τῶν ὄν
ὃν ἐξελέξω εἶα
- ii. 36. Κύριον καὶ Χριστὸν καὶ Κύριον καὶ Χριστὸν
- iii. 13. ὑμεῖς παρεδύκατε ὑμῖς μὲν παρεδύκατε
20. προκειρηγμένον προκειρηγμένων
21. πάντων ἁγίων πάντων τῶν ἁγίων
24. προκατήγειλαν κατήγειλαν
25. τῷ σπέρματι ἐν additur
- v. 36. προσεκολλήθη προσεκλήθη
- vi. 3. καλασθήσωμῶρ καλασθήσομῶρ
31. ἰθαύμασα ἰθαύμαζα
- vii. 25. τῇ τι τῇ δὲ
31. ἰθαύμασε ἰθαύμαζε
36. Αἰγύπτῃ Αἰγύπτῳ
- ix. 5. ὃν σὺ διώκεις ; ὃν σὺ διώκεις.
[σκληρόν σοι πρὸς
χείρα λακτίζειν·
6. Τρέμων τι καὶ
δάμνων εἶπεν·
Κύριε, τί μοι θέ-
λεις ποιῆσαι ;
Καὶ ὁ Κύριος
πρὸς αὐτόν·]
Ἀνάστηθι καὶ εἰς-
έλθε
28. ἐν Ἱερουσαλὴμ εἰς
35. Σαρωναῖν Σάρωια
- x. 5. ὃς ὑπικαλεῖται τὸν ὑπικαλέμενον Πέτρον
Πέτρον
19. ἰνθυμυμῖν διενθυμυμῖν
39. ὃν ἀνείλον ὃν καὶ ἀνείλον
- xiii. 19. κατεκληροδότησεν κατεκληρονόμησεν
41. ᾧ εἰ μὴ πιστεύ-
σῃς ὁ εἰ —
- xiv. 8. περιπατήκει περιπατήκει
- xv. 2. συζητήσεως ζητήσεως

In Ed. Millii.

In Ed. nostrâ.

Aθ.

xv. 11. Κυρίως	τῷ Κυρίως
32. ὃ	τε
xvi. 7. καὶ τὴν	εἰς τὴν
40. εἰς	πρὸς
xvii. 26. προσηταγμένως	προσηταγμένως
xix. 34. Ἐπιγινώσκων	Ἐπιγινώσκεις
37. θεῶν	θεὸν
xx. 8. ὃ ἦσαν	ὃ ἦμιν
35. διδόναι μάλλον	μάλλον διδόναι
xxi. 1. Κῶν	Κῶ
8. ἦλθον	ἦλθομεν
15. ὑποσκευασάμενοι	ὑποσκευασάμενοι
41. ἐκδόσει	ἐκδώσεται, ut juxta Wetste- nium legi debet.
xxii. 1. νυνὶ	νυνὶ
22. καθήκειν	καθῆκειν
xxiii. 10. καθίσθαι	καθίσθηναι, καὶ
16. τὸ ἐνέδραν	τὴν ἐνέδραν
xxiv. 9. Συνέθειντο	Συνέπειντο
16. ἔχον	ἔχων
20. εἴτι	τί
xxv. 6. πλείους ἢ	ὢ πλείους ὁκτώ ἢ
7. αἰτιάματα	αἰτιώματα
xxvi. 17. νυνὶ	ἐγὼ νῦν
22. μάρτυρέμιν	μάρτυρέμιν
xxvii. 3. φίλος	τοῦ φίλος
10. φόρτις	φορτίς
13. ἄστος	ἄστος
xxviii. 29. ἐκπέσωμι	ἐκπέσωμεν
39. δύναμις	δυνατὸν
42. ἀφύγιον	ἀφύγη
xxviii. 3. ἐξελθῶσα	διελθῶσα
26. εἰπὲν	εἰπὸν

Rom.

i. 13. καρπὸν τινὰ

τινὰ καρπὸν

* R r z

Rom.

In Ed. Millii.

In Ed. nostrâ.

Rom.

- ii. 5. ἀποκαλύψεις δικαιο- ἀποκαλύψεις καὶ δικαιοκρίσιαι.
σύνης Magis verò placet omitti
καὶ. W.
- iv. 12. τῆς ἐν τῇ ἀκροβυστία τῆς πείσεως τῆς ἐν τῇ ἀκροβυ-
στίας
- viii. 11. Ἀλλὰ τὸ ἐνοικεῖν αὐτῇ Ἀλλὰ τῇ ἐνοικεῖν αὐτῇ ποι-
σεῖμα μαλῖ.
- ix. 11. τῇ Θεῷ πρὸς τοῖς πρὸς τοῖς τῇ Θεῷ
- xi. 7. τέτω τέτω
21. φείσῃ φείσῃ
- xiv. 6. ὁ ἐδίδων καὶ ὁ ἐδίδων
9. ἀνέζησεν ἐζήσεν
- 24, 25, 26. ex fine cap. xvi. huc ad-
ducti
- xv. 14. ἄλλης ἄλλης
17. πρὸς Θεὸν πρὸς τὸν Θεόν
- xvi. 3. Πρίσκειαν Πρίσκειαν
- 25, 26, 27. [Τῷ ᾧ δυνα-
μένῳ ὑμᾶς ἐκρίξαι καὶ
τὸ εὐαγγέλιόν μου καὶ τὸ
κήρυγμα Ἰησοῦ Χριστοῦ,
καὶ ἀποκαλύψιν μυστη-
ρίων χρονοῖς αἰώνιοις σε-
σιγημένων· φανεραῖς θεί-
οις ᾧ νῦν διὰ τὴν γραφῶν
προφητικῶν καὶ ὁπι-
ταγῶν τῇ αἰωνίᾳ Θεῷ,
εἰς ὑπακοὴν πείσεως,
εἰς πάντα τὰ ἔθνη γνω-
ριθῆναι· μόνῳ σοφῷ
Θεῷ, Ἀλλὰ Ἰησοῦ Χρι-
στοῦ, ᾧ ἡ δόξα εἰς τοὺς
αἰῶνας. Ἀμήν.]

1 Cor.

- i. 29. αὐτῇ τῇ Θεῷ
- v. 13. κρείσσει κρείσσει

vi. 5. ἴστω

In Ed. Millii.

In Ed. nostra.

1 Cor.

vi. 5. ἔστιν

ἐν

vii. 34. ἡ γυνὴ καὶ

καὶ ἡ γυνὴ καὶ

x. 9. Χριστὸν

Κύριον

xv. 33. Χρηστὰ

Χρηστὸν

2 Cor.

iii. 10. ἐν δὲ διεδόξαται

ἐν διεδόξαται

ix. 5. καὶ μὴ ὡς

καὶ μὴ ὡς

xi. 4. ἀνείχεσθαι

ἀνείχεσθαι

10. σφραγίσται

σφραγίσται

Eph.

i. 1. Ἐφ' ἑσῶ

Λαοδικεία

3. Χριστῶ

ἐν Χριστῶ

18. ἀγαπίας

καρδίας

iii. 9. κοινωνία

οἰκονομία

Philip.

i. 23. συνέχομαι καὶ

συνέχομαι καὶ

ii. 30. ἀνταβουλεύσασθαι

ἀνταβουλεύσασθαι

καὶ

iii. 3. Θεῶ

Θεῶ

iv. 3. Καὶ

Ναὶ

12. δὲ

καὶ

Coloss.

i. 2. Κολοσσαῖς

Κολοσσαῖς

iii. 12. οἰκτιρμῶν

οἰκτιρμῶν

20. ἐν τῷ Κυρίῳ

ἐν Κυρίῳ

1 Theff.

i. 9. ἔχομεν

ἔχομεν

iv. 8. ἡμᾶς

ὑμᾶς

13. θίλω

θήλωμεν

2 Theff.

i. 10. πιστεύουσιν

πιστεύουσιν legi debet.

iii. 5. εἰς ὑπομονὴν

εἰς τὴν ὑπομονὴν

6. παρέλαβε

παρέλαβον

1 Tim.

iii. 16. Θεὸς

ὁ

vi. 5. ἀπαραιστέον

ἀπαραιστέον

vi. 20. ἀπείρη-

In Ed. Millii.

In Ed. nostrā.

1 Tim.

vi. 20.

2 Tim.

i. 14.

ii. 19. Χριστῷ

Tit.

ii 8. ὑμῶν

Philem.

6. ὑμῶν

Heb.

i. 1. ἰσχυάτων

ii. 2. ἀγαπῶντες

iv. 2. συγκεκραμένους

viii. 11. πωλησίον

ix. 2. ἁγία

28. ἔτις ὁ

x. 34. δεσμοῖς

xi. 12. ὡς

xii. 2. ἐκάθισεν

xiii. 9. ἀφ' ἑαυτοῦ

Jac.

iii. 3. ἰδοὺ

iv. 15. διελύθη, καὶ ζήσωμεν,
καὶ ποιήσωμεν

v. 9. καὶ ἀκριβοῦς

ibid. κριτῆς

1 Pet.

i. 4. ἡμᾶς

ii. 2. ἀνέστητε

6. διὸ καὶ

iii. 7. ἐκκόπιεσθαι

καὶ ἀκριβοῦς

καὶ ἀκριβοῦς legi debet.

Κυρίῳ

ἡμῶν

ἡμῶν

ἰσχυάτων

ἀγαπῶντες

συγκεκραμένους

πωλησίον

ἁγία

ἔτις καὶ ὁ

δεσμοῖς

ὡς ἡ

ἐκάθισεν

ἀφ' ἑαυτοῦ

ἰδοὺ

διελύθη καὶ ζήσωμεν, καὶ ποιήσωμεν, ubi tamen legi debuit ποιήσωμεν, ad mentem tum Wettstenii, tum Bengelii.

κριτῆς

ὁ κριτῆς

Colophones in epist. Jac. Petri, Joannis, & Judæ, omittuntur.

ἡμᾶς

ἀνέστητε εἰς σωτηρίαν

Διότι

ἐκκόπιεσθαι

iii. 17. θίλει

In Ed. Millii.

In Ed. nostrâ.

1 Pet.

iii. 17. θέλει

θέλει

20. ἀπαξ ἐξεδέχθη

ἀπεξεδέχθη

21. Ὡς καὶ ἡμεῖς ἀντίτυπον
τοῦ

Ὁ ἀντίτυπον τοῦ καὶ ἡμεῖς

iv. 8. καλύψει

καλύπτει

2 Pet.

ii. 2. ἀπωλείαις

ἀτελείαις legit Wetst.

4. τέθηρημένους

τηρημένους

ii. 14. πλεονεξίαις

πλοονεξίαις

iii. 7. αὐτῷ λόγῳ

τῷ αὐτῷ λόγῳ

1 Joan.

i. 5. καὶ αὕτη ἐστίν

καὶ, ἔστιν αὕτη

ibid. ἐπαγγελία

ἀγγελία

ii. 13. γράφω ὑμῖν, παι-
δίᾳ

14. Ἐγραψα ὑμῖν, παιδίᾳ

2 Joan.

3. ἡμῶς

ὑμῶς

Jud.

12. περιφερόμεναι

περιφερόμεναι

14. μυριάσιν ἀγίαις

ἀγίαις μυριάσιν

24. αὐτὸς

ὑμεῖς

Lectiones in APOCALYPSI Wettstenianæ, à Millianâ editione diversæ, tot ac tantæ sunt, ut cæteras omnes fere superent, & tædio foret ulterius in hunc catalogum eas referre.

E R R A T A.

Matt. vi. 13. δύομαις l. δύναις

xii. 25. ἐρεμῶται l. ἐρημῶται

xxi. 41. ἐκδόσειαι l. ἐκδώσειαι

Ne

Ne vacet Pagina, visum est hic adjungere TABULAM PLENILUNIORUM PASCHALIIUM per annos decem ab A. D. 26. juxta computationes R. BACONIS, in *Opere Magno*, p. 131. JOS. SCALIGERI & NICOLAI MANN, *De veris annis N. D. Jesu Christi*, &c. p. 239. R. DODWELLI, *De Cyclis*, p. 848. & FERGUSONI nuper in *Astronomia*, ut de eorum calculis lector judicet. Vide quæ diximus inter *Conjecturas*, p. 51.

Jul. Per.	U. C. A. D. Var.	Lit. Dom.	ROGER BACON.		MANN & SCAL.		DODWELL.		FERGUSON.	
			Menses.	Feria.	Menses.	Fer.	Menses.	Fer.	Menses.	Fer.
4739	779	F	Mar. 21	5	Mar. 22	6	Apr. 20	7	Apr. 20	7
4740	780	E	Apr. 9	5	Apr. 9	4	Apr. 9	4	Apr. 10	5
4741	781	D	Mar. 29	2	Mar. 29	2	Mar. 28	1	Mar. 30	3
4742	782	C	Apr. 17	1	Apr. 16	7	Apr. 16	7	Apr. 17	5
4743	783	B	Apr. 6	6	Apr. 5	4	Apr. 12	4	Apr. 6	5
4744	784	A	Mar. 27	3	Mar. 26	2	Mar. 26	2	Mar. 27	3
4745	785	G	Apr. 13	2	Apr. 14	2	Apr. 12	7	Apr. 15	3
4746	786	FE	Apr. 3	6	Apr. 3	6	Apr. 4	7	Apr. 3	6
4747	787	D	Mar. 23	4	Mar. 22	2	Mar. 24	4	Apr. 22	5
4748	788	C	Apr. 11	2	Apr. 11	2	Mar. 23	4	Apr. 11	2
		B								

F I N I S.

Q
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nit. A
frustr
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tum q
Ex
excu
entia
in ver
tum
dice a
fam
uma
[a]
[c]
p. 89.

P. S.

QUAM prope parallela, ex Veteri Fœdere in Novo adducta, a LXXviri versionem distent, tum apud antiquos, tam recentiores parum constat.

Irenæus ait [a]: “ Petrus & Paulus, & reliqui dein hominum sectatores, prophetice omnia ita enuntiaverunt, quemadmodum Seniorum interpretatio continet.”

Hieronymus [b]: “ Sunt qui asserunt, in omnibus pene testimoniis, quæ de Veteri Testamento sumuntur, istiusmodi esse errorem, ut aut ordo mutetur, aut verba, & interdum sensus quoque diversus sit.” Ab Augustino [c] multis exemplis evictus eo tandem confugit, ut contendat sacros scriptores tum solum LXX sequi, quando LXX cum Hebræa veritate consentiunt. — At nec illud verum; cum certum sit eos adhærere LXX versioni, cum LXX Hebræam deserat; & Hebræam interdum amplexos a LXX discrepantem.

Estius [d]: “ In ep. ad Hebræos scripturæ *perpetuo* citantur secundum versionem LXX interpretum, sicut Jacobus & Petrus fecerunt, ad *Judeos* scribentes: At Paulus in aliis epistolis, quas Græcè scripsit ad ecclesias *Gentium*, sæpenu-mero citat ex *Hebræo*.” Quod nec rei ipsi, nec rationi convenit. Ad *gentes idololatrias* scribens, scil. ad Thessalonienfes & al. frustra laudasset V. T. vel ex Hebræo vel Græco, nec laudat.

Boisius [e]: “ LXX constat tanto fuisse in pretio apud Apostolos, ut in testimoniis ex Vetere Fœdere citandis *ne latum quidem unguem* ab illorum verbis & vestigiis discesserint.”

Ex re tam malè stabilita, nil mirum si de versione illa variae excuduntur sententiæ. Ex nimia ejus cum N. T. convenientia, Piscator statuit in Matt. xiii. 15. locos nonnullos in versionem illam translatos: Cui consentit vir doctus, quorum disceptationem habuit Ludovicus Cappellus in Appen-dice ad Criticam Sacram. Unde pateat, ut id obiter moneam, istam sententiam non esse *antea inauditam*; ut Cappellus aumat, p. 439.

[a] L. iii. p. 25.

[b] In Mica c. v. tom. iii. p. 1531.

[c] De consensu evangeliorum, l. iii.

[d] Prol. ep. ad Hebræos,

p. 894. col. 2. [e] Vet. interpr. cum Beza collatio, in Joan. vii. 25.

Beza [f], ex nimia LXX a Novo Fœdere discrepantia, putat versionem illam quæ nunc extat, vel supposititiam esse, vel certe aliam & plerumque diversam ab ea qua utuntur N. T. scriptores. Cui adstipulatur Salmasius [g]: “ Incertum, an quæ pro tali hodie circumfertur, tribuenda illis sit.” Et adstipulari videtur Hieronymus [b]: Sed veram patris illius mentem vide apud L. Cappellum, Append. ad Crit. Sacr. p. 477.

Hisce litibus dirimendis sequens Tabula facem præferat, simulque vicem præstet notarum parallelarum quæ textui solent adjungi: quam quidem inverso ordine editt. exhibent, nulli fere usui aut commodo.

[f] Matt. xxvii. 9. Luc. i. 17. & alibi.
p. 243.

[b] Præf. in 1 Paralip.

[g] De Hellenistica,

TABULA locorum parallelorum e Veteri Testamento in Novo citatorum: sumpta potissimum ex libro cui titulus, *Two Letters to a Friend, concerning the Septuagint Translation* &c. Edinb. 1759.

Loci quibus S. apponitur cum Septuaginta interpretibus consentiunt: quibus D. a LXX discrepant: quibus DD. tum a LXX tum ab Hebræo discedunt.

MATT.

i. 23. **Ι**ΔΟΥ, ἡ παρθένος ἐν γαστρὶ ἔξει, Isai. vii. 14. DD.

ii. 6. **Κ**ὴ σὺ Βεθλιὲμ, &c. Mich. v. 2. DD.

15. **ἰ**ξ Αἰγύπτῳ μίμικαλιστα τὸ γόνιμ, Hof. xi. 1. vel Num. xxiv. 8. D.

18. φωνὴ ἐν Ῥαμᾷ ἡ ἐβόη, Jer. xxxi. 15. DD.

23. ὅτι Ναζωραῖος κληθήσεται, Nusquam repertum.

iii. 3. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Is. xl. 3. S.

iv. 4. ἐκ ἐπ' αἰῶνος μόνω ζήσεις ἀνθρωπος, Deut. viii. 3. S.

6. τοῖς ἀγγέλοις αὐτῶν ἐπιτελεῖται πᾶσι σε, Ps. xci. 11, 12. S.

7. ὃς ἐκπνεύσεις Κύριον τὸ Θεόν σε, Deut. vi. 16. S.

10. Κύριον τὸ Θεόν σε προσκυνήσεις, Deut. vi. 13. DD.

15, 16. γῇ Ζαβουλὼν καὶ γῇ Νεφθαλαὶμ, Isai. ix. 1, 2. DD.

v. 21. ὃ φοιτεύσεις, Exod. xx. 13. Lev. xxiv. 20. S.

v. 27.

MATT.

- v. 27. ἡ μοιχιύσεις, Exod. xx. 14. S.
 38. ὁφθθυμὸν ἀντὶ ὁφθθυμῶ, Ex. xxi. 24. Lev. xxiv. 20. S.
 viii. 17. αὐτὸς ἀδελφείας ἡμῶν ἔλαβι, Isai. liii. 4. D.
 ix. 13. xii. 7. ἔλειον θέλω καὶ ἡ θυσία, Hof. vi. 6. S.
 xi. 10. ἰδὲ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου, Mal. iii. 1. DD.
 xii. 18. & seqq. ἰδὲ ὁ παῖς μου ὃν ἡρέτισα, Is. xlii. 1. & seqq. D.
 40. ἦν ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους, Jonas i. 17. S.
 xiii. 14, 15. ἀπὸ ἧς ἀκούσῃ, καὶ ἡ μὴ συνῆτι, Isai. vi. 9, 10. S.
 35. ἀνοίξω ἐν ὧσδε βολαῖς τὸ στόμα μου, Ps. lxxviii. 2. DD.
 xv. 4. τίμα τὸν πατέρα σου, Exod. xx. 12. vel Deut. v. 16. S.
 Ibid. ὁ κακολογῶν πατέρα, Ex. xxi. 17. Prov. xx. 20. S.
 8, 9. ἐγγίζει μοι ὁ λαὸς σου, Is. xxix. 13. S.
 xvii. 5. ὅτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα, Isai. xlii. 1. D.
 xviii. 16. ὅτι στόματι δύο μαρτύρων, Deut. xix. 15. DD.
 xix. 4. ἄρσεν καὶ θῆλυ ἐποίησιν αὐτοῦ, Gen. i. 27. S.
 5. καλαρίψει ἄνθρωπον τὸν πατέρα καὶ τὴν μητέρα &c. Gen. ii. 24. S.
 xxi. 5. εἵπατε τῇ θυγατρὶ Σιών, Isai. lxii. 11. & Zech. ix. 9. S.
 9. Ωσαννὰ τῷ υἱῷ Δαβὶδ, Ps. cxviii. 25, 26. S.
 13. ὁ οἶκός μου, οἷον προσευχῆς κληθήσεται, Isai. lvi. 7. Jer. vii. 11. S.
 16. καὶ στόματι ἡπίων καὶ θηλαζόντων, Ps. viii. 3. S.
 42. λίθον ὃν ἀπιδόκιμασιν, Ps. cxviii. 22, 23. S.
 xxii. 24. ἰάν τινος ἀδελφὸς ἀποθάνῃ, Deut. xxv. 5. S.
 33. ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, Exod. iii. 6. D.
 37. ἀγαπήσεις Κύριον, Deut. vi. 5. S.
 39. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, Lev. xix. 18. S.
 44. εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Ps. cx. 1. S.
 xxiv. 15. τὸ βδίλυγμα τῆς ἐρημώσεως, Dan. ix. 27. D.
 xxvi. 31. Πατάξω τὸν ποιμένα, Zech. xiii. 7. DD.
 xxvii. 9, 10. καὶ ἔλαβον τὰ τριάντοια ἀργύρια, Zech. xi. 13. DD.
 35. διμερίσας τὰ ἱμάτιά μου, Ps. xxii. 18. S.
 46. Θιέ μου, Θιέ μου, ἰναί — Ps. xxii. 2. S.

MARC.

- i. 2. ἰδὲ ἀποστέλλω τὸν ἄγγελόν μου, Mal. iii. 1. D.
 3. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, &c. Isai. xl. 3. S.
 iv. 12. αὐτὴ ἀπέστειλε, καὶ ἔμνησεν, Isai. vi. 10. DD.
 vii. 6. ἐγείρει μοι ὁ λαὸς εὐε, Is. xxix. 13. S.
 10. ὁ κακυλογῶν πατέρα, Exod. xxi. 16. Prov. xx.
 20. D.

- Ibid. τίμα τὸν πατέρα σου, Exod. xx. 12. Deut. v. 16. S.
 x. 7. καὶ ἀλείψει αἰθερᾶς τὸν πατέρα αὐτοῦ, Gen. ii. 24.
 x. 19. μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψῃς, Exod.
 xx. 15. DD.
 xi. 17. ὁ οἶκός μου, οἶκος προσευχῆς, Is. vi. 7. xx. 13—16. S.
 xii. 10, 11. λίθον δι' ἀπειδοκίμας, Ps. cxviii. 22, 23. S.
 19. ἴαν τινος ἀδελφὸς ἀποθάνῃ, Deut. xxv. 5. D.
 26. ἐγὼ ὁ Θεὸς Ἀβραάμ &c. Exod. iii. 6. D.
 29, 30. Ἄκουε, Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν, Deut. vi. 4, 5. D.
 xiii. 14. τὸ βδέλυγμα τῆς ἐρημώσεως, Dan. ix. 27. D.
 xiv. 27. πατάξω τὸν ποιμένα, 1 Zach. xiii. 7. DD.
 xv. 28. καὶ μὴ ἀνάμων ἐλογιάσθῃ, Isai. liii. 12. S.
 34. ὁ Θεὸς μου, εἰς τίμι ἐκατέλιπες; Ps. xxii. 2. D.

LUCAS.

- i. 17. ἐπεγείφαι καρδίας πατέρων ἐπὶ τίνα, Mal. iv.
 6. D.
 ii. 23, 24. πάντες ἄρσεν ἀγαυόνγον μήτρας, Exod. xiii.
 2. D.
 iii. 4. φωνὴ βοῶντος &c. Isai. xl. 3, 4, 5. S.
 iv. 4. ἔκ ἐπ' ἄρτων μόνη, Deut. viii. 3. D.
 8. Κύριον τὸν Θεόν σου προσκυνήσεις, Deut. vi. 13. D.
 10. ὅτι τοῖς ἀγγέλοις αὐτῷ ἐντίθεται πᾶσι σου, Ps. xci.
 11, 12. D.
 12. ἔκ ἐκπεράσεις Κύριον, τὸν Θεόν σου, Deut. vi. 16. S.
 18. πνεῦμα Κυρίου ἐπ' ἐμὶ, Is. lxi. 1, 2. DD.
 vii. 27. ἰδὲ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου, Mal. iii. 1. D.
 x. 27. ἀγαπήσεις Κύριον, Deut. vi. 5. DD.
 xiii. 27. ἀποχωρεῖτε ἀπ' ἐμῶν, Ps. vi. 8. D.
 xviii. 20. ἔφονύσεις, Exod. xx. 15. S.
 xix. 46. ὁ οἶκός μου, οἶκος προσευχῆς, Is. lvi. 7. S.
 xxi. 20. τὸ

Luc.

- xxi. 20. τὸ βδύλυγμα τῆς ἐρημώσεως, Dan. ix. 27. D.
 xxiii. 46. εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, Pf.
 xxxi. 5. S.

JOAN.

- i. 23. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Isai. xl. 3. DD.
 ii. 17. ὁ ζῆλος τῷ οἴκῳ σου κατέφαγέ με, Pf. lxix. 9. S.
 vi. 31. ἄρτον ἐκ τοῦ οὐρανοῦ ἐδώκεν αὐτοῖς φαγεῖν, Pf. lxxviii.
 25. D.
 45. καὶ ἰσολαί πάντες διδασκοὶ τοῦ Θεοῦ, Is. liv. 13. DD.
 viii. 17. ἐπὶ γόματός δύο μῦστύρων, Deut. xvii. 6. & al. D.
 x. 34. ἐγὼ εἶπα, Θεοί ἐστε, Pf. lxxxii. 6. S.
 xii. 15. ἰδὲ ὁ βασιλεὺς σου ἐρχεται, Zech. ix. 9. DD.
 38. Κύριε, τίς ἐπίστυσι τῇ ἀκοῇ ἡμῶν, Is. liii. 1. S.
 xiii. 18. ὁ πρῶτος μετ' ἐμοῦ τὸν ἄρτον, Pf. xli. 9. DD.
 xv. 25. ἐμίσησάν με δουρεῖν, Pf. xxxv. 19. D.
 xix. 24. διμερίσαντο τὰ ἱμάτιά μου, Pf. xxii. 18. S.
 36. ὅς ἐστιν ἐν συνεκδήσει αὐτῇ, Exod. xii. 46. Num.
 ix. 12. DD.
 37. ὁψονταὶ εἰς ὃν ἐξικέντησαν, Zech. xii. 10. D.

ACTA APOST.

- i. 20. Ἀποβήτω ἡ ἱσχυὶς αὐτῇ ἐρημῶς, Pf. lxix. 25. &
 cix. 8. DD.
 ii. 17. καὶ ἔσται ἐν ταῖς ἰσχάταις ἡμέραις, Joel ii. 28. DD.
 25. προσωρμήσω τὸν Κύριον ἐνώπιόν μου ἀπαιτῶντες, Pf.
 xvi. 8. et seqq. S.
 30. ἐκ καρπῶν τοῦ ὁσφύου αὐτῇ, Pf. cxxxii. 11. D.
 34. ἔπειν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου, Pf. cx. 1. S.
 iii. 22, 23. προσφύτω ὑμῶν ἀναστήσει, Deut. xviii. 15—
 18, 19. DD.
 25. καὶ τῷ σπέρματί σου εὐλογήσονται, Gen. xxii. 18.
 DD.
 iv. 11. λίθον ὃν ἀπιδουμάσῃ, Pf. cxviii. 22. S.
 25. ἵνατί ἐφύλαξαν ἔθνη; Pf. ii. 1. S.
 vii. 3. ἔξελθε ἐκ τῆς γῆς σου, Gen. xii. 1. S.
 28. Μὴ ἀνελθὼν με σὺ θείλεις, ὃν τρόπον αἰεῖλεις χεῖρας τὸν
 Αἰγύπτιον, Exod. ii. 14. S.
 S f 3 vii. 40. πώησον.

Act.

- vii. 40. ποιήσῃσι ἡμῖν Θεοὶς, οἱ προπορεύονται ἡμῶν, Exod. xxxii. 1. S.
 42, 43. μὴ σφάγια καὶ θυσιάς προσηγήκατί μοι, Amos v. 25, 26, 27. DD.
 44. ὅρα ποιήσεις πάντα κατὰ τὸν τύπον &c. Exod. xxv. 40. D.
 49, 50. Ποῖον οἶκον οἰκοδομήσεται μοι &c. Isai. lxvi. 1, 2. S.
 viii. 32, 33. ὡς πρὸ βασιλεὺς ἐπὶ σφαγῶν ἤχθη, II. liii. 7, 8. S.
 xiii. 22. εὗρον Δαβὶδ ἄνδρα κατὰ τὴν καρδίαν μου, Ps. lxxix. 20. et I Sam. xiii. 14. DD.
 33. ὅς με εἶ συ, Ps. ii. 7. S.
 34. δώσω ὑμῖν τὰ ὅσια Δαβὶδ, Isai. liii. 3. S.
 35. ἐδὲ δώσεις τὸν ὅσιόν σου, Ps. xvi. 10. S.
 41. ἴδτε οἱ κατὰ φρονηταί, Hab. i. 5. S.
 47. τίθεικά σε εἰς φῶς ἐθνῶν, Isai. xlix. 6. S.
 xv. 16, 17. κατὰ ταῦτα ἀναγείψω, Amos ix. 11, 12. DD.
 xxiii. 5. ἀρχοῦσα τῇ λαῷ σου ἐκ ἐρεῖς κακῶς, Exod. xxii. 28. S.
 xxviii. 26, 27. Πορεύθητι πρὸς τὸν λαὸν τῆτον &c. Isai. vi. 9, 10. S.

Ep. ad ROM.

- i. 17. ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, Hab. iii. 4. S.
 iii. 4. πᾶς ἄνθρωπος ψεύστης, Ps. li. 4. S.
 10, 11. ἐκ ὧν δίκαιοι ἐδὲ εἰς, ἐκ ἐστὶν ὁ συνιῶν, Ps. xiv. 4. Isai. liii. 1, 2. D.
 12. πάντες ἔκλειναν, ἅμα ἠχερώθησαν, Ps. xiv. 3. liii. 3. S.
 13. τὰ φερόμενα ἀνεργάζεσθαι αὐτῶν, Ps. v. 9. cxi. 4. S.
 ibid. ἰδὲ ἀπιδὼν ὑπὸ τῶν χεῖρῶν αὐτῶν, Ps. cxi. 3. S.
 14. ἂν τὸ σῶμα ἀρῆς καὶ πικρίας γέμῃ, Ps. x. 7. xiv. 1. 4. S.
 15. ὅτι οἱ πόδες αὐτῶν ἐκχέαι αἷμα, Ps. xiv. 3. Isai. lix. 7. Prov. i. 16. S.
 16. σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, Ps. xiv. 3. Isai. lix. 7. S.
 17. καὶ ὁδὸν εἰρήνης ἐκ ἰγνώσαν, Ps. xiv. 3. Isai. lix. 8. S.
 4 iii. 18. &c

ROM.

- iii. 18. ἐκ ἑστὸς φόβου Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν, Pf. xiv. 3. xxvii. 2. S.
- iv. 3. ἐπίστεισε διὰ Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, Gen. xv. 6. S.
7. μακάριοι ὧν ἀφίθη αἱ ἀνομίαι, Pf. xxvii. 1. S.
17. ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε, Gen. xvii. 5. S.
18. ἔτως ἔσαι ὁ σπέρμα σου, Gen. xv. 5. S.
- vii. 6. ἔσαι τὸ σπέρμα αὐτῷ πάροικον, Gen. xv. 13. S.
7. ἔκ ἐπιθυμήσεις, Deut. v. 21. S.
- viii. 36. ἵνα καὶ σὺ θανατῶμεθα ὅλῳ τῷ ἡμέραν, Pf. xlv. 23. S.
- ix. 7. ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, Gen. xxi. 12. S.
9. καὶ τὸν καιρὸν τέτοιον ἐπιύσσομαι, Gen. xviii. 10. D.
12. ὅτι ὁ μείζων θαυμάσει ἐλάττω, Gen. xxi. 25. S.
13. τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα. Mal. 1, 2. S.
15. ἐλεήσω ὃν ἂν ἐλεῶ, Exod. xxviii. 19. S.
17. εἰς αὐτὸ τὸ ἐξήγειρά σε, Exod. ix. 16. D.
20. μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Is. xlv. 9. D.
25. καλέσω τὸν ἑλπίον μου, λαόν μου, Hof. ii. 23. DD.
26. καὶ ἔσαι ἐν τῷ τόπῳ ὃ ἐξέβη αὐτοῖς, Hof. i. 10. S.
- 27, 28. ἵνα ἡ ὁ ἀριθμὸς τῶν ὑῶν Ἰσραὴλ, Is. x. 22, 23. S.
29. εἰ μὴ Κύριος Σαβα὿θ ἐγκατέλιπεν ἡμῖν σπέρμα, Ifai. ii. 9. S.
33. ἰδὲ τίθημι ἐν Ζιών, Ifai. viii. 14. xxviii. 16. DD.
- x. 5. ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσει ἐν αὐτοῖς, Lev. xviii. 5. Ezek. xx. 11. S.
6. τίς ἀναθήσεται εἰς τὸν ἕραιον, Deut. xxx. 12. S.
7. τίς καθαθήσεται εἰς τὴν ἄβυσσον, Deut. xxx. 13. D.
8. Ἐγὼς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου, Deut. xxx. 14. S.
15. Ὡς ὡραῖοι οἱ πόδες τοῦ ἐυαγγελιζομένου τὰ ἀγαθὰ, Ifai. lii. 7. Nahum i. 15. D.
16. Κύριε, τίς ἐπίστεισε τῇ ἀκοῇ ἡμῶν; Ifai. liii. 1. S.
18. εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, Psal. xix. 5. S.
19. Ἐγὼ ὡς ῥαζήλω τῶ ὑμᾶς ἐκ ἔθνους, Deut. xxxii. 21. S.

x. 20, 21. ἐξέθην

ROM.

- x. 20, 21. ὤρεθην τοῖς ἐμὶ μὴ ζητῶσιν, Ifai. lxv. 1, 2. S.
- xi. 3, 4. Κύριε, τὸ πρὸς σὺ ἀπέκλιναν &c. 1 Reg 10. 18. DD.
- xi. 9. ἡμεθέτω ἡ πρᾶπιζα αὐτῶν εἰς παγίδα, Ps. lxix. 23. DD.
10. σκολιδήτωσ' οἱ ὀφθαλμοὶ αὐτῶν, Ps. lxix. 24. S.
26. ἤξει ἐν Σιών ὁ ἐνδόμυθος, Ps. lix. 20. S.
27. καὶ αὕτη αὐτοῖς ἡ παρ' ἐμὲ ἀλάθηκη, Ps. xxvii. 9. S.
34. τίς ᾗδ' ἔγνω ἡν Κύριος; If. xl. 13. S.
- xii. 19. ἰμοὶ ἐνδύχῃσις· ἐγὼ ἀνταποδώσω, Deut. xxxii. 35. D.
20. ἰὰν εἰς πεινᾷ ὁ ἐχθρὸς σου, ψάμμιζι αὐτὸν, Prov. xxv. 21, 22. S.
- xiii. 9. εἰ μοιχεύσεις, εἰ φονεύσεις &c. Exod. xx. 13—17. Deut. v. 18. S.
- xiv. 11. Ζᾷ ἐγὼ λέγει Κύριος, ὅτι ἰμοὶ κάμψει πᾶν γόνυ, If. xlv. 23. DD.
- xv. 3. Οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σε ἐπίπτεσον ἐπ' ἐμέ. Ps. lxix. 10. S.
9. Διὰ τῆτο ἔχομολογήσομαί σοι ἐν ἔθνεσι, Ps. xviii. 49. S.
10. εὐφρανθήσῃ, ἔθνη, καὶ τῷ λαῷ αὐτοῦ, Deut. xxxii. 43. S.
11. Αἰνεῖτε τὸν Κύριον, πάντα τὰ ἔθνη, Ps. cxvii. 1. S.
12. Ἔσται ἡ εἰς τὴν ἰσοσυνέτην, Ifai. xi. 1. 10. S.
21. Οἷς ἐκ ἀνηγάλην περὶ αὐτοῦ, Ὁψωνί, Ifai. lii. 15. S.

1 COR.

- i. 19. Απολῶ τὴν σοφίαν, καὶ τὴν σωῖσιν ἀθετήσω, Ifai. xxix. 14. D.
31. Ὁ καυχώμενος ἐν Κυρίῳ καυχάδω, Jer. ix. 24. DD.
- ii. 9. Ὁ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐκ ἤκουσε, If. lxiv. 4. DD.
19. Ὁ δραστομέλις τὸν σοφὸν ἐν τῇ πανουργίᾳ, Job v. 13. D.
20. Κύριος γινώσκει τὰς ἀλαλογισμὰς τῶν σοφῶν, Ps. xciv. 11. DD.
- vi. 16. Ἔσονται οἱ δύο εἰς σάρκα μίαν, Gen. ii. 24. S.
- ix. 9. Οὐ φημάσεις βῆν ἀλωῶντα, Deut. xxv. 4. S.
- x. 7. Ἐλά

1 COR.

- x. 7. Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, Exod. xxxii. 6. S.
26, 28. Τῷ ᾧ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, Deut.
x. 14. Ps. xxiv. 1. S.
xiv. 21. Ὅτι ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέροις, Isai.
xxviii. 11, 12. DD.
xv. 45. Ἐγένετο ὁ παῖς τῷ ἀνθρώπῳ Ἀδὰμ εἰς ψυχὴν ζῶσαν,
Gen. ii. 7. S.
54. Καπεπόθη ὁ Θάνατος εἰς νίκην, Isai. xxv. 8. Ose.
xiii. 4. DD.

2 COR.

- iv. 13. Ἐπίστυσα, διὸ ἐλάλησα, Ps. cxvi. 10. S.
vi. 2. Καίριον δικλῶς ἐπήκουσά σου, Isai. xlix. 8. S.
16. Ὅτι ἐννοκῶ ἐν αὐτοῖς, Lev. xxvi. 11, 12, Ezek.
xxxvii. 27. D.
17, 18. Διὸ ἐξέλιθι ἐκ μέσων αὐτῶν, Isai. lii. 11. Jer
xxxix. 1. 9. DD.
vi. 18. Καὶ ἴσομαι ὑμῖν εἰς πατέρα, Jer. xxxix. 1. DD.
viii. 15. Ὁ τὸ πολὺ, ἐκ ἐπλεόνασε, Exod. xvi. 18. S.
ix. 7. Ἰλαρὸν ᾧ δότῳ ἀγαπᾷ ὁ Θεός, Prov. xxii. 8.
S. In Hebr. deest.
9. Ἐσκόρπισεν, ἔδωκε τοῖς πίνουσι, Ps. cxii. 9. S.
10. ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, Isai. lv. 10.
D.
xiii. 1. ἐπὶ σώματι δύο μαρτύρων, Deut. ix. 15. S.

GALAT.

- ii. 6. πρόσωπον Θεὸς ἀνθρώπου καὶ λαμβάνει, Deut. x.
17. DD.
iii. 8. Ὅτι εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη, Gen. xii.
3. DD.
10. Ἐπικατάρσας πᾶς ὃς ἐκ ἐμμένει, Deut. xxvii. 26.
DD.
13. Ἐπικατάρσας πᾶς ὁ περιμέλει ἐπὶ ξύλῳ, Deut.
xxi. 23. S.
iv. 27. Εὐφρανθήτι, γειρα, ἡ ἐτίχθησα, Isai. liv. 1. S.
30. Ἐβάλε τὴν παιδίσκην, Gen. xxi. 10. S.

EPHES.

- iv. 8. Ἀπαλλάξαι εἰς ὕψος ἡ χιμαλώτευσεν αἰχμαλωσίαν, — καὶ ἰδωκε δώματα, DD. Cum Syriaca vero congruit. Vid. Walton, Proleg. xiii. § 15. Prid. Connect. Par. II. B. i. p. 38. ed. fol.
- v. 14. Ἐγενεαι ὁ καθ' ἑδων, If. lx. 1. D.
31. καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ, Gen. ii. 24. S.

Ep. ad HEBRÆOS.

- i. 5. Ὑἱός μου εἰ σὺ, ἐγὼ σήμερον γινίγηκά σοι, Ps. ii. 7. vel 2 Sam. vii. 14. S.
6. Καὶ προσκυνησάτω αὐτῷ πάντες ἅγιοι Θεοῦ, Pl. xcvi. 7. S.
7. Ὁ ποιῶν τοὺς ἀγγέλους πνεύματα, Ps. civ. 4. D.
8. 10. Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, Ps. xlv. 6, & seq. S.
11. 13. Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ &c. Ps. cii. 25, & seq. S.
- ii. 6—9. Τί ἐστιν ἀνθρώπου, ὅτι μιμήσκη αὐτοῦ, Ps. viii. 4—7. S.
12. Απαγγίλω τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, Ps. xxii. 22. D.
13. Ἐγὼ ἴσομαι πιστοῦς ἐπ' αὐτοῦ, Ps. xviii. 2. & If. viii. 18. S.
- iii. 7—12. Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃς, Pl. xcvi. 7. 12. S.
- iv. 3. Ὡς ὥμοσα ἐν τῇ ὀργῇ μου, Ps. xcvi. 11. S.
4. Καὶ κατέπαυσεν ὁ Θεός ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ, Gen. ii. 2. S.
- v. 5. Ὑἱός μου εἰ σὺ, ἐγὼ σήμερον γινίγηκά σοι, Psal. ii. 7. S.
6. Σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδεκ, Ps. cx. 4. S.
- vi. 14. Ἡ μὲν εὐλογῶν εὐλογήσω σοι, καὶ πληθυνῶν πληθυνῶ σοι, Gen. xxii. 17. S.
- viii. 8—13. Ἰδοὺ ἡμέραι ἐρχονται, &c. Jer. xxi. 31—35. DD.

HEB.

ix. 20. τὸ το αἷμα τῆς ἀθλήκης, ἧς ἐντεῖλαιτο, Exod. xxiv. 8. DD.

x. 5, 6. Θυσίαν κ' προσφορὰν ἐκ ἡθέλησας, σῶμα καὶ ηὐρίζω μοι, Pf. xl. 6—9 S.

30. Εμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, Deut. xxxii. 35, 36. Pf. l. 4. S.

37—39. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, Hab. ii. 3—5. DD.

xi. 21. προσκυνησὶν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, Gen. xlvii. 21. S. Vid. Jof. Scal. in loc.

xii. 5, 6. Ὑιέ μου, μὴ ὀλυγώρῃ, παιδείας Κυρίου &c. Prov. iii. 11, 12. S.

12. τὰς παρειμένους χεῖρας κ' τὰ ὑψηλόμενα γόνατα ἀνορθώσεται, Isai. xxxv. 3. D.

26. Ἐτι ἄπαξ ἐγὼ σείω ὑμῶν τὴν γῆν, Hag. ii. 6. DD.

29. Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταλίσκει, Deut. iv. 24. S.

xiii. 5. Οὐ μή σε ἀνῶ, ἢ ὃ μή σε ἐκκαλίπω, Deut. xxxi. 6. 8. & Jofh. i. 5. S.

6. Κύριος ἡμῶν βοηθός, κ' ὃ μὴ φοβηθήσομαι, Pf. cxviii. 6. S.

Ep. J A C.

ii. 23. Ἐπίσθου δὲ Ἀβραὰμ τῷ Θεῷ &c. Gen. xv. 6. S.

I P E T R.

i. 16. Ἅγιοι ᾠμάτε, ὅτι ἐγὼ ἅγιος εἰμι, Lev. xi. 44. D.

21. πάντα σὰρξ ὡς χορτὸς, If. xl. 6. S.

ii. 6. Ἰδὲ τίθημι ἐν Σιών λίθον ἀπεργοναῖον, Isai. xxviii. 16. S.

7. λίθον ὃν ἀπιδόκίμασαν οἱ οἰκοδομῶντες, Pf. cxviii. 22. DD.

9. ἡλύθη ἐκλεκτὸν, βασιλεῖον ἱεράτευμα, Exod. xix. 6. DD.

22. Ὁς ἁμαρτίαν ἐκ ἐποίησιν, ἢ δὲ σέβῃ δόλῃ ἐν τῷ στόματι αὐτοῦ, Isai. lxxviii. 9. S.

iii. 10—13. Ὁς

1 PET.

24. Ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἐνέγκειν, Ifai. liii.
5. S.
iii. 10—13. Ὁ θέλων ζῆναι ἀγαπᾷ, Pf. xxiv. 12—17. S.
iv. 18. Ἀγάπη καλύψει πλῆθος ἁμαρτιῶν, Prov. xi. 31. S.
v. 7. Πᾶσαι τὴν μέριμναν ὑμῶν ἐπὶ ῥῆψαίς ἐπ' αὐτῶν,
Pf. lv. 22. S.

2 PETR.

- i. 17. Οὗτός ἐστι ὁ υἱὸς μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα,
Ifai. xlii. 1. D.
ii. 22. Κύων ἐπιστρέφας ἐπὶ τὸ ἴδιον ἔξέραμα, Prov. xxvi.
11 D.

Ep. JUDÆ.

9. Επιτιμῆσαι σοι Κύριε, Zech. iii. 2. D.

APOCAL.

- i. 17. Ἐγὼ εἰμι ὁ περὶ τοῦ καὶ ὁ ἔρχομαι, Ifai. xli. 4. xliv.
6. D.
ii. 23. ἐγὼ εἰμι ὁ ἐνεκρῶν νεφρὸς, Jer. xvii. 10. D.
27. ποιμαίνει αὐτοὺς ἐν ῥαβδῷ σιδηρᾷ, Pf. ii. 9. S.
iii. 7. ὁ ἅγιος ὁ ἀληθινὸς &c. Ifai. xxii. 22. S.
vii. 16, 17. Οὐ πεινάσουσιν ἔτι—Ifai. xlix. 10. et xxiii. 8.
DD.
xi. 4. Οὗτοί εἰσιν οἱ δύο ἑλαῖαι, καὶ οἱ δύο λυχνίαι, Zech.
iv. 14. DD.
xvi. 23—27. καὶ ἡ πόλις ἣν χεῖραν ἔχει τῷ ἡλίῳ &c. Ifai. lx.
19. & iii. 11. DD.



CONJECTURAL
EMENDATIONS
ON THE
NEW TESTAMENT,
COLLECTED FROM
VARIOUS AUTHORS,

As well in regard to WORDS as POINTING.

With the REASONS, on which the several
Alterations in the latter have been admitted
in our Edition.

L O N D O N,
Printed in the Year M D C C L X I I I.



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P R E F A C E.

AMONG the following Conjectures the reader must not expect to find an explanation of the several difficult passages of the N. T. any further than the Conjectures give occasion of opening them ; nor, secondly, the various Readings of Mss. many of which, though they arose from the fancies of the scribes or of those who employed them, yet having gained prescription from time before Printing was invented, claim an authority, the merits of which we leave to be determined by other judges ; and if any modern critics have by chance fallen on the same emendations, we have generally passed them by, as being the claim of prior possessors not within our cognizance.

I have been insensibly led into the task of making this collection from seeing a small one published in WETSTEIN'S *Prolegomena* to the N. T. in 4^{to}. A. D. 1730 ; after which I began to note in the margin such others as occurred in my reading. When his edition of the N. T. appeared in Folio, 1751, I found that, though he had collected from the same stores most of those which I had, yet my labour was not wholly superseded : In the first place because he has cited only the names of the authors without mentioning in what part of their works they occur ; which was highly proper to have been done in those who have not written regular comments on the Scriptures. Secondly, he has given the several emendations in so concise a manner, that a common reader will scarce attend either to approve their strength or condemn their weakness. Thirdly, though he, as well as Dr. MILLS, have

have taken notice of *some* variations in punctuation which affect the sense, yet they have omitted many others no less material. As far as I have supplied these defects, I may, perhaps, deserve something, if not of the publick, at least of the *manes* of the critics whose works I have made use of. To Wetstein, however, I must own myself indebted for some of the Conjectures; those in particular of Patricius Junius, Library-keeper to King Charles I. preserved among Vossius's papers at *Amsterdam*; and those of Dr. Richard Bentley, communicated to him when in *England*. The loss of the former might have been the easier borne, because, out of 150, he observes, scarce any of them deserve much regard; which I mention, because I possibly may have omitted some of them in the Gospels.

Having at length occasion to print a small edition of the Greek Testament for the use of Schools, I thought this critical Collection might be no improper appendage to it, bringing into one view a branch of literature dispersed in various authors, and which may exercise the genius, and perhaps improve the understanding, of young Scholars.

The freedom which the Critics take in charging the style of the N. T. with not being true Greek, will give offence to some, who think the language, as well as the matter of it, was divinely inspired. To these I would observe, we have no evidence from reason or history, that the former was owing to such an origin. If all the writers of the N. T. had opportunities enough to acquire a knowledge of the Greek tongue by their natural powers, is it not a *waste of miracles*, as it is termed, to expect supernatural? Paul was born in *Greece*, and bred at the feet of *Gamaliel*. Greek and Syriac he learnt from his childhood; and we find him master of
both

both in his riper years [a]. Luke was born at Antioch, the metropolis of Syria, but at a time when Syriac was probably less spoke there, than Greek. The Successors of Alexander propagated Grecian colonies wherever they spread their conquests; and those of them who were possessed of Syria, by keeping their court in this city, if they did not efface the original language, at least introduced a new one, the remains of which are preserved in that country to this day [b]. Their religious and civil polity here seem to have been carried on in Greek, both which appear from their coins inscribed *always* with Greek legends, in honour of Grecian Gods; as ΖΕΥΣ ΦΙΛΙΟΣ. ΖΕΥΣ ΚΑΣΙΟΣ. ΠΡΟΣ ΔΑΦΝΗΝ, the name of an adjoining village, where a temple was erected to Apollo [c]. Here the disciples, who were dispersed by the persecution which arose after Stephen, having preached to the Jews only before, addressed themselves to the Greeks [d], and, in consequence of it, were first called Christians, a word of Grecian, not of Syriac extraction. If it had been a translation of the latter, the sacred historian would have said Μεσσιείμ, or Μεσσιανοί, ὁ ὢν Χριστιανός, as John i. 42. Μεσσίαν, ὁ ἐστὶ μετ' ἐμὲ μενουμενον ὁ Χριστός. This the Syriac interpreter was well aware of, who justly preserves the nominal term in Syriac letters, though for *Christ* he elsewhere writes *Messias*, or wholly omits it, as, for a very obvious reason, in the place of John just cited. Here, lastly, the Gentile converts received the decree of indulgence from the council at Jerusalem, penned, no doubt, in Greek, as we now have it Acts

[a] Acts xxi. 37. 40. [b] See Sandys's travels under *Greeks*.

[c] See Noris, De Epochis Syromacedonum, passim. "Cum OMNES nummi, qui ad hanc [urbem] spectant, Græcis sint inscripti characteribus." Harduin, Num. Pop. et Urb.

[d] Acts vi. 19, 20.

xv. 24 [e]. Thus far we have found Greek enough by natural means for above one half of the N. T.

The other six writers were born and bred in Palestine, which, being inhabited more particularly by genuine Jews, retained more strongly the Mother tongue [f]. Yet even there Greek was so diffused from the time of Antiochus Epiphanes, that it was understood by all the letter rank of people: Josephus particularly, educated at Jerusalem, has left us a history not unworthy of a native of Greece. Thus much will be allowed, without going into the extravagancies of If. Vossius, who, in defence of the inspiration of the LXX, would turn the tables upon us, maintaining that Greek was the vernacular tongue of Jerusalem; and that Syriac was spoke by none but poor ignorant people in the country villages. He has been fully and candidly confuted by Dr. Wotton [g]. But still, allowing Greek to be under-

[e] I would observe, that the expression at the conclusion of this decree χ 29. $\epsilon\lambda\ \alpha\upsilon\ \delta\iota\alpha\lambda\epsilon\gamma\epsilon\upsilon\iota\varsigma\ \epsilon\alpha\upsilon\tau\omicron\varsigma\ \epsilon\upsilon\ \pi\acute{\alpha}\rho\alpha\lambda\epsilon\iota$ is alledged by Jo. Tob. Krebsius, Obs. in N. T. e Josepho, p. 229. to be wrong translated, or, if rightly translated, that the Greek is improperly expressed; for that $\pi\acute{\alpha}\rho\alpha\lambda\epsilon\iota$, like $\epsilon\chi\epsilon\iota$, denotes neutrally the state and condition of a person, not the action, which is expressed by $\pi\omega\iota\epsilon\iota$: that $\epsilon\upsilon\ \pi\omega\iota\omicron\upsilon\sigma\epsilon\iota$ signifies *ye will do well*, i. e. the right thing; but that $\epsilon\upsilon\ \pi\acute{\alpha}\rho\alpha\lambda\epsilon\iota$ is, *It will be well with you, felices eritis*; in answer to those at χ 1, who said, *Except ye be circumcised, ye cannot be saved*. Mr. Markland has lately shewn, on another occasion, that $\pi\acute{\alpha}\rho\alpha\lambda\epsilon\iota$ is sometimes used in the sense of $\pi\omega\iota\epsilon\iota$, as Eurip. Hecub. 1259. $\pi\acute{\alpha}\rho\alpha\sigma\sigma\iota\upsilon\tau\alpha\ \tau\alpha\ \mu\eta\ \kappa\alpha\lambda\acute{\alpha}$, *to do bad things*. Sophocl. Eleotr. 532. $\pi\acute{\alpha}\rho\alpha\sigma\sigma\epsilon\iota\upsilon\ \pi\epsilon\tilde{\alpha}\gamma\mu\alpha\ \mu\acute{\epsilon}\gamma\alpha$, *to accomplish a great work*. See more in his Notes on Eurip. Supplic. χ 324. But we have yet no authority for this active sense of $\pi\acute{\alpha}\rho\alpha\lambda\epsilon\iota$ with an Adverb only.

[f] See Matth. xxvii. 46. Mark v. 41. xv. 34. John xix. 13. Acts i. 19.

[g] See his Miscell. Diss. relating to the M^{ss}ina, Pref. p. ix. et seq. flood

stood by the better sort, where shall we draw the line to exclude the above writers of the N. T. (poor as they were) from acquiring it? and why not by the same means as the Jews of Rome understood St. Paul's epistle addressed to them in that tongue? The Hellenists were continually bringing it in among them; for whether, with D. Heinsius, they were Jews *Grecising* in their language, and using the *Greek* version of the LXX, or, whether, with Salmasius, they were Jewish proselytes born of Grecian parents [b], Greek, it is allowed, they retained, the dispute between these great men being, as F. Simon observes, only about the shadow of the ass [i]. The first time we find these Hellenists mentioned, Act. vi. 1. their widows at Jerusalem are the object of the Apostles' care; who appointed seven deacons to be treasurers for them, all with Greek names; and one, St. Luke observes, for the honour of his country, was a proselyte of Antioch. In the same chapter we find there *Synagogues* (for several they are generally supposed to be) *of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and Asia*, most of whom, if not all, understood and spake Greek; which I mention to shew what a necessary connexion the apostles had with those that used that language. When St. Paul harangued the multitude at Jerusalem, Acts xxii. 2. it is said, *they kept the more silence*, because he spake in *the Hebrew* (i. e. Syriac) *tongue*: Which implies surely, that many would have attended to him, had he spoke in some other, which could have been Greek only. For my own part, though I

[b] The other interpretations of this word, see in Fabricius, Bibl. Gr. l. IV. c. v. p. 226.

[i] Pace viri illius docti dixerim, eum de umbra asini disputantem lites de nomine tantum concitasse. Simonii Castigat. ad Opuscul. H. Vossii, p. 161.

speak it with diffidence, I do not see how the prosecution against that apostle, or even against our Saviour, each before Roman governors, could well be carried on without the chief priests, their accusers, using Greek ; which it is more likely those presidents understood than Syriac, the former being the fashionable language throughout the Roman Empire, as French is with us ; insomuch that it became the subject of the poet's satire [k]. The inscription on the cross was in Greek, Latin, and Syriac, to notify the crime alledged against the innocent Sufferer to the several people that came to Jerusalem at the time of the passover. Not but that Greek (saies Grotius, on Matt. xxvii. 37.) was well known at that time to the people of Palestine, and the neighbouring nations. Public edicts were fixt up at Tyre and Sidon, in Greek and Latin ; and even at the temple of Jerusalem, prohibiting strangers from entering beyond the outer court [l].

From such considerations as these, Rualdus, in his Life of Plutarch, c. xiv. tells us, that some of the learned in his days concluded, as we have done, that the apostles were able to write Greek, without the infusion of it at the day of Pentecost. Having given several instances of the Provinces attachment to that tongue, in opposition to the attempts of the Romans to establish theirs, he dubiously inclines to the common opinion, in favour of inspiration, but for the common reason, the low condition in life of the writers ; an argument, which would have had but little weight in England, for several reigns after the Conquest, when French had got possession, not only of our courts of law, but even of our kitchens, which we retain to this day in *Beef, Veal, Mutton* &c. while the

[k] See Juvenal, Sat. vii. 184.

[l] Joseph, Antiq. XIV. 10. 2 Ibid. 13. 5. Ibid. XV. 11. 6.

animals, as Dr. Wallis observes, preserved in the country their original names, as *Ox, Calf, Sheep* &c.

An eminent Prelate has lately given another turn to this question, by supposing that this language was in part only infused into the Apostles by inspiration: "That the divine impression was made by fixing on the memory of the writers Greek terms corresponding to their native Syriac or Hebrew; but that they were left to themselves in composing the phrases and idioms of the language so inspired [*m*]." I have no design to oppose so great a name; *non ita certandi cupidus*: But rather to join with him in shewing, though through a less refined medium, that no objection can lie against the inspiration of the N. T. from any defect in the style of it.

The main of what I have advanced, I might have supported by the authority of Salmasius. But as I have presumed to depart from him in some respects, in justice to the subject I shall lay before the reader his sentiments. He agrees with Erasmus, Grotius, and Dr. Middleton, that the gift of tongues remained no longer than the effusion of them on the day of Pentecost [*n*]. A question in which I am no way concerned. St. Paul tells the Corinthians, he spake with tongues more than they all. He might so with a hundred for ought I know, and be as eloquent in each as Dr. Middleton could expect. All that I contend for is, that he had no occasion for inspiration to understand or speak *Greek*. This Salmasius allows both to him and St. Luke [*o*]. But

[*m*] *The Doctrine of Grace, &c.* Vol. I. p. 12, 13.

[*n*] *De Lingua Hellenistica*, p. 257.

[*o*] Paulum unum excipio, qui, in Græcia natus, linguam Græcam æque aut magis familiarem habuit quam Hebraicam vel Syriacam. *Ibid.* p. 255. Yet he saies, Paulus Hebraice peritissimus: Immo etiam peritior quam Græce. The expressions seem a little contradictory: for

for the other books of the N. T. he finds translators different from those whose names they bear, and yet this with such inconsistency as seems not a little remarkable. He observes [p] that by the conquests of Alexander, one common Greek was spread through Greece and Asia; which I the rather mention, because Mr. Dodwell charges him with overlooking this circumstance. This Greek, tho' corrupted by the channels thro' which it ran, was in part preserved in Palestine in the days of the Apostles: But it seems They were of too low degree to reach it: And yet in the same breath he tells us, that most of them did obtain it, when they went to preach the gospel to the Gentiles [q]. That Matthew's Gospel, being written in Hebrew, was translated into Greek by some other hand:

But he means no more than that it is hard to say whether he understood Hebrew or Greek best, — Paulus & Lucas utriusque linguae [Syriacæ & Græcæ] periti. p. 237.

[p] Alexandri posterius & successores reges in Ægypto & Syria eam linguam adeo fundarunt, ut præ patrio Syrorum & Ægyptiorum sermone Græcus prævaluerit. — Sic per totam Asiam & Græciam κοινή evasit, quæ antea peculiaris erat unius populi dialectus. Salm. ibid. p. 442. Non est dubium quin ætate Apostolorum plures Hierosolymis vixerint veri & germani Judæi, id est, Hebræi, qui etiam linguam Græcam apprimè calluerint. p. 193. and 442. Syri erant Ἀσσυρίων eo tempore, ut & Judæi: Græca & Syriaca utebantur. p. 198. This Mr. Dodwell surely overlooked, when he saies: Lingua Macedonum Græca, etiam Romanis imperantibus, in Oriente obtinuerit. Mirum hæc in rixis suis non vidisse Salmasium, p. 13. tamen illum tunc magis movebat studium opprimendi Hebræi quam studium veritatis. Dissert. in Iren. p. 437.

[q] Pro vero sane tenendum est, omnes fere discipulos Christi & Apostolos, ut erant idiotæ & plebei, piscatores nimirum, nautæ & portitores, non aliam novisse linguam præter vernaculam, hoc est, Galilæam, & Syriacum idioma quod in ea regione obtinebat. — Hi Græce prorsus ignari. Nec eam nisi sero admodum videntur plerique eorum didicisse, postquam jussi sunt ad gentes pergere, p. 254.

That

That Peter scarce needed more than Syriac, as he was to preach to the Jews only; and that he used Mark occasionally as his interpreter [r]. But how Mark became such a proficient beyond the rest, he leaves us in the dark: That John, though he is supposed by all to have written in Greek, yet wrote in Syriac only, because he cites from the Hebrew O. T. not from the LXX [s]. A fact, which though not altogether true, yet is more nearly so than one would think from the general assertions of the learned on this head; of which the reader will judge from the table I shall subjoin of the passages cited in the N. T. from the Old, distinguishing what agrees with the Hebrew, what with the LXX, what with both, and what with neither. To him this may give some satisfaction: but to Salmasius it would not; because, he saies, wherever the citations agree with the LXX, it is owing to the translators using that version, occasionally, the original writers having cited from the Hebrew. — I proceed now to an account of the Edition of the New Testament before us.

As the sections in our Version are sometimes divided with ill judgment, contrary to the scope of the place [t], I have in this particular profited from Bengelius, so far as the division of verses would permit: And have taken the liberty of representing even to the eye the pedigree in St. Matthew conformable to his own division of it; and of printing the address in the Epistles agreeably to the manner of other contemporary writers. Had I my task to go over again, I should have made some further typographical improvements.

[r] Ibid.

[s] Ibid.

[t] See *Mark* iii. 22. *Luke* vii. 30. xii. 24, & xxi.

In printing the text, I was naturally led to follow the plan laid down by Wettstein in his late edition, on account of its universality and simplicity [*u*]; other editors having been guided by none, or by critical canons finer in theory than practise; Mills in particular availing himself of every thing but his own judgment, with which he pleased neither others nor himself: And, secondly, because it removes an objection, which Morinus long since made, that scarce one edition was ever published, in which there are not many readings supported by no one Mss. while this has the advantage of following the best and most numerous, if the authority of our Professor may be depended on [*x*].

I cannot indeed suppose that all the world will agree in the readings which Wettstein adopts; it is the last thing I founded my hopes on. Perhaps he is not himself always consistent with his rule, of following the most and best. He allows it may be sometimes necessary to depart from them all, or the majority of them; which is leaving a latitude, in the use of which the world will never be agreed.

The most fruitful source of false readings of any importance is that which arises from Glosses being admitted into the text from the margin, some of which are

[*u*] See above, in the Latin Preface.

[*x*] Plurimis in locis testantur, in omnibus antiquis Codicibus aliter legi quam in vulgato textu Græco: Ipsi tamen in versionibus suis contra omnium exemplarium fidem textum Græcum semel excusum amplectuntur, et ad illum, invitis omnibus Codicibus Mss. versionem exigunt. — Innumeris in locis omnium Codicum consensum deserunt, et semel ab iis excuso Codici postponunt. *Morin.* apud Wettstein, vol. II. p. 853. Quid, quod Colinaeus, Stephanus, Haultinus, Beza, et cum Elzevirio plerique omnes Typographi sequentes, non lectionem Codicum Mss. et verba auctoris, sed verba Erasmi ex Latino versa pro genuino textu representaverint? *Wettstein*, Præf. vol. I. p. 127.

supported

supported by most or all the Greek Mss. now in being, and some by scarce any.

Of the latter sort is that remarkable text, 1 John v. 7. which, as Mr. Casley observes [y], is in no Greek Mss. except in one at Berlin, transcribed from the Biblia Complutensia, and another at Dublin corrected from the Latin Vulgate. The passage in Latin is in St. Cyprian's works, from whence somebody, out of veneration for that father, transcribed it into the margin of his copy of the N. T. The next copyist, finding it there, thought it had been omitted by mistake, and inserted it into the text. In time it was unskilfully translated into Greek, and has crept into the common editions.

Of the former sort is that of John ix. 7. εἰς τὴν κολυμβήθραν τῆ Σιλωάμ, ὁ ἐκμυρνεύει, Ἀπειθαλμείας, which latter clause is retained in all the present Mss. but omitted by the Syriac, and was, no doubt, added in the margin by some sciolist, after that Version was made, who derived Σιλωάμ from *שלש* *mist*, which should be derived from *שלש* *tranquillus fuit*, as appears from Isai. viii. 6. *The waters of Siloam, that go softly*. Mr. Costard, *Dissert. duæ Critico-sacræ*, p. 27.

In Mark vii. 2. κοινὰς χερσὶ, τωτίστιν ἀνόμοις, the last words seem to be a Scholion added, as Kuster observes in his Pref. to N. T. p. v.

In the same number I should not scruple to place Luke ii. 2. as I have said on the place: for surely it would be too great a liberty to read, with Mr. Whiston, in his *Six Discourses*, p. 342. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ΣΑΤΟΥΡΝΙΝΟΥ, ΔΕΥΤΕΡΑ ΔΕ ἡγεμονεύοντος τοῦ Συρίας Κυρηνίου, *This first enrolment was made when SATURNINUS, BUT THE SECOND WHEN Cyrenius, was president of Syria.*

Dr. Bentley's conjecture, that Gal. iv. 25. Σινὰ ὁ ἐκ τῆς Ἀραβίας, is an addition, has been applauded by

[y] Pref. to his *Catal. of the Mss. in the King's Library.*

most. And yet he is a severer Critic on his own emendation than they are. For he sees the expediency, at least, of a further alteration in it, which Mills, Proleg. 1306. and the rest who approve of it, never enter into. Not Agar, but Jerusalem is *in bondage with her children*, as our Version expresses it; but not so the Greek, which should be therefore *Τῆς δὲ Ἀγάρ συστοιχῶν Ἡ νῦν Ἱερουσαλὴμ, δελεῖται γὰρ &c.* But to Agar the present Jerusalem answers, for it is *in bondage with her children*.

To these, and other the like passages already taken notice of by Critics, I shall subjoin two more, not hitherto sufficiently considered, communicated to me by a worthy Friend, whose correspondence gives relief to the toils of life, and comfort to the infirmities of age.

“ In Mark xii. 42. *λεπτὰ δύν, ὃ ἐστὶ κοδράντης*, Beza, as we have observed, at first thought, that *ὃ ἐστὶ κοδράντης* was inserted from the margin, for no other reason but because he did not understand that estimation. Afterwards, not having sufficient authority for his supposition, he changed his mind [x], and endeavoured to defend the present reading by authorities which should have confirmed him in his first opinion, because those words are inconsistent with the time in which Mark wrote. Plutarch, in his Life of Cicero, tells us, that the lowest coin then among the Romans was the *Quadrans*. If so, how can St. Mark mention a species below it, *λεπτὸν*, two of which were worth a *Quadrans*? In subsequent times indeed, the money being lowered one half, a new species was introduced, and the lowest was called *λεπτὸν*, or *mite*, as the *Quadrans* was called before. After such reduction, some one, to make Mark speak according to the state of money in his own time, added in the margin, *ὃ ἐστὶ κοδράντης*.

[x] I have misrepresented Beza, in supposing that by *λεπτὰ δύν* he meant Jewish coins, which was Lightfoot's opinion, not his, and as groundless as any of the rest.

της; whereas, when Mark wrote, the *κοδράτης*, or *quadrans*, was the *λεπτόν*, or *mite*; for what Luke, c. xii. 59. calls τὸ ἔχοντος λεπτόν, Matthew, c. vi. 26. calls ἔχοντος κοδράντιον. What Beza therefore cites from Pollux l. ix. c. 6. and from Cleopatra in *Cosmeticis*, *That the obolus contained viii ærei, that two ærei made a quadrans: That the Roman, or Italic, denarius contained xlviii ærei*, is spoke only of the later times, which he falsely applies to the time of Mark. It is strange that Rualdus, in *Animad. on Plutarch. c. ix.* who was aware of this change, and observes that Hilary and Ambrose speak of the money in the N. T. by the terms familiar to them in their own times, should not see that this interpolator of Mark had done so too. Castalio, to make it consistent, translates the passage thus — *duos teruncios. Est autem teruncius idem quod quadrans*; as if it had been, *λεπτά δύο τὸ ἓ λεπτόν ἵτα κοδράντης*, and has been commended by the late Professor Ward for his ingenuity. The thought was Euthymius's before him; but some authority should be produced for such a construction, before it can be admitted. It is plain, as we have observed, that the *λεπτόν* of Luke was the *κοδράντης* of Matthew; and to explain one known name of a piece of money by another equally known, is advancing nothing; it is like saying with us, that a *Groat* is *Four-pence*, or, in Castalio's terms, that three ounces are a quarter of a pound."

"Another gloss has been inserted in Matt. xxviii. 9 which, if removed, will open a way to clear up a difficulty hitherto involved in great obscurity. The words, Ὡς ἃ ἰππεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτῷ, *As they went to tell the disciples*, are not in many of the best Greek Mss. nor in any of the most ancient Versions, as the Syriac, Vulgate, Coptic, Armenian, Arabic and Saxon; nor is any notice taken of them by the

principal expositors among the ancients, Chrysostom, Jerom, and Austin; or by the modern French, Italian, or Spanish Versions. Whence it is reasonable to think that they were not originally part of St. Matthew's gospel, but thrown in by some over-scrupulous reader, who was desirous of making a closer connexion between this verse and the former. The sense indeed, at first view, seems to be the same if we omit them, as the writer thought by whom they were inserted: *And they departed from the sepulchre, — and did run to bring his disciples word. And behold, Jesus met them, saying, All hail.* But the question is, whether Jesus met them *departing* FROM the sepulchre, or *returning* TO it. It is certain the evangelists often connect things very distant in time by a single relative, without giving us the least notice that they are going off to another subject. Thus St. Luke, who is the most exact writer with regard to style of any of them, when he gives an account, c. xxxiv. 39. of our Lord's appearance to his disciples on the day of his resurrection, and the discourse he had with them, adds immediately § 50. *AND he led THEM out, αὐτὰς, as far as Bethany.* He did not lead them out to Bethany, immediately after this conversation, when they were, as St. Luke expresses it, *terrified and affrighted, φοβηθέντες καὶ ἐμφοβούμενοι*: but forty days after, when they were in better spirits, and less consternation. Thus again, Luke i. 20. when the evangelist saies of John the Baptist, that he *was in the deserts till the day of his shewing unto Israel*, and adds immediately, *AND it came to pass in THOSE DAYS, that there went out a decree from Caesar Augustus*; the words *in those days*, ἐν ταῖς ἡμέραις ἐκείναις, cannot possibly relate to what immediately preceded, for the decree of Augustus was made many years before John Baptist began to preach, or *shew himself unto Israel*. Why therefore

therefore must *αὐταῖς* in St. Matthew imply more than *ἐκείναις* here, or *αὐτῶν* in the former instance? Nor is it any objection, that *καὶ ἰδὲ* begins the verse without any relation to what went before. It does so in many places; as Luke x. 25. *And behold, a certain lawyer stood up &c.* and see chap. xxiii. 50. xxiv. 13. 49. Apocal. xxii. 12. and elsewhere. Allow then that St. Matthew concluded one narration at *ψ* 8. and began another at *ψ* 9. there will be no difficulty or embarrassment in the account of our Lord's several appearances after his resurrection. It stands thus:

- I. Mary Magdalene hastening from the sepulchre made the first report by herself, That the body of Jesus was not in the sepulchre, *but was taken away*, John xx. 2.
- II. The second report was made by the other Mary, Salome, Joanna &c. that they had seen a vision of angels, who said, that *Jesus was alive*, Luke xxiv. 4. 10.
- III. Mary Magdalene, after she had been a second time at the sepulchre, brought the third account, That she *had seen the Lord*, John xx. 18. Mark xvi. 9.
- IV. The fourth was brought by Mary, Salome, Joanna &c. upon their going a second time to the sepulchre, who said that *Jesus met them*, and that *they had touched him, and embraced his feet*, Matt. xxviii. 9.

Thus the whole narration is easy and natural: The different relations are brought to the apostles in the same order of time in which the occurrences happened. They rise one above another in strength of evidence, and in a regular gradation."

After all, exclusive of these and the like additions to the Text, I am bold to say, that the true Punctuation of it, of how little moment soever it is usually considered,

dered, is of more importance than all the other variations put together; *Qui bene distinguit, bene docet*, is no less true in Criticism than in Doctrine. How far I shall be indulged the liberty I have taken of making alterations of this sort, I know not; the learned, I find, have not fixed its boundaries [a]; but wherever I have made use of it, I have generally distinguished the passages in the notes by an asterisc *. I shall be supported at least by the example of *Bengelius*, who, though he is scrupulously fearful of admitting even one new reading from Mss. is superstitiously zealous of points and commas, "Ne Syllabam quidem, etiamsi Mss. mille, mille critici juberent, antehac [in editionibus] non receptam adducar ut recipiam," saies he in his first Prodromus. He altered his mind in respect to the Revelations; but kept entirely to his principle of improving the punctuation, promising "distinctionem Commatum et Verborum, uti "EDIDERUNT APOSTOLI." The Apostles, probably, never used our present stops; but their writings may now share in the advantages of these modern improvements; and the light the former are capable of receiving from the latter will best appear from two or three instances.

[a] Cum Veteres Libros sine Distinctionibus scribi solitos satis constat, sequitur, postea ex describentium judicio additas: quare & nunc de illis judicium liberum esse debet. Grot. Annot. ad Marc. xiv. 69. and see Millii Proleg. p. 86. No. 90. ed. Kufter. Lock on 1 Cor. iv. 21. p. 29. and Pref. p. 7. Hammond on 1 Cor. vii. 17. Heinsius ad Marc. xi. 1. Grot. ad Marc. vi. 14. ad Luc. xii. 49. On the contrary, Wolfius, Cur. Crit. in Rom. xi. 5. Vol. III. p. 803. Ergone in illis accentibus & interpunctionibus vel retinendis vel mutandis ingenioso cuique esse licet, prout libet, homini imprimis post xvii a Christo nato sæcula inter homines viventi? Itane in primis illis Ecclesiæ Christianæ seculis, inter doctores etiam Græcos, nemo fuisse credendus est, cui de nova illa accentuatione & interpunctione quicquam suboleret?

It should seem that the ancients had not points, or ill understood the use of them. Our Lord saies, Mark ii. 17. and Luke v. 32. *I came not to call the righteous, but sinners to repentance.* From which words, D. Heinsius tells us, some were ready to ask, If he did not call ALL ? why not the *righteous* ? Whereas the difficulty is at once removed by placing a comma at *sinners*, from whence it is presently understood, that he came not to call to repentance the *righteous*, but *sinners* to repentance. And yet the editions to this day have not guarded against that ambiguity.

The meaning of Mark xi. 13. *And when he came he found none, for it was not the time of figs*, has been the subject of much enquiry, which I remember to have seen banded about, at different periods, in Pamphlets, Magazines, and News Papers ; when the barren Fig-tree very seasonably afforded a Dinner to many an hungry Author. So far was well enough, if it had not produced matter of scruple to well disposed minds, and of triumph to perverse ones : to both of these the interposing of a parenthesis will, as we have shewn, be sufficient to remove all difficulties. Those who will not be convinced that the tree could not be expected to have Figs on it near the time of the Passover, I send to Julian the Apostate, ep. xxiv. p. 392. who observes, that the Fig-trees, of Damascus particularly, bore Figs all the year round, the last year's fruit remaining while that of the next year succeeded. In Spanheim's Version: *Et cum cæterarum arborum poma exigui temporis sint, neque ætatem ferant; sola ficus ultra annum vivit, et sequentis fructus ortum comitatur.* In our climate, Fig-trees always produce two crops, but the second with us never comes to maturity, and should be pulled off, to save the tree from
being

being weakened. This second crop in Judea never failed ripening, but this year not so early as the Passover. The commentators here are as bad Naturalists as Critics. See p. 25. and 51.

A late ingenious Writer [b], and who would be thought a Critic too, in order to disprove the opinion of Luke's giving us the pedigree of Mary the mother of Jesus, very confidently asserts, *that the Evangelist*, ch. iii. 23. *without any mention of Mary, proceeds directly and expressly to set forth the genealogy of Joseph*. He does so indeed, as it stands in our Translation; but a learned Bishop [c] had observed, that, by interposing a very easy parenthesis, the pedigree is naturally connected with the family of Mary: *And Jesus began to be, or was, when he began his ministry, about thirty years of age, being (supposed indeed the son of Joseph) in reality the son of Eli, who was the father of Mary*. "Nothing was more common, saies he, among the Hebrews, than to call the grandson by the name of son: and here especially it may be allowed, because Jesus was ἀπάτωρ, without father intervening;" — "besides all that is in the text is, τὸ ἐλὶ of *Eli*, which may as truly be said of a grandson of *Eli*, as of any child begotten by him. *Jacob* may as truly be said to be of *Abraham* as *Isaac* might.—Not but, for what appears, the word *son* refers throughout to Jesus. He was in truth the son of *Eli*, and the son of *Matthat*, and the son of *Levi*, and so on to the end, the son of God, in the highest and truest sense. And so he was proclaimed to be, ver. 22."

[b] Dr. Middleton's Reflections on the Variations and Inconsistencies which are found among the Evangelists, vol. II. p. 308, 8vo.

[c] Kidder, Demonstr. of the Messiah, Part II. p. 426, 427, & seq. 8vo.

The

The above ingenious Writer proceeds to defend his objection by asserting, with Chrysostom, Theophylact, and Jerom, *that it was never customary among the Jews to deduce the descent of families through the female line*: But the learned Father, abovementioned, of our Church has observed, "that St. Luke was no Jew, but a Gentile convert; and "may be truly called the *E-vangelist*, as St. Paul was the *Apostle*, of the Gentiles. It was enough for the Jews "to see Jesus descended from *Abraham* and *David*, from "whom they expected the Messias to descend according "to God's promise. And so St. Matthew deduces the "descent. But the Messias by St. *Luke* is considered only "as *the seed of the woman, who was to break the serpent's* "head, as he had been promised to Adam the father of "mankind, long before the Jewish people had any being. He therefore carries the genealogy up to Adam, "which *Matthew* had brought no farther than from *Abraham*.

Dr. M. observes, from Grotius, on Matt. i. 16, "that "if the law of Moses obliged the man to marry within "his own **TRIBE**, yet it would not prove that Mary was "of the same **FAMILY** with Joseph, *which is a quite different case.*" But the Bishop observes, "the law is expressed, for one as well as the other, Num. xxxvi. 6. *Let them marry to whom they think best: only to the FAMILY of the tribe [or house] of their fathers shall they marry.* "And this is repeated, ver. 8. The practice of the "Jews is an evidence that they thus understood this law. "See Judith viii. 2. Tobit iii. 15."

"The commentators (saies Dr. M.) have been driven "to another shift, to suppose Mary to have been an heiress, and for that reason obliged to marry her nearest of "kin; but all the facts which are delivered of her tend to "prove the contrary." Now hear the Bishop: "The
"tradition

“ tradition of her being an heiress is highly probable from
 “ this, that we have no mention of any brother she had :
 “ We deny not that she had sister or sisters—Nor is the
 “ meanness of her provision at Bethlehem, or of her sa-
 “ crifice afterwards, any objection. *Ruth* gleaned in the
 “ field, and was very poor, and yet had an Inheritance
 “ after all, as appears from the book of *Ruth*.” I know
 not whether Dr. Middleton’s two answerers have taken
 notice of these particulars ; but it seems strange that the
 learned Dr. should overlook such judicious remarks as di-
 rectly anticipate his objections.

It was proper, however, to add thus much in defence
 of a punctuation, which we have admitted : if it does
 not gain the reader’s approbation, it at least merits his
 attention ; and serves to shew the importance of this mi-
 nute branch of Criticism.

The passage of 2 Pet. i. 19, *And we have a more sure
 word of prophecy*, has been attempted to be explained by
 so many ingenious writers of the highest rank, that I may
 claim the thanks of the public for producing an inter-
 pretation of it from another no less amiable Friend than
 the former, which is so obvious, that I may prophecy
 there will be no more disputes about it. And I sub-
 mit it to the last very acute writer [d], who has attempted
 still a new turn to the text, whether what we have pro-
 duced is not more simple and natural than his own, how-
 ever ingenious. “ St. Peter declares (says he) *we have*
 “ *not followed cunning devised fables when we made known*
 “ *unto you the POWER AND COMING OF OUR LORD JESUS*
 “ *CHRIST, but were eye witnesses of his Majesty*, ver. 16.
 “ And then, to gain still greater credit to his assertion,

[d] *A Dissertation on Daniel’s Prophecy of the Seventy Weeks*,
 By Richard Parry, D. D. A. D. 1762, p. 44.

“ he

“he appeals to a more sure word of prophecy, the prophecy recorded by Daniel [of the seventy weeks]. “For though other Prophets had indeed predicted the *Messiah’s coming*, yet none but Daniel had fixed the *time of it*.” 1. This is making *Daniel* the principal object of the Apostle’s thoughts, who is not mentioned before, instead of *Isaiah*, whose words had been just made use of; the not attending to which has occasioned all the obscurity. 2. It is making Daniel’s prophecy more *sure* than that of all the other Prophets, only because it is more *determinate* in point of time; a circumstance which adds no more to its certainty, than the want of it detracts from the certainty of the day of judgment; the time of which is wholly indeterminate. 3. How determinate soever *Daniel’s* weeks are, yet they were open, in the Apostle’s days, to all that variety of interpretation at least that they have undergone since; and, setting aside the authority which the supposition of inspiration commands, arguments, from reason alone, would have the same force whether they came from *Parry* or *Peter*; nay, from the latter would be attended with less conviction, because he could not mark out the actual completion of the prophecy, which the other does. Perhaps too it might be urged, we have another prophecy of the *Messiah’s* appearing, no less determinate in point of time than *Daniel’s*, and which has the same completion, viz. *Genesis xlix. 10. The scepter shall not depart from Judah till Shilo come*. But this a learned prelate [e] has lately carried away to another sense; and I leave this ingenious writer to bring it back again. Be that as it may; his interpretation, I say, draws a comparison between prophecies, as unusual as it is unnatural. Whereas by προφητικός λόγος we do not exclude *Daniel* and the rest of the

[e] Div. Leg. Book V. § 3. p. 107. ed. 1758.

prophets;

prophets ; but the prophecy of *Isaiab* (as it nearly stands in the Hebrew, though altered in the LXX) being just before applied by a voice from heaven to *Jesus Christ*, the Apostle very naturally observes, that the prophetical word of *Isaiab*, and the rest of the prophets, was more fully confirmed by such application, than it was before. The comparison is not between prophet and prophet, but between the dead letter and a living attestation.

From this and other instances of this learned gentleman's sagacity in interpreting the N. T. the reader will regret that he has not more of them ; and I cannot but join with him in wishing that the following collection was sunk in oblivion by those valuable labours. But if the period destined for their publication is unalterable, long, long may it be first. I do not wish to see the day. In the mean time, this trifle, though of a more confined nature, might possibly have gained some attention, if it had appeared with greater magnificence ; for the literal, as well as the commercial, world depends on *forms* and *paper credit* : It is enough to say, that, knowing the general taste for this sort of learning, I was unwilling to purchase contempt at too great pomp or price.

CONJECTURAL EMENDATIONS

ON THE

NEW TESTAMENT.

MATTH. Chap. I.

1. **B**ΙΒΛΟΣ γένεως] In the Hebrew, Gen. v. 1. ספר תולדות in the plural; and, perhaps, it should be here, and in the LXX, γενέσεων. *Piscator.* τὸ βδελύγμα τῶν ἐρημώσεων, Dan. ix. 27. in the plur. as in the Hebrew; which is τῶν ἐρημώσεων, Luc. xxi. 20.

10. Ἐξικίας] Rather with an aspirate, it being in the Hebrew עֲזִיקָה. *Drusius.*

18. Τῷ ᾧ Ἰησοῦ Χριστῷ ἡ γέννησις ἔσως ἦν.] Erasmus connects this verse with the preceding, thus: *From the carrying away into Babylon unto Christ, are XIV generations: AND the birth of Christ was in this manner; leaving out Ἰησοῦ, with the Vulgate, Mills, and Bengelius. Remigius, cited by Maldonat, joins it likewise with the preceding verse, but in another sense: So much for the generation of Jesus Christ.*

Ibid. Μινησθείσης ϝ &c.] The Vulgate omits ϝ, and, in the Greek, it should be omitted. *Maldonat.* Nothing is more common with the best Greek Writers, than to begin a narration with ϝ, as we do with the word *Now*. *Isocr. Panath.* p. 210. ed. Lond. 1748. Τὰ τοίνυν πρὸς βασιλεῖς ὡς ἐκάτεροι προσηνέχθημεν δηλωτίον. Ἐπὶ μὲν ΓΑΡ, &c. And *Æginet.* p. 521. Ἐντεῦθεν, ἀρξομαι διηγῆσθαι. Θερασύλοχος ΓΑΡ ὁ πατήρ, &c. See more in *Schmadius, Raphelius, Annot. Phil. ex Xenoph. Wettstein, &c.* So Rom. i. 19. 1 Cor. xv. 3.

25. Καὶ ἔκ ἐγίνωσκον αὐτὴν, ἵως ἔϊται] Allowing all that the Ancients have said of the sense of the word ἵως,
A
how

how much safer would it be to connect it with *παρέλαβι*, putting (κ) *ἐκ τῆς ἑγγύστεν αὐτῆς* in a parenthesis? And took unto him his Wife—till she had brought forth her Son; and knew her not. D. Heinf.

CHAP. II.

1. Βεθλεὲμ τῆς Ἰουδαίας.] As there were two Bethleems, one in the Tribe of Judah, the other in the Tribe of Zabulon, Jos. xix. 15. Judg. xii. 8. the writer would probably discriminate this by its Tribe, and for Ἰουδαίας read Ἰούδα, as it is always described in the O. T. Judg. xvii. 7. xix. 1. Mich. v. 1. Hieron. ad Pammachium, Maldon. But as one Bethleem was in Galilee, and Galilee is not reckoned a part of Judea, (c. iii. 5. xix. 1.) the two Bethleems might be afterwards distinguished by their respective countries.

Ibid. Ἱερουσαλήμ] From an absurd etymology, deriving Jerusalem from ἱερὸν Σαλομῶντος, it is usually printed with an aspirate. It was built by Shem (who is supposed to be Melchizedeck) and called Salem, Gen. xiv. 18. Ps. lxxvi. 2. Afterwards being recovered by David from the Jebusites, it was called Jerusalem, 2 Chron. iii. 1. from **יְרוּשָׁלַם** *possessura est pacem*, or **יְרוּשָׁלַם** *quisuri sunt pacem*. See Hyde, on Peritfol's Itinera Mundi, p. 18. and Bp. Clogher on Prophecy.

6. γῆ Ἰούδα] As Bethleem was not the name of a country, F. read ΓΗΣ or ΤΗΣ Ἰούδα, viz. φυλῆς being understood. The like error occurs in Ximenes's edit. of the LXX, Ruth i. 2. Or, γῆ being omitted, Βεθλεὲμ Ἰούδα. Drus. Par. Sacr. Γῆ Ἰούδα is the portion of land allotted to the tribe of Judah, as γῆ Ζαβουλὼν and γῆ Νεφθαλαὶμ, c. iv. 15. This adjunct is, by synecdoche, likewise ascribed to cities, as γῆ Σοδόμων, x. 15. xi. 24. Virg. Æn. xi. *qua concidit Ilia tellus*. Grot. See more in Kuster on Aristoph. Thesmoph. 115. Cuper. Miscell. Obs. ii. c. 11. Meyric. on Tryphiodorus, § 903. of the English.

18. τέκνα αὐτῆς κ) ἐκ ἧθ' αὐτῶν ἀπακληθῆναι, ὅτι &c.] Παράκληθῆναι ὅτι is not said in Greek, but ἐπὶ, as 2 Kings xiii. 39. Before ὅτι is to be understood λέγουσα, as in Lament. iii. 41, 42. Eurip. Phœniss. 1471. which is expressed Gen. xxxvii. 35. Thus: ἐκ ἧθ' αὐτῶν ἀπακληθῆναι [λέγουσα]

[λέγουσα.] *Οτι — Bos, Exerc. Phil. in N. T. Or connect in construction κλαίουσα — ὅτι, *bewailing her children, — because they were not.* Homberg. Parerga Sacra.

23. ὅπως πληρωθῇ, &c.] This is a marginal Note of some cabbilistical annotator: For where is it said, that the Messiah should be called a Nazarene? Upton, *Crit. Obs. on Shakespeare.*

C H A P. III.

1. Ἐν ᾗ ταῖς ἡμέραις] It appears from Epiphanius, Hær. 29. that the Ebionites copy of St. Matthew had nothing of the two first chapters, but began, at the third, with the Baptism of John [as Luke also did]. If credit might be given to those Hebrew copies, the greatest difficulty that is in any of the Books of the N. T. would be removed. And it is plain, that St. Mark (who, in all other places, follows the method of St. Matthew) begins with St. John's Baptism. And so does St. John, after a short Account of our Saviour's divine nature. *Wall's Critical Notes*, p. 4.

3. ὁ ῥηθὼς ὑπὸ Ησαίου τῷ προφῆτῃ] Read ὑπὸ τῷ προφῆτῃ, the name Ησαίου being added. *Hieron.*

4. ἀκρίδες] Epiphanius, Hist. xxx. observes, the Nazareans in their gospel read ἰχθὺς, *wasers made of honey*, Exod. xvi. 31. Numb. xi. 8. *Isidore of Pelusium*, l. i. ep. 132. understands ἀκρίδες to mean the tops of trees, which are called ἀκρόαυτοι. Others read κακρίδες, *squils*, a sea-fish, forbidden by the law, and which could not live in the river Jordan. Others ἀρχαῖδες, *wild pears*. But that locusts dried were used for food in the East, see *Plin.* l. vii. c. 30. *Strabo*, *Dioscorides*, and others. *Beza.*

17. Σαδδουκαίων] Read Σαδουκαίων, as Sadoc is written 2 Sam. viii. 17. from whom this sect is derived. *Drus.*

Ibid. ὑπείδειξεν] Perhaps ὑποδείξει, *who will warn you to flee*, as some Latin copies read *demonstrabit*, and as the same sentence is expressed in the future, xxiii. 3. *Maldon.*

16. ἀνέβη ὑβὺς ἀπὸ τῆς οὐρανοῦ καὶ ἰδοὺ] Let καὶ ἰδοὺ begin a new sentence, that αὐτῷ, which follows, may the more plainly relate to John: *And lo, the heavens were opened unto HIM [John].* See John i. 22, 23. *Beza.* Tho' αὐτῷ does relate to John, καὶ ἰδοὺ should refer to what precedes:

He had JUST gone out of the water, WHEN LO the heavens were opened unto him. εὐθὺς not denoting the quickness of Christ's coming out of the water, but the immediate opening of the heavens afterwards. Grotius. εὐθὺς — κ' like ε' φθάνω — κ', simul ac — statim. of which see Markland, on Eurip. Supplic. 1219.

CHAPTER IV.

6. κ' ἐπὶ χειρῶν ἀρᾶσί σι] F. κ', 'Επὶ &c. with a capital, as the beginning of a new citation. Drus. Par. Sacr.

7. "Εφη — ὁ Ἰησοῦς· Πάλιν γέγραπται] Or, "Εφη ὁ Ἰησοῦς πάλιν· Γέγραπται, *Jesus again said.* Theophyl. Ed. Complut. Erasmus. Colinæus, &c.

13. ὄρεῖς Ζαβουλὼν] ὄρεῖς, the MOUNTAINS of Zabulon. Curcellæus.

15. Νεφθαλαῖμ] Rather Νεφθαλει, as in the Hebrew it is always written: So *Siloa*, for *Siloam*; unless custom, perhaps, had introduced this way of writing. Drus. Par. Sacr.

Ibid. Γαλιλαία τῶν ἰθιῶν] Some read πέραν τῆς Ἰορδάνου Γαλιλαία. Τῶν ἰθιῶν ὁ λαὸς ὁ καθήμηνον ἐν σκότει, ἰδεν, &c. *The people of the Gentiles, which sit in darkness.* Camerar.

24. ποικίλαις νόσοις] In some Mss. joined to κακῶς ἰχοῖας just before. Wetstein.

CHAPTER V.

5, 6. These two verses should take place of each other. After the *meek*, naturally follows the *merciful*. Piscat. Or rather the fifth verse should come before the fourth, as the Latin Version, Clem. Alex. Strom. iv. p. 356. Orig. in Matth. xxi. 3. and others, read in Wetstein, and as the Antithesis seems to require between the *poor in spirit*, whose is the kingdom of *heaven*, and the *meek*, who shall inherit the *earth*. J. Heylin, *Lectures in Divinity*.

6. διψῶντις τὴν δικαιοσύνην] Perhaps δικαιοσύνης, since Philo de Profugis, vol. I. p. 566. reads, πρὸ διψῶντας κ' πεινῶντας καλοκαγαθίας ἰφηνύουσα. Mang. in loc. Or, perhaps, ἀπὸ τῆς δικαιοσύνης. see ver. 10. Or τὴν δικαιοσύνην may be omitted. see Luke vi. 25. Anonym. But with an acc. διψᾶω τὸ Θεόν, Psal. xlii. 2. lxiii. 2.

15. ὑπὸ τὸ μῶδιον] F. ΕΠΙ τὸ μῶδιον, ON the bushel. Curcell.

19. κ' διδάξη, αὐτὸς κληθήσεται] Perhaps κ' διδάξη ΟΥΤΩΣ, answering

answering to the former part of the sentence: *Whoever shall break one of the least of these commandments, and teach men so.* Markland on Lysias, IV. p. 441, 442. And so Steph. γ. Verf. Goth.

32. ὃς ἐὰν ἀπολειυμένην γαμήσῃ] The article τὴν seems wanting: *whosoever shall marry THE divorced.* But see Matt. xxvii. 15. Mark xv. 16. *Piscat.*

34. μὴ ὀμόσαι ὅλως· μήτε &c.] Read without any distinction after ὅλως, it not being a precept against swearing at all, but against swearing at any time *by heaven, or earth*; for the law directs, Deut. vi. 13. *thou shalt swear by his name.* D. Heinsius. But see Salmas. de Fœnore Trapezitico, p. 270.

36. λευκὴν ἢ μέλαιναν ποιεῖσαι] Read λευκὴν μέλαιναν ποιεῖσαι, *cannot make one white hair black.* Chrysost. Anonym.

37. Ὁ λόγος ὑμῶν ναὶ ναὶ· εἰ εἰ.] Disjoin each reduplication by an interrogation. Do you in speech affirm any thing? ναὶ; let it be sincerely ναὶ. Do you deny any thing? εἰ; let it be εἰ, with truth. *Erasmus.*

39. ῥαπίζει] ῥαπίζη. *Curcellæus.*

40. ἄφες αὐτῷ καὶ τὸ ἱμάτιον] In Justin Martyr more emphatically, ἢ καὶ τὸ ἱμάτιον, *EVEN thy Cloak also.*

45. υἱοὶ τῆ πατρὸς] Chrysost. ὁμοιοὶ τῆ πατρὸς. *Anon.*

Ibid. ὅτι τὸ ἥλιον αὐτῷ ἀνατίλλει] Vulg. *qui*, which read, perhaps, ΟΣΤΙΣ τὸ ἥλιον. *Beza.*

47. ἔγω ποιεῖσιν] Perhaps, τῷτο. Vulg. *hoc.* Bois. Mss. τὸ αὐτό.

CHAP. VI.

4. ὅπως ἢ ἐν τῷ κρυπλῷ—καὶ αὐτὸς ἀποδώσει] Or ἀποδώσει, sub. ὅπως, *and THAT thy father—MAY reward thee.* Anonym.

19. Μὴ θησαυρίζετε] θησαυρίζετε. Ed. Colinæi.

CHAP. VII.

6. ἐβόων ὑμᾶς] Perhaps here, and in Mark ix. 18. it should be read ἐβόων ὑμᾶς, *lest they [the Swine] trample them under their feet, and, turning again, TEAR you.* Bois. Perhaps the place, ill pointed at first, was afterwards corrupted, and for ὑμᾶς we should read ὕμεις, joining it to the next verse, ὕμεις αἰτεῖτε καὶ &c. *Heins.* As the words

now stand, no doubt but that *trampling* under foot belongs to the *swine*, and the *rending* to the *dogs*. So ὁ ΤΥΦΛΟΝ καὶ κωφὸν καὶ λαλεῖν καὶ ΒΛΕΠΕΙΝ, Matth. xii. 22. and see Philem. 5. and Heb. x. 33, 34. *Hammond*.

12. Πάντα ἔν] This verse ill agrees with the context; and, if compared with Luke vi. 30, 31, should be placed after chap. v. 42. *Anonym*.

15. ἐνδύμασι ποδῶν] Perhaps, ΕΚΔΥΜΑΣΙ. The skins taken off are more properly called *exuviae*, than *indumentum*. Pricæus. Or ΕΝ ΔΕΡΜΑΣΙ ποδῶν, as ἐν αἰγείοις διεμασιν, Heb. xi. 37. *Anonym*.

23. ὁμολογήσω αὐτοῖς] The Author of an imperfect Homily reads ὁμῶσω αὐτοῖς, *will swear to them that I know you not*, which sense well suits this place. *Maldonat*. But see 1 John iv. 15. And in Rom. xiv. 11. we read ὁμολογήσειαι, which in Isaiah xlv. 23. is ὁμῶσαι in the LXX. and in the Hebrew.

C H A P. VIII.

4. τὸ δῶρον ὃ προσέταξε] Either with a comma after δῶρον, *offer the gift (which Moses commanded) for a testimony to them*, as Theophylact. Or without a comma after Moses: *the gift, which Moses commanded for a testimony to them*, that the cure was miraculous, as Hilary. Or πρὸς μυστήριον may refer to both parts of the sentence, as Tertullian, Chrysostom, Ambrose. *Maldonat*.

9. ὑπὸ ἑξουσίαν] Some, Chrysostom observes, place a comma at εἰμι, and take it out at ἑξουσίαν—as being explanatory only of ὑπὸ ἐμαυτὸν, *I am a man, having in my power, under me, soldiers, &c.* And so in ed. Colin. But in Luke vii. 8. it is expressly ὑπὸ ἑξουσίαν ταυτόμω. Perhaps it should be read εἰμι ἐπὶ ἑξουσίαν, or ἑξουσίῳ, *I am a man in power*. 1. Because it is not subjoined, *FOR I say*, but *AND I say to this man, Go, &c.* 2. And immediately is added *having soldiers under me*, explaining what he meant by being in power. *Theodoret*. But the Greek should then have been Οἱ καὶ γὰρ ἔχω στρατιώτας &c. *Maldon*.

C H A P. IX.

6. ἵνα ᾗ εἰδῆτε—τότε λέγει] For τότε read τότε or τότε λέγει, *But that ye may know the Son of man hath power—he saith*

saith THIS to the sick of the palsy. S. Petit. Obf. Continue the interrogation through ver. 5. to ἀμαρτίας ver. 6. and let τότε λέγει begin the 7th, as the words of the Evangelist: *Whether is it easier to say, Thy sins be forgiven thee, or, Arise, and walk; but that ye may know that the Son of man hath power to forgive sins?* 7. He then saith &c. Knatchbull. Before Ἐγρεθείς ἄρῃ σὺ is to be understood Σὺ λέγω, which is expressed in Mark ii. 10. and Luke v. 24. then τότε λέγει is parenthetical, as our English Version and the common edd. *But that ye may know* &c.—(*he then saith*) *I say unto you, Arise, and walk.* Hombergius. *

8. ἰθαύμαζέ] The Vulgate and Hilary have *timuerunt*, whence it appears some copies read ἰθαύμωζέ, the ancient μ[ω] being much like υ. *Eras.* Several Mss. have ἰφοβήθηζ, approved by Mills and Bengelius.

13. καλῆσαι δικαίους, ἀλλ' ἀμαρτωλὸς εἰς μετάνοιαν.] For want of right pointing here, and in Mark ii. 17, the ancients were led into strange scruples. *Christ came to all,* saies Hilary, *how then does he say, he did not come to call the righteous?* A comma at ἀμαρτωλὸς, as well as δικαίους, makes it clear, by connecting εἰς μετάνοιαν with καλῆσαι, *He came not to call the righteous, but sinners, to repentance.* D. Heinf. *

C H A P. X.

2. πρῶτον.] This added, perhaps, by some one, who would establish Peter's primacy, since no enumeration follows, with which it may connect. But it must be owned, the like manner is used Mark iii. 16. *Beza.*

3. Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος.] Read Θαδδαῖος ὁ ἐπικληθεὶς Λεββαῖος, with the Vulg. Saxon, Copt. St. Austin; for he is called *Judas* Luke vi. 16. and, in his epistle, styles himself so, which, in Syriac, is *Thaddai*; and in Mark iii. 18. *Thaddæus*, leaving out his other name *Lebbæus*. Piscator. Other reasons Mills gives, which are answered by Wettstein.

Ibid. Θαδδαῖος.] Read Θαδᾱῖος, with a single δ, since, in Syriac, it is *Thadin*, not *Thaddin*. Drusius.

5. εἰς πόλιν Σαμαρετῶν] The Vulgate better, *in ciuitates, εἰς πόλεις.* Maldonat.

31. πολλῶν σπυρίων] Why many Sparrows? which would be but of small value in this comparison, though they were innumerable? Read then here, and in Luke xii. 7. πολλῶν, you FAR excell Sparrows. In Matth. vi. 20. ὑμῖς ΜΑΛΛΟΝ διαφέρετε αὐτῶν; and xii. 12. ΠΟΣΩ, διαφέρει ἀνθρώπου προβάτου; and Luke xii. 24. ΠΟΣΩ, μᾶλλον ὑμεῖς διαφέρετε τῷ πικρῶν; I since see Theophylact has admitted this reading into his text. *Markland*, on Lyf. xxx. p. 600. col. 1, 2. So ed. Compl. and Castalio, LONGE passeribus antecellitis vos.

C H A P. XI.

13. προφῆται καὶ ὁ νόμος ἕως Ἰωάννου] Uncertain whether with a comma at ὁ νόμος, or Ἰωάννου. All the prophets and the law, predicted the Messiah until John, so connecting it with ver. 12. Or, All the prophets until John prophesied, but did not shew Christ present; so connecting it with ver. 11. *Piscat*.

19. καὶ ἐδικαιώθη ἡ σοφία] Perhaps it should be pointed, καὶ Ἐδικαιώθη ἡ σοφία, &c. They say, Behold a glutton and a wine-bibber; and they say, The wisdom of this sect hath been justified (i. e. made manifest, made good, proved) by its followers. talis secta est, quales & sectatores, saith *Salvian*, De gubern. Dei, l. iv. see Luke xxi. 8. *Markland*, on Lyf. x. p. 556. *Elfner* understands it in the same construction, but a different sense: And they say, Wisdom is CONDEMNED by her own children. *Grotius*: BUT Wisdom, the counsel of God, is approved of, or acquitted by her children, Luke vii. 29.

21. Χωρεζίν] *Origen*, on Exod. and in Philocal. reads Χωρεζίν, and so *Cellar*. in Geogr. lib. iii. p. 492. and *Henr. Ernstius*, in Observat. Var. l. ii. c. 6. say it should be read, since *Chorazin* does not elsewhere occur, either in sacred or profane authors. The word Χωρεζίν is added to distinguish it from the wilderness of Sin. In this they are followed by *Henninius*, *Chishul Antiq. Asiat.* p. 130. They that object to Χωρεζίν, that it cannot be applied to a city, defend the common reading, γῆ Ἰούδα, Matt. ii. 5. because γῆ may be so applied.

C H A P.

CHAPTER. XII.

20. ἕως ἀν ἐκβάλη εἰς νῆα τὴν κρίσιν] The LXX, in Is. xlii. 3, read, εἰς ἀληθειαν ἔξοίσει κρίσιν, Vulg. *ad veritatem judicium educet*. Perhaps it should here be, εἰς εἰκός, *shall bring judgment to equity*. Druf. Par. Sacr. Matthew seems to have read in Is. פצנל for תמאל as St. Paul renders פצנל in Is. xxv. 8, εἰς νῆα in 1 Cor. xv. 54. Lud. Capell. Crit. Sacr. p. 58.

21. καὶ ἐν τῷ ὀνόματι] The LXX reading *Bethoratho*, in his law, wrote probably, ἐν τῷ ΝΟΜΩ αὐτοῦ. Maldon. Or read, καὶ Ἐν τῷ ὀνόματι, as a new testimony cited from Is. xi. 10. where the LXX have ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι, which is the same as ἐπὶ τῷ ὀνόματι αὐτοῦ. Druf. Par. Sacr.

29. εἴσῃ ἢ ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ ἀλαρπάσῃ;] Place the interrogation at ἰσχυρὸν, not at ἀλαρπάσῃ. *How can one enter into the strong man's house — except he first bind the strong man? and, or for, he will then spoil his house*. Piscator, Schmidius. *

43. διέρχεται δι' ἀνύδρων τόπων] F. δι' ΑΜΥΔΡΟΝ τόπων, *When the unclean spirit is gone out, he walketh through GLOOMY places*. Anonym. But in desert sandy countries, places without water are the most desolate.

CHAPTER. XV.

4. καὶ ὁ πακολογῶν] Distinguish, καὶ ὁ πακολογῶν, this being itself another command; the former Exod. xx. 12. this Deut. v. 16. And so Wettstein. from ed. Elzev.

5. Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς] St. Thomas, as Erasmus observes, reads, with an interrogation, Δῶρον ὃ ἐὰν ἐξ ἐμοῦ, ὠφεληθῇς; *Whatever gift you shall receive from me, will you be profited by it?* After ὃ ἐὰν ἐμοῦ understanding ἐς; which Beza and others supply after Δῶρον. — Beza adds, “Quod Erasmus dicit potius legendum ὠφεληθῇ, ut sit *varis*, plane non intelligo.” It is so read indeed in Le Clerc's edition: But, candidly corrected, ὠφεληῇ in the *Critici Sacri*.

37. καὶ ἥ. αν] Schmidius without the subscript, laying it down here for a rule, and in Matt. xvii. 27. that as the future ἀρῶ drops the iota, the tenses, which are derived from the future, must not resume it; that we must therefore write ἥρον in the imperfect, but ἥρα, ἥμα, and ἥθη, Acts viii.

viii. 33. The edd. however have seldom followed this rule.

CHAP. XVI.

11. Πῶς ἔ νοεῖτε, ὅτι ἔ πρὶ ἀρτου εἶπον ὑμῖν, προσέχον ἀπὸ] To make out the construction, Grotius, after εἶπον ὑμῖν, supposes an ellipsis: ἔ πρὶ ἀρτου εἶπον ὑμῖν [ὅτε εἶπον] προσέχον, as at ver. 7. διελογίζοιτο λόγοις. Ὅτι ἄρτους ἐκ ἰλαδόμεν, saying, This he said, because we have taken no bread. Others suppose ἀλλὰ understood before προσέχον, as 2 Tim. ii. 14. εἰς ἕδρην χρησιμον [ἀλλ'] ἐπὶ καλίστροφῇ τῇ ἀκούσαντων. — But Hömbergius, enclosing in a parenthesis (ἔ πρὶ ἀρτου) thinks he removes the ellipsis: *How do you not understand, THAT I said to you (not concerning bread) that you should beware of the leaven of the Pharisees?* In which construction it should be ὅ,τι, *do you not understand WHAT I said &c.*

13. Τίνα με λέγουσιν οἱ ἄνθρωποι. ᾧ, τῷ ὡν τῷ ἀνθρώπῳ;] To remove the redundancy of με, which is no where else added when Christ calls himself the Son of Man, we may put an interrogation at ᾧ, and divide this into two sentences, as at c. xviii. 21. *Whom do men say, that I am? The Son of Man?* The Messiah is so stiled, Luke xvii. 22. *Piscat. Beza.* Or, with Vulg. Copt. Sax. leave out με.

CHAP. XVII.

1. Καὶ μὲν ἡμέρας ἐξ] The preceding words, ὥς αὖ τῶν σι τὸν ὡν &c. the ancients interpret of Christ's transfiguration, whence they connect the beginning of this chapter with them; as at Mark ix. 2. and Luke ix. 27. the very same passage is connected. *D. Heins.*

21. ἐν προσοχῇ καὶ νητεία] Read, ἐν προσέχει νητεία, *in constant fasting*, just as all the Physicians were wont in this case to prescribe. *Sykes*, Enquiry into the meaning of the Dæmoniacks, p. 47. Prayer and fasting are joined, 1 Cor. v. 7.

24. τὰ δίδραχμα] F. for τὰ read τὸ, here and at the end of the verse, the didrachma being a single piece of money. *Piscat.*

CHAP. XVIII.

12. ἐπὶ τὰ ὅρη παρευθεῖ] Joining ἐπὶ to παρευθεῖς, as my father has done in his edd. the usual construction is given to ἐπὶ, which, by joining it to ἀφείς as in other editions, is without precedent. *H. Steph.* Pref. to ed. of N. T. 1576.

Beza,

Beza, Jf. Casaub. Schmidius. *—With the Syriac connect it with ἀφ' ἐκ, which Luke expresses by καταλείπει ἐν τῇ ἐρήμῳ. Grotius, Erasmus, &c. followed by the English Version.

C H A P. XIX.

4. ὁ ποιήσας ἀπ' ἀρχῆς] The comma at ἀπ' ἀρχῆς should be removed, which is to be connected with what follows. ὁ ποιήσας is used for the substantive, *the Creator*, as Hesiod Op. & Dier. ver. 22. Τὴν μὲν κεν ἐπαυήσσει νοήσας, *Illam laudaverit prudens vir*. So αἱ στρατιώμεναι, *milites*, Luke i. 68. &c. Beza, Homberg. Elfner.

19. καὶ Ἀγαπήσεις] Perhaps, without any distinction, ἡ ἀγαπήσεις, as Theophylact reads, and as it is read Lev. xix. 18. from whence this is cited. Drus. Par. Sacr.

24. κάμηλον] Aristoph. Vesp. Schol. 1030. κάμιλον ὃ τὸ παχὺ χοιρίον λέγεται. Which I suspect to be a corrupt reading, from the ancient C [u] and μ being in Mss. much alike. Perhaps, therefore, in the Schol. and here, should be read κάβηλον, *a cable*. Drusius. That a *camel* is agreeable to the figurative style of the East, is shewn by Wetstein.

28. αἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ] The edd. of Erasmus, the Complut. the first and third of R. Stephens, connect ἐν τῇ παλιγγενεσίᾳ with ἀκολουθήσαντες. Better connect it with καθίστατε, which follows. see Luke xxii. 29, 30. Beza, Mills, Wetstein, J. Mede, Disc. xxiii. p. 85.*

30. Πολλοὶ ὃ &c.] This is to be connected with what follows; and the chapter should not begin at ὁμοία. D. Heinsf.

C H A P. XX.

12. μίαν ὥραν ἐποίησαν] With words of time ποιῶ signifies to *stay* or *spend*, as Acts i. 34. xv. 33. xx. 3. Perhaps it should be ἐπὶόνταν. P. Junius, Hammond.

Ibid. καὶ ἴσες ἡμῖν αὐτὸς ἐποίησας] Some Mss. read interrogatively: *And hast thou made these equal to us?*

C H A P. XXI.

3. ἔρχεσθαι, ὅτι ὁ Κύριος αὐτῶν ἔρχεται ἔχων ἐνθάδε ὃ ἀποστελεῖ αὐτούς.] Either, *and he [the Lord] will quickly send them back again*, in which sense there should be but a comma at ἔχων, as Beza, Scultetus, &c. Or, *and he [the owner] will presently let them go*, in which sense there should be a colon at ἔχων, as Lud. De Dieu, English Version, &c.

5. ἐπὶ

5. ἐπὶ ὄνον, καὶ πῶλον] Read without a comma at ὄνον, the sense being, by an hendiadyoin, *on an ass* which was *the foal of an ass*, which John describes xii. 15. ἐπὶ πῶλον ὄνου. and Luke xix. 30. speaks of the *foal* only, *on which no one had sat*. The article τὴν at ver. 7. has been added, and for ἐπάνω αὐτῶν in the same verse we should read ἐπάνω αὐτόν. Scultetus, Exercit. l. ii. c. 83. Hombergius, Par. Sacr. But ἐπάνω αὐτῶν is said for ἐπάνω ἐνός ἐξ αὐτῶν, as οἱ μαθηταὶ Matt. xxvi. 8. for εἰς ἐκ τῶν μαθητῶν. ληστῶν, xxvii. 44. for εἰς ἐκ τῶν ληστῶν.

9. ὁ ἐρχόμενος] Insert a comma at ἐρχόμενος, that ἐν ὀνόματι Κυρίου may be connected with εὐλογημένος, *Blessed in the name of the Lord, is he that comes*. Homberg. Par. Sacr.

30. Ἐγὼ, κύριε] An anonymous author in Wolfius, Curæ Philol. for Ἐγὼ proposes Ἄγω, *I go*; as Matt. xxvi. 46. and John vi. 7. ἰγίρεσθε, ἄγωμεν.

41. Λέγουσιν αὐτῷ· Κακὸς &c.] Could the chief priests, mentioned ver. 23. say, *He will miserably destroy, &c.* who Luke xx. 16. answer on the contrary, *God forbid*? Λέγουσιν αὐτῷ should be left out, and ver. 43. should follow this 41st verse, all being the words of Christ: Then should follow the 42d and 44th verses. *What will he do to those husbandmen? He will destroy those wicked men, and let out his vineyard.—Therefore I say unto you, The kingdom of God shall be taken from you.—Did you never read, The stone, which the builders rejected, &c.* D. Heinsius, Lud. Capellus, in Spicilegio notarum.

C H A P. XXII.

37. καὶ ἀλανοία σου] Perhaps δυνάμει σου: for Deut. vi. 5. it is, *ex totis viribus tuis*.—Or rather ἀλανοία is a scholion to explain either τῇ καρδίᾳ σου, or τῇ ψυχῇ σου: it being superfluous. Drus. Par. Sacr. and ibid. on Mark xii. 30.

C H A P. XXIII.

11. ἵσταί ὑμῶς ἀλῆκον.] ἵτω, *LET him be your servant*. Schmidius.

40. ὅτι καὶ ἐδίει] Here, and in ver. 25, 27, 29. some Latin copies read *qui* instead of *quia*, and perhaps it should be read οὕτως in the Greek, as with the participle at ver. 16.

ἐπὶ ὑμῖν οἱ λέγοντες. In the Vulg. likewise it is *orationes longas orantes*, leaving out *προφάσει*. Beza.

Ibid. κριμα] So Mills throughout, with a circumflex, which should be an acute, the first syllable being short.

29, &c. Οὐαὶ ὑμῖν—ὅτι οἰκοδομεῖτε τὰς τάφους—καὶ λέγετε] All to the end of ver. 32 should make one sentence, ὅτι referring to each member of it, and ver. 31. should be in a parenthesis, *Wo to you Scribes, because ye build,—and say,—and fill up the measure of your fathers*. Grot. *

34. Διὰ τὸτο, ἰδὲ, ἐγὼ ἀποτέλλω] It is not clear with what this is to be connected: Dr. Clarke, reading ver. 33. in a parenthesis, connects it with 32. *Ye fill up the measure of your fathers. THEREFORE I send you prophets to instruct you, but, &c.* * Doddridge joins it to ver. 33. *ὡς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης διὰ τὸτο; Ye fill up the measure &c. how THEREFORE can ye escape &c.?*

C H A P. XXIV.

2. ὃ βλέπετε καὶ τ. λ. ;] Perhaps better imperatively, *Don't behold with admiration all these things*. As Mark xiii. 2. to the same sense: *Seest thou these great buildings?* Homberg. Olear. Obs. Sacr. p. 651. In this sense, *μὴ βλέπετε*.

6. ἴσατε μὴ θροῖσθε] A comma is necessary after ἴσατε. Otherwise it should follow in the infinitive, *μὴ θροῖσθαι*. *Henr. Steph. Pref. 1576*. Read rather in the subjunctive, *θροῖσθε*, the conjunction *ὡς* being understood, *See, that ye be not troubled*. Beza.

15. ἑστὼς ἐν τόπῳ ἁγίῳ] Place the parenthesis before ἑστὼς, (*let the reader who stands in the holy place attend*) Oederus Miscell. Leipzig. tom. xii. p. 115. Not aware probably that ἑστὼς is neuter, contracted from ἑστῶς, agreeing with *βδελυγμα*. So Eustath. in Ismen. amoribus, p. 5. 6. 66. 393, 4. 437. uses *τὸ παρεστὼς* for the crowd, and l. xi. *μειράκιον ἑστὼς*. Hesych. "Ἀπώσιον τὸ μὴ πίπτον, ἀλλ' ἑστὼς. αἰ is contracted into ω as τὸ ζῶν, *Plat. Phædo*, § 16.

33. ἔγγυς ἐστὶν ἐπὶ θύραις] ἔγγυς seems a gloss or interpretation. *Upton on Spenser's Fairie Queen, p. 620. c. 1:* A comma should be inserted at *ἐστὶν*, *is near, even at the doors*. Clarke. *

36 Περὶ δὲ &c.] Our version, with ill judgment, begins a new section at this verse; which is opposed to what is said at the 24th verse. *All these things, the destruction of the Jews, shall happen presently: but that day, the day of judgment, knoweth no one.* Grotius, Clarke. *

CHAP. XXV.

9. πορεύεσθε δὲ] δὲ is added, or is not in its right place. For μήποτε ἔτι ἀρκέσει must be understood in construction to come at the end of the verse. *Go rather, and buy for yourselves, lest there be not enough for us and for you.* Homberg. A negation is understood, as μὴ δώσωμεν μήποτε, or σκεπτόμεν μήποτε, or μήποτε, *forfitan*. Either way, δὲ follows naturally.

CHAP. XXVI.

2. Οἶδατε ὅτι—παῤα γίνεται,] A colon after γίνεσθαι because ὅτι is not to be understood in the second member of the sentence. *Ye know that after two days is the feast of the passover: and the Son of man is betrayed; not ye know THAT he is betrayed.* Boisius, Schmidius. *

6—16. (Τὴ δὲ ἰητὴ—ἡ αὐτὴ ἡμέρα)] Some place all this in a parenthesis, that the entertainment at the house of Simon may not seem, from ver. 2, to have been two days before the Passover, whereas it was six, as appears from John xii. 1. *Muscutus*.

15. τριάκοντα ἀργύρια] Josephus Ant. ii. has ἀργυρῆς, the adjective, leaving the substantive to be understood: Perhaps better. Symmachus and Aquila read ἀργυρῆς in Zacharia, not ἀργυρία. *Beza*.

29. πῶς αὖτις] Some read ἀπάτις. But perhaps better ἀπαρτί, *omnino*. *I will not drink at all of the fruit of the wine, 'till &c.* Aristoph. Plut. ii, iii.

— τὸς δεξιὸς καὶ σώφρονας
Ἀπαρτί πλεῖστον ποιεῖσθαι.

Gnavos & frugi homines OMNINO divites faciam. See ver. 64, and Rev. xiv. 3. Jo. Alberti Not Philol.

31. Πατάξω] In Zech xiii. 7. it is Πατάξ, which, perhaps by some Scribe, has been changed into Πατάξω. Or did Matthew read ACH in the future, instead of HACH

in

in the imperative? Or rather, did not Christ designedly change the expression? *Drus. Par. Sacr.*

40. Οὕτως ἐκ ἰχθύατε] Some ancient copies make two interrogations: *What? could not you watch with me one hour?* which is more emphatical. *Beza.* I differ, because ἔτως is used to be joined in the same sentence with an interrogation or admiration, as Mark iv. 40. as it should be read, ἔτω πῶς ἐκ ἰχθύατε; *Grot. ** So 1 Cor. vi. 5. ἔτως ἐκ εἰν ἐν ὑμῖν σοφὸς ἐδὲ εἷς;

45. καθεύδειτε τὸ λοιπὸν, καὶ ἀναπαύεσθε] Perhaps better interrogatively: *Do you sleep still, and take your rest?* as some Mss. which sense is favoured by what follows: *Arise, let us go.* H. Steph. Præf. ad N. T. 1572. P. Simon, Colomesius, Obs. Sacr. Clarke, Paraphr.

47. καὶ μαχαίρων καὶ ξύλων] F. ξυσῶν, with swords and spears. John xviii. 5. καὶ λαμπάδων καὶ ὀπιλῶν. Anonym. But so Appian, B. C. p. 613. ῥάβδους καὶ ξύλα τὰ ἐν χερσὶ ὑπερητῶν. Joseph. B. J. l. v. 3. 1. ξύλοις τε ἀνδρῶν παίσιοι καὶ σιδήρει.

56. Τὸτο δὲ ὅλον γέγονεν] Render, *All this is done;* and then these will be the words of Christ, not of the evangelist. See Luke xii. 53. Clarke, Paraphr. *

59, 60. καὶ ἐχ' εὑρον] Some copies leave out the first καὶ ἐχ' εὑραν, which is redundant, when repeated in the same verse. To prevent which, remove one to ver. 59. *The chief priests sought false witnesses, but found none.* Wolf. Curæ Philolog. * Place the stop at περσελθόντων, *Yet they found none, THO' many false witnesses came. They found none, I say.* See Ælian, V. H. xii. 4. Max. Tyr. XV. p. 151. Palairot, Obs. Philol.

64. λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε] Perhaps it should be, λέγω ὑμῖν ἀπαρτί. ὄψεσθε &c. *I expressly say to you, Ye shall see the Son of man, &c.* Mark xiv. 62. hath simply, Ὁ ὃ Ἰησοῦς εἶπεν. Ἐγὼ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου. and so it should be Rev. xiv. 13. D. Heinfs.

C H A P. XXVII.

9. ἀπὸ Ἱερουσόμ] The passage cited being in Zech. xi. 13. perhaps the evangelist wrote only ἀπὸ τοῦ προφήτου. Or the abbreviation ζε has been mistaken for ιε. *Beza.*

Bp. Hall saies, in his *Difficult Passages of Scripture explained*, he had seen it thus abbreviated in a very old Mf. But Wetstein assures us no such abbreviation is to be found: "Illud testari possum, talia compendia [scil. *ἱεῖς* pro *ἱερε-*
μῖς, *Ζαρῖς* pro *Ζαχαρίς*, *κῶ* pro *καιρῶ*, *ἀπόλοις* pro *ἀπο-*
σόλοις, *Μᾶν* pro *Μανασῆ*] ne quidem junioris ævi codice
 "ullo, nedum in vetustioribus, repertum iri." *Proleg. ad*
N. T. p. 3.

Ibid. *καὶ ἔλαβον*] Read (the intermediate words being put in a parenthesis) *Καὶ ἔλαβον τὰ τριακοντα ἀργύρια (τῶν τιμῶν τῷ τετιμημένῳ, ὃν ἐτιμήσαντο) ἀπὸ υἱῶν Ἰσραὴλ*. And they took of the children of Israel the thirty pieces of silver, the price of him that was valued, whom they bought. For, *ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ*, instead of *οἱ* or *τινὲς ἀπὸ υἱῶν Ἰσραὴλ*, seems harsh. *Knatchb.* But *τινὲς* is so understood, c. xxiii. 34. Mark vi. 43. Luke xxi. 16. Act. xxi. 16.

Ibid. *ἐτιμήσαντο*] The Syriac read *ἡτιμήσαντο*, whom the sons of Israel set at nought. *Tremellius*.

10. *ἔδωκαν*] By mistake for *ἔδωκα*, which is proved from *Zech. xi. 13.* and from the following words: *καθὼς συνι- ταξί μοι κύριε*. *Piscat. Beza.* Or, *ν* is here added before a vowel in the first person, as is common in the third. *Jes. Mede, Works*, l. iv. p. 786.

11. *Σὺ λέγεις*.] Read, interrogatively: *Dost thou say this?* As John more fully, xviii. 34. *Sayest thou this thing of thyself?* D. Heins. *Σὺ λέγεις* is a mode of affirmation, as in c. xxvi. 25. Luke xxii. 70. and in Xenophon. *Grot.*

32. *ἡγάρειν*] What if we read *ἡγάρεισαν*, a word formed from the Chaldee and Syriac *ܐܝܬܐ* which signifies *to hire*. In Hesychius indeed *Ἀγάρ* is *ἐργάτης*, which possibly should be *ἄγαρ*. But Mark confirms the old reading. *D. Heins.*

33. *Γολγοθᾶ*] Corruptly for *Γολγοθᾶ*, the latter *λ* being omitted, as the Syriac leaves out the former *λ*, writing it *Gagultha*. *Beza, Caninius.* The *λ* is omitted agreeably to that age, as *Babel* for *Balbel*, &c. *Drusius.*

42. *ἑαυτὸν ἢ δι᾽ αὐτὸν σῶσαι*.] Rather, with a sarcastical question: *cannot he save himself?* *Beza, Bengelius, &c.*

43. *ἐνσάτω*

43. ῥυσάδω νῦν αὐτόν, εἰ θέλει αὐτόν.] The Vulg. *fi vult*, without αὐτόν· and as θέλω has seldom an accusative of the person, perhaps it should be ῥυσάδω νῦν, εἰ θέλει, αὐτόν. Beza. But it is clearly taken from Psal. xxii. 8. σώσατω αὐτόν, ὅτι θέλει αὐτόν. So xviii. 19. xli. 11. Tobit xiii. 6. Grotius.

46. Ἡλὶ] In Mark it is Ελαῖ, which is Syriac. Christ probably used the words of David, which came nearer to the sound of *Elias*. Beza. Rather say, Christ spoke in the mixt dialect, which then prevailed in Judea, somewhat between Hebrew and Syriac, as another word in this sentence shews שבק *sabac* for עזב *azab*. Grot.

Ibid. σαββαχθανί;] Rather with a *x* to express the ק in שבקתני. *Drus.*

52, 3. καὶ πολλὰ σώματα—ἠγέρθη· Καὶ ἤλθοντες ἐκ τῶν μνημείων μετ' τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἀγίαν πόλιν.] Thus the common edd. with Dan. Heinsius, distinguish, as if the bodies of saints *arose* AT his death, and the *third day after* came out of their graves, and went into the city. It is more natural to read with Grotius, *When he yielded up the ghost—the graves were opened. And, after his resurrection, many bodies of saints arose, and came out of their graves.* Thus he became the first fruits of them that slept.*

C H A P. XXVIII.

1. Ὡς δὲ σαββάτων, τῇ ἐπιφωσκήσει εἰς μίαν σαββάτων, ἦλθε] Not knowing how to reconcile it that *in the end of the sabbath*, (which, according to the Jewish reckoning, was on Saturday night) *it should begin to dawn towards the first day of the week* (which began on Sunday morning). Chr. Frid. Sinnerus, Jac. Gussetus, and others would make Ὡς δὲ σαββάτων conclude the former chapter. *They made the sepulchre sure—setting a watch: and it was the end of the sabbath* when this was done.—Allowing this ellipsis of ἦν, another word will still be wanting in what follows: Ἐπιφωσκήση ΔΕ εἰς μίαν σαββάτων. Schmidius has removed the difficulty, by observing that Ὡς δὲ σαββάτων is not *vespere sabbati*, but *post sabbatum*, as Plut. in Numa, Ὡς τὸ βασιλῆως χρόνον, *after the time of the king*; and Philostratus, Ὡς τῶν Τρωϊκῶν, *after the Trojan war.*

See likewise Bos Exercit *. Accordingly our version should be corrected.

1. σαββάτων] Jos. Scaliger De emend. temp. l. vi. would read here and elsewhere σαββατων indeclinable from שבתות, and Masius, wherever τῶν obstructs that reading, would change it into τῆ, as Luke iv. 16. xxiv. 1. for it is not natural to use σαββάτων in the plural, whether it denotes a week, or the sabbath-day.—But what then shall we say to σαββας in the ablative, Matt. xii. 1, 5. Mark ii. 23, &c.

7. ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ ἰδὲ, παράγει] Better perhaps, as Bos observes in his Exercitations, and as Castalio translates it, in one continued sentence: *Tell his disciples, that he is risen from the dead, and that, behold, he goeth before you into Galilee.*

Ibid. ἰδὲ, εἶπον ὑμῖν] In Mark xvi. 7. as HE said unto you, i. e. Christ said before his death, Matt. xxvi. 32. Here therefore perhaps it should be read εἶπεν. Maldon. Trillerus. But ἰδὲ suits better with the first person, as Matt. xxiv. 25. ἰδὲ προσέρχεται ὑμῖν. Wolfius.

13. ὑμεῖς] Perhaps ὑμῶν, as Colinæus has printed it, ὅτι then will not be redundant. Beza.

14. ἀκούσῃ τὸτο ἐπὶ τῇ ἡγεμονίᾳ] The Vulg. *auditum à præfide*, which seems to have read ἀπὸ, as one Ms. reads. But see Act. xxv. 10. *If this shall come to a hearing BEFORE the governor.*

17. οἱ δὲ ἰδίσασθ] In the first place, οἱ δὲ for ἐμοὶ δὲ is not common. 2. This narration relates only to the eleven, as appears from ver. 18, 19, 20. and is the same which Luke mentions c. xxi. 31. Act. i. 4. Could these still doubt? or if they did, would Christ give them their commission, under such circumstances? Read ΟΥΔΕ ἰδίσασθ, and they doubted NOT. Beza, in his last ed. To avoid this difficulty, the Prussian version reads, προσεκύνησαν αὐτῷ, οἱ δὲ ἰδίσασαν, they worshiped him, even THOSE WHO HAD doubted. In which sense it should be οἱ ΤΕ. Grotius in a similar sense interprets it: *but some HAD heretofore doubted.* Οἱ δὲ for τινὲς δὲ. See before xxvi. 67. Luke v. 33. John xix. 29. Ælian. V. H. l. v. 17. with Perizon, and Raphelius Not. Phil. in Xenoph.

MARK.

MARK, Chap. I.

29. **K** A I εὐθέως ἐκ τῆ συναγωγῆς ἐξελθόντες] Add a comma after εὐθέως, i. e. εὐθέως—ἦλθον. See Matt. iii. 16.

C H A P. II.

21. πλῆρωμα αὐτῷ] Read αὐτῷ, and πλῆρωμα in the accusative: HE takes (or is forced to take) HIS new supplemental piece from the old. D. Heinsf. Zegerus.

26. Ἀβιαθαρ] This was under the priesthood of Ahimelech, 1 Sam. xxi. 1. Is it a slip of memory, or an error of the Scribes? Or had Ahimelech two names, and is this the same who is called *Abiathar*, 2 Sam. viii. 17. whose son was Ahimelech, 1 Sam. xxii. 20? *Drus.* Par. Sacr. Say rather the time is noted by the more conspicuous person of that age, as Gen. x. 25. *In the days of Peleg* [afterwards born] *was the earth divided.* So here, *In the days of Abiathar afterwards high priest.* See Luke ii. 2.

C H A P. III.

8. καὶ πέραν τῷ Ἰορδάνῃ καὶ οἱ περὶ Τύρον—ἦλθον] Beza observes that the edd. in general, before his, did not distinguish which of the nominatives belonged to ἡκολούθησαν, and which to ἦλθον. An inaccuracy retained in our version.

10. ὅσοι εἶχον μάστιγας] This the Syriac version joins to what follows: *As many as had torments and unclean spirits fell down.* Beza.

17. βοανεργές] Jerome, on Daniel i. and on Isaiah lxii. would read *Βενερεῖμ*, from **בנר**, *thunder*. The **ב** was at first left out, as in *Μαρία*, and *γενίνα*, and *σ* afterwards added by the Greeks. *J. Drus.* Or the final **ב** was mistaken for **פ** *samech*. Beza.—The word is rather formed from **פנר**, which is rendered *σεισμός*, Ezek. iii. 14. Jer. x. 22. Job xli. 20. *Grot.*

19. Καὶ ἔρχονται εἰς οἶκον] Connect this with what precedes, ψ 14. *He ordained twelve,—and they go home with him*, which before they were not used to do. *Beza.* Let it begin ψ 20, and connect with what follows: *They go into an house, and the multitude cometh together again.* *Grot.**

21. οἱ παρ' αὐτῷ, ἐξῆλθον κρατῆσαι αὐτόν.] The Alex. Ms. reads more truly, ἀκροαῖναι Οἱ ΠΕΡΙ αὐτῷ, which leads to

a fresh correction : οἱ ΦΑΡΙΣΑΙΟΙ ΟΙ ΠΕΡΙ αὐτῆ ἐξήλθον κρατῆσαι αὐτόν· ἔλεγον γάρ· ὅτι ἰξέσθῃ. *And when the PHARISEES heard of him, they went to lay hold of him: for they said, He is beside himself: And the Scribes from Jerusalem said, that he hath Beelzebub.* Toup, *Emend. on Suidas*, p. 143, 4. But, would the Pharisees have officiously secured him, had he been beside himself? (2.) It appears, ver. 31. it was his brethren and mother who *sent for him*. The obscurity arises from not attending to the sense of the word ἔλεγον, which does not denote that his friends said, but absolutely *it was reported*, as Luke xii. 20. τὴν ψυχὴν σου ἀπαιτῶσιν, *thy soul SHALL BE REQUIRED of thee*. So δάσυσθαι Luke vi. 38. and συλλέγεσθαι, περὶ γῶσι, ver. 44. Then will no less naturally follow ver. 22. *and the Scribes from Jerusalem, the most eminent Scribes, said, he hath Beelzebub.* Where the English version hath, with ill judgment, made a new section, which spoils the antithesis. *Markland* on *Arnald's Comm. on Wisdom*, ch. v. 4. Παρ' αὐτῆ is used as by *Polyb.* l. v. c. 4. οἱ πρὸς βασιλέας, *regii: οἱ πρὸς τὴν Φιλίππου μισθοφόροι, mercenarii Philippi.* See *Raphel.* in *Excerpt. ex Polyb.* and *Elfner*, on Luke ix. 31.

C H A P. IV.

1. καθῆδαι ἐν τῇ θαλάσσῃ] He did not sit *IN the sea*, but *BY the sea side*, Matt. xiii. 1. Omit this, or read ἐν περὶ μνη. Tan. *Fab.* l. ii. ep. 17.

27. καὶ καθεύδῃ, καὶ ἐγείρεται, νύκτα καὶ ἡμέραν] With a comma after καθῆδαι, refer it to the sower; and καὶ ἐγείρεται to the seed sown, *As if a man should cast seed into the ground, and should sleep, and IT riseth night and day*: as the *Scholia* on *Mark*, *exsurgit semen nocte & die*. *Erasm.* — At this rate πάλιν is understood before ἐγείρεται, and yet is immediately after repeated, καὶ ὁ πάλιν βλάσκει. Read καὶ καθεύδῃ καὶ ἐγείρεται, νύκτα καὶ ἡμέραν, *he sleeps and is up, in proper season, night and day*, denoting the sower's security. *Homburg.*

36. ὁ λαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ] *They take him, as he was, INTO the ship.* *Hammond.* Which would be better Εἰς τὸ πλοῖον, as *Mark* iv. 5. Read, *They take him, just as he was in the ship*, i. e. in the condition in which

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40.
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which he was : *ut erat disjecta capillos*. Grot. But for this the Greeks say ὡς εἶχεν or ὡς ἔτυχεν. Put a period then at αὐτόν· and let Ὡς ἦν ἐν ᾧ πλοίῳ begin the next verse : *They take him with them. When he was in the ship, and other ships with him, THEN arose a great storm*, ΚΑΙ γίνετ' λαίλαψ. *Elfnerus*.

40. Τί δειλοί ἐστε ἄνωγες ; πῶς ἔκ' ἐχέτε πίστιν ;] So Erasmus, Beza, the English version, &c. With a triple interrogation, Valla : *Why are you so fearful ? πῶς ; How ? Have you no faith ?* Read ἄνωγες πῶς jointly, making one interrogation : *Is it so, that ye have no faith ?* * *Revius in Vallam, Grotius*.

C H A P. V.

20. ἐν τῇ Δεκαπόλει] Possibly, by a mistake of the Scribe, for καθ' ἑλὴν πόλιν, as it is expressed Luke viii. 39. For the name of the city, according to him, was Gergesa, on the east side of the sea ; whereas Decapolis was on the west, as appears from c. viii. 31. *Wall, Critical Notes*. But there were several cities named Decapolis, and not all to be placed, with Bochart, in Galilee, as is observed by Reland, in his *Palestine*, p. 203.

38 ἀλαλάζοντες] F. ὀλολύζοντες, as James v. 1. this being used to express grief ; ἀλαλάζειν, to express joy and exultation. *Beza, Casaub.* But, that it denotes sorrow as well as joy, see Jerem. iv. 8. xxv. 34. xlvii. 2. Zech. xi. 12. Eurip. *Electra* 843. in *Bacchid.* 1131. *Spanheim*, in *orat. Julian.* I. p. 234. Both words formed from *Hallelujah*, and are used promiscuously in joy or sorrow. See *Meric. Casaub. de nupera Homeri edit.* p. 42.

41. Ταλιθα] Read here and Act. ix. 36. Ταβιά, from the Chald. תַּבְיָא *Caprea*. *Reuchlin de verbo mirifico*, l. ii. c. 4. But Ταλιθα agreeably to the Chaldee interpreter *Prov. ix. Grot.*

C H A P. VI.

1. ὀλίγοις ἀρρώστους ; ἐπιθεὶς τὰς χεῖρας] F. ὀλίγους ἀρρώστους — ἐπεράποδοσι. *Vulg. Castalio*.

6. ἰθαύμαζε λέγων πῶς ἀπιστοῦσιν] In this sense it should have been ἰθαύμαζε πῶς ἀπιστοῦσιν. Read therefore (ἐ) ἰθαύμαζε in a parenthesis, that λέγων πῶς ἀπιστοῦσιν may connect with

with *ἐκ ἡδύνατο ποιῆσαι*, ver. 5. as Matt. xiii. 58. *ἐκ ἐπι-
ησε δυνάμεις διὰ τὴν ἀπί-*στιαν** Maldonat. But *θαυμάζει* *ἔτι*
τῆτο (as perhaps it should be read) John vii. 21. *διὰ τί*
ἐθαύμαζας, Rev. xvii. 7. Transfatively, *to admire*, Ilocr.
Panath. sub finem: *ὧς μᾶλλον θαυμάζειν διὰ τὴν καλῆς*
ταύτην, ἢ δ' αὖ πρὸς τὴν ἐπὶ τῆς *ἐπὶ τῆς*. And Ælian. V. H. xii.
6. αὐτὸν δ' θαυμάζουσι διὰ τὸ.

8. *εἰ μὴ ἔαβδον μόνον*] F. *μῆτε ἔαβδον μόνον*, *that they*
should not take so much as a staff, as Matt. x. 10. *Osfander*.
The sense is, Go as ye are: take no *other* coat, shoes, staff,
than what you now have. See Grot. Clarke, &c.

14. *ἤκουσεν*—*Ἡραδης* (*φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ*)
Read, (*φανερὸν δ' ἐγένετο*) *τὸ ὄνομα αὐτῆς*, *And Herod heard of*
his name (for it was spread). Grotius.

20. *συνετήρει αὐτὸν*, *καὶ ἀκέσας αὐτῇ πολλὰ ἐποίει*] F.
καὶ ΑΚΟΥΣΑΙ αὐτῇ πολλὰ ἐποίει, *he did much to hear him*.
D. Heinsius.

27. *σπεκχλάτωρα*] Or, perhaps, *σπεκχλάτωρα*, from the
Latin *spiculator*. Onomast. Vet. *Spiculatores*, *δρευφόροι*. The
word is written both ways. See Drusius.

45. *πρὸς αὐτὸν εἰς τὸ πέραν πρὸς Βηθσαιδὰν*] Luke ix. 10.
saies this miracle was wrought in a desert place BELONG-
ING to *Bethsaida*. Mark, that they were now to cross
an arm of the sea to *Bethsaida*. Therefore the Margin puts
it, OVER-AGAINST *Bethsaida*. It is likely that *πρὸς* is the
addition of some scribe, or written for τῆς. *Wall*, Critical
Notes on the N. T. The margin, with *Piscator* and *Beza*,
supposed the article to be understood, *εἰς τὸ πέραν* TO *πρὸς*
Βηθσαιδὰν. But the sense will be the same, if we place a
comma at *πέραν*, that *πρὸς Βηθσαιδὰν* may connect with
ἐμβῆναι: *He commanded his disciples to go aboard—AT Beth-*
saida, and to go before to the other side. *Piscat.* *

C H A P. VII.

3. *πυγμῆ*] As this word (q. d. *cubitaliter*) no where
occurs adverbially, and *πυγμῆθεν* would naturally be form-
ed from *πυγμῆ*, read, perhaps, *πυκνῶς*, *πυκνὰ*, or *πυκνῇ*,
often. *Erasm.*

7. *διδασκαλίας*, *ἐστάλματα*] Read *ΚΑΙ ἐστάλματα*. See
Col. ii. 22. *Mang.* & *Mf. Leicest.* in marg.

8. καὶ ἄλλα παρόμοια ταῦτα πολλὰ ποιῆτε] Leaving out ποιῆτε, brought hither from ver. 13. read, with Vulg. Syr. &c. καὶ πολλὰ παρόμοια ΤΟΥΤΟΙΣ, *the washing of cups, and many SUCH like things.* Beza.

9. Καλῶς ἀθετῆτε] Some, Beza observes, with a point at Καλῶς· make it ironical: *Ye do well indeed: Ye rejoice,* &c. F. interrogatively: *Do ye well to reject the commandment of God, &c.?* Mangey.

26. εἰ πῆς τινι ἐν τῇ κώμῃ] Redundant. F. ΕΚ τῆς κώμης. Beza. Sub. οἰκόντων ἐν τῇ κώμῃ. Grot.

29. Διὰ τῆτον τὸν λόγον, ὑπάγει] *For this saying, I say, Go thy way* Steph. Bengel. &c. Or (ὑπάγει) in a Parenthesis: *For this saying, the devil is gone out of thy daughter.* Grot *

36. ὅσον---διετέλλετο, μᾶλλον ὠξιστότερον] ὅσον διετέλλετο μᾶλλον, ὠξιστότερον. Curcellæus.

C H A P. VIII.

18. ὃ μνημονεύετε;] Continue this on with what follows, ὃ μνημονεύετε, ὅτι τὰς πέντε ἄρτους &c. *Do ye not remember, when I brake the five loaves, how many baskets full of fragments ye took up?* As in Matt. xvi. 9. Homberg. *

24. ὡς δένδρα ἐρῶ πεπατηντάς] Men walking as trees, seems harsh: Perhaps, πεπατηντο, *men, like walking trees.* J. Clericus. Put, ὡς δένδρα, between commas, *I see men, as trees, walking.* English version. *

C H A P. IX.

10. τὸν λόγον ἐκράτησαν πρὸς ἑαυτὸν, συζητῶντες] Connect it πρὸς ἑαυτὸς συζητῶντες, *they held discoursing, questioning one with another,* as ver. 16. and c. i. 27. Luke xxii 23. Aët. ix. 29. Hammond. Or, in the same construction, *they LAID HOLD on that saying, viz. of rising from the dead.* Doddridge. *

12. καὶ πῶς γέγραπται &c.] For καὶ πῶς some Mss. read καθὼς. γ. καὶ καθὼς. Beza. Read interrogatively: *Elias cometh first, and restoreth all things: But how is it then written of the Son of Man that he must suffer?* Clarke. The words seem to belong to the end of ver. 10. *questioning what the rising from the dead should be, and how it is written of the*
Son

Son of Man &c. Grot. But εἶπεν, which precedes, is best supplied here, as in the English version. *

13. ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται] Correct ἐλήλυθε—καθὼς γέγραπται. D. Heinf. Hammond, Clarke, &c. *

16. Τί συζηεῖτε πρὸς αὐτὸς] F. αὐτὸς, for ἑαυτὸς, *What question ye among YOURSELVES?* Beza.

18. ῥῆσθ αὐτόν] F. ῥάσθ, *allidit illum*, Vulg. and so Matt. vii. 6. Bois. But ῥῆξαι is not only to *tear*, but to *thrust down*. καταβάλλειν. Hefych. Comp. Luke vi. 49. with Matt. vii. 25. Hammond.

20. καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα] Read jointly, ἰδὼν αὐτόν—τὸ πνεῦμα, by Synthesis, *and the spirit seeing him straightaway tore*. Grot.

23. εἶπεν αὐτῷ· Τὸ εἰ δύνασαι πιστεῦσαι] Read, εἶπεν αὐτῷ τὸ· Εἰ δύνασαι πιστεῦσαι; *said to him this: Canst thou believe? All things are possible to him that believeth:* it interrogative, as Luke xiv. 3. Camerar. F. ΤΙ, Εἰ δύνασαι; Πίστευσαι, in the imperative: *Why saiest thou, If thou canst? Believe, and all things are possible*. Lud. Cappelus. Somewhat is understood, and the construction is thus: Τὸ πιστεῦσαι, εἰ δύνασαι, [βοηθήσει σοι.] *To believe is the point, if you can*. Grot. Bengelius. * Or εἶπεν αὐτῷ τὸ· Εἰ δύνασαι, as Luke xxii. 2. Εζήτην τὸ, πῶς ἀνέλωσιν αὐτόν. See Luke ix. 46. Act. xxii. 30. Xenoph. ἐρωτώμενος ὅ τὸ, Ποδαπὸς εἴη. And so Erasmus ed. 1516.

25. ἰγὼ σοι ἐπιτάσσω] ΕΓΩ emphatical. You obeyed not my disciples: Now I MY SELF command you. Clarke Paraphr. *

49. Πᾶς ᾧ περὶ ἀλιθίσται] Read πᾶσα ᾧ περὶ, *every SACRIFICE shall be salted*; see Lev. ii 13. Jof. Scal. a word, for which no authority hath yet been found. Others read πυρεθ, *every FUNERAL PYLE shall be salted*, a custom, for which, I believe, we have as little authority.

CHAP. X.

25. Εὐκοπώτερόν ἐστι] *This verse*, in Beza's copy, comes after ver. 23. which leads naturally to what follows, at ver. 24. *And the disciples were astonished at his words*. Beza.

20. ἐκάλει

30. ἰκασιπλασίονα] *shall receive a hundred fold now* &c. In Theophylact's copy is distinguished the advantage of the reward in general, then in particular: *shall receive a hundred fold; now in this time houses, &c. and in the world to come eternal life.* Beza.

32. ἰθαμῶνιο, καὶ ἀκολυθῶντες ἰφοῶνιο.] Valg. better ἰθαμῶνιο ἀκολυθῶντες, ΚΑΙ ἰφοῶνιο. F. καὶ ἰφοῶνιο added. Beza.

46. ὃς Τιμαίος] F. an explication from the margin. The Syriac better, Τιμαίος, ὃς Τιμαίος. But Hieron. de nom. Hebr. the truest: *Bar SEMIA, filius cæcus.* Beza.

30. ἀποβαλὼν τὸ ἱμάτιον] F. ἀποβαλὼν, *taking his garment*, which, in so short a way, would be but small impediment. *Battier*, *Bibl. Bremens. class. vi. p. 88.*

C H A P. XI.

13. ὅθεν εἶπεν εἰ μὴ φύλλα, ἢ ᾧ ἦν καιρὸς σύχων] Read ὅθεν ᾧ ἦν, connecting it with ἦλθον, *seeing a fig-tree, he went to it, for WHERE he was, it was the season of figs.* D. Heinf. Knatchbull. Connect ἢ ᾧ ἦν with ὅθεν εἶπεν, *he found none, FOR it was not a YEAR of figs.* Hammond, Le Clerc. *For the time of figs was PAST.* Bos, Exercit. By the intervention of a parenthesis, undoubtedly connect it thus: ἦλθεν εἰ ἄρα εὐρήσεται τὸ ἐν αὐτῇ—ἢ ᾧ ἦν καιρὸς σύχων, *He came if HAPLY he might find any thing on it,—for the time of GATHERING figs was not come.* Thus Matth. xxi. 34. ὁ καιρὸς ἤ καρπῶν, *the time for GATHERING fruit.* Athenæus, *Deipnos. l. ii. p. 65. ed. 1597.* ἀλίσκονται δ' αὐταὶ τῷ τῶν ΣΥΚΩΝ ΚΑΡΠΩ, *they are caught at the time of GATHERING figs, or of figs being ripe.* And we call *hopping time, gooseberry time, the season for picking hops or gooseberries.* The intermediate words are placed in a parenthesis, as Gen. xiii. 10. Num. xiii. 20, 23. Josh. xxiv. 26. John i. 14. Particularly Mark xvi. 3, 4. *Who shall roll us away the stone (and, when they looked, the stone was rolled away) FOR it was great.* And so Mark ix. 3. as it should be printed: *Kidder, Demonstr. of the Messiah, part II. c. 2. p. 100. 8vo.* It is objected by Dr. Whitby and others, that when the fig-tree putteth forth leaves, the summer is nigh, Matt. xxiv. 32. and this transaction was but about five days before the pass-

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over.

over. Either Matthew divides the year into winter and summer; or he speaks of the time when the *generality* of fig trees shot forth. For Pliny tells us there were different species of them, N. H. xv. c. 18. *præcoces, serotinae, and hyemales*; the first *cum MESSE maturascentibus*. To which Isaiah alludes, xxviii. 4. *The glorious beauty of Ephraim shall be as the FIRST RIPE [fig] BEFORE the summer*. Now in Judæa the harvest began at the passover; whether it ended at Pentecost, as Fagius supposes, or then the wheat harvest only commenced, as Grotius, may be a matter of dispute; See Levit. xxiii. 10, 15. But at whichever of the two harvests figs were gathered, we may conclude that they were of some size at the passover, eatable, if not ripe. In a country where all kinds of figs grew, our Lord came to a tree, which, he hoped, was of the early sort; if *haply* he might find figs on it; *haply*, I say, for it was not yet the *fig-season* of the common sort. The fig-tree was remarkable for its fertility; for which reason the statue of Priapus was made of it:

Olim truncus eram FICULNUS, inutile lignum.

HOR. I. Sat. viii. l.

The greater the disappointment to find only leaves on it. See Sir Tho. Brown's Misc. Tracts, I. § 43.

22. Ἐχθρὸς τίς ἐστιν Θεὸς] Some, interrogatively: *Have you faith in God?* Beza.

CHAP. XII.

29. Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἷς ὃς] The LXX render Jehovah by Κύριος, which therefore is the predicate, not an epithet of Jehovah: Read, with a comma at the second Κύριος, *Hear, O Israel: Jehovah our God, Jehovah, is one*. Guffet, Lex Hebr. p. 256. *

40. Οἱ κατεδίοις &c.] This should begin a new sentence, and not, as Beza and our Version, depend on the foregoing; agreeably to Luke xx. 47. where it is οἱ κατεθίμιοι.—ἔτοι ληψονταί. So here Οἱ κατεδίοις—and afterwards ἔτοι, for the sake of clearness: *They which devour widows' houses—these shall receive greater damnation*. Grot. *

42. ἀπὸ δού, ὃ ἐστὶ κοδράνης] Beza, on Act. vii. 16. ed. 1, 2. thinks ὃ ἐστὶ κοδράνης has been added as an interpretation;

pretation; the evangelist having mentioned the two lowest Jewish coins, somebody has reduced them to one, the lowest of the Roman. But Castalio supposes Roman money to be expressed under both terms: *duos TERUNCIOS contulit; est autem teruncius idem quod QUADRANS.*

C H A P. XIII.

9. *μαρτύρεσθε — εἰς συναγωγὰς*] Read *εἰς συναγωγὰς μαρτυρεῖτε*; IN the synagogues ye shall be beaten, as Matt. x. 17. Ed. Elzev. Grot. English Version. *

27. *ἀπ' ἄκρου γῆς ἕως ἄκρου ὕραν*] F. *ἀπ' ἄκρου γῆς ἕως ἄκρου ΓΗΣ*, which kind of opposition some one not well digesting, changed *γῆς* for *ὕραν*. But so Matt. xxiv. 31. *ἀπ' ἄκρων ὕραν ἕως ἄκρων αὐτῶν. Piscat.* From whence it should rather be, *ἀπ' ἄκρου γῆς ἕως ἄκρου ΑΥΤΗΣ*, from one end of the earth, to the other end of IT.

34. *δὲς τοῖς δέλοις αὐτῷ τὴν Ἰερουσαλήμ* — *καὶ ἐκάστω τὸ ἔργον αὐτῷ ἐνετείλατο*] *καὶ*, which is redundant, omit. Beza. *καὶ*, then, as Matt. ix. 10. xxviii. 9. Luke ii. 15, 21. Act. xiv. 22. Rom. v. 12. 1 Cor. xiv. 27. 2 Cor. i. 6. Jam. ii. 4.

C H A P. XIV.

3. *νάρεθον πιρικῆς*] F. *Οπισικῆς*, Opis being a town near Babylon; the O being dropped, as 1 in *Σπαρία*, Rom. xv. 24, 28. Hartungus, Thef. Crit. tom. II. p. 718. Or *Πισικῆς*, from *Πισή*, a city of Persia, in the Schol. of Æschyl. init. *Persæ*. J. Clopping. Ointments were not brought from Persia, but India; And Ptolemy mentions *Pisca*, a city on the Indus, whose true name was probably *Pista*. Lud. De Dieu. Vulg. *spicatus*, whence the Greek is formed, as, from *sextarius*, *ξιστός* c. vii. 4. *Erasm. Beza, Grot. Wetst.*

19. *εἰς καθ' εἰς*] Read *καθ' εἰς*, and in John viii. 9. Rom. xii. 5. Or perhaps *καθ'* is written for *καί*. Beza. *καθ'*, I suppose, is put for *καὶ εἴτα*, as *καὶ γὰρ* for *καὶ ἐγὼ*. *Pisc. Wetstein.* A general mistake. It is not from *καὶ εἴτα*, but from the preposition *κατά*. And *καθ' εἰς* in the nominative, by an Hebrew enallage, for *καθ' εἶνα*, as the Attics write, and St. Paul Eph. v. 33. 1 Cor. xiv. 31. Not, as Wetstein supposes, *unus* & deinde *unus*, UN à UN; but exactly agreeable to our English idiom, ONE BY ONE. See Græv. on Lucian's Solœc. §. 4. *

31. Ὁ ὃ ἐκ περιτοῦ ἔλεγε μᾶλλον] Perhaps, join μᾶλλον to what follows: Μᾶλλον ἐάν με δὲν συ αποθνήσκῃ σοι, *NAY though I should die with thee*. Erasmus. But μᾶλλον is no where to be found for *imo*, unless it is followed by δι. Beza.

36. Αἶϛ ὁ πατὴρ] Read Αἶϛ, Ὁ Πατὴρ, i. e. ὁ ὢν, ὁδερχομενός μιν, Πατὴρ. D. Heins.

41. Καθεύδει τὸ λοιπὸν] Interrogatively: *Do ye sleep on, and take your rest?* as at Matt. xxvi. 45. H. Steph. &c.

Ibid. ἀπέχει] For ἀπέχει in an unusual sense, read ἀπὶ χω, *Sleep on; I KEEP AWAY, and will not molest you*. Then turning and seeing Judas coming, he saies, *Arise, let us go*. D. Pauw, on Anacreon xxviii. 33.

54. ἢ συκαθήμενος — καὶ θερμαινόμενος πρὸς τὸ φῶς] Distinguish after θερμαινόμενος, that τὸ φῶς may connect with συκαθήμενος, which gives an elegance to the sense, *sitting by the fire*, (the light of which betrayed him) *warming himself*. Vulg. Erasmus. *

69. ἡ παιδίσκη ἰδύσα αὐτὸν πάλιν, ἤρξατο λέγειν] Read πάλιν ἤρξατο λέγειν. The same thing was twice said: but it was another maid who said it, according to Matt. xxvi.

71. Erasmus, Grotius. *

C H A P. XV.

2. Ἀρχιερεῖς καὶ τῶν Πρεσβυτέρων — καὶ ὅλον τὸ συνέδριον] ὅλον τὸ συνέδριον, ed. Schmidii.

25. ἢ ὃ ὥρα τρίτη] That it may agree with John xix.

14. read ἑκτη, the numeral 6 having been changed to 7. Hieron. in Psal. lxxvii. Rather correct John by Mark. Pfaffius, Var. Lect. p. 157. See the commentators.

31. ἱμπαίζοντες πρὸς ἀλλήλους] Rather ἱμπαίζοντες, πρὸς ἀλλήλους — ἑαυτοὺς, *said among themselves*. Beza, Engl. Version.

Ibid. ἑαυτὸν ἢ δύνῃ σωσαι.] Or, interrogatively: *Can not he save himself?* Beza, Piscator, H. Steph. Bengel. *

C H A P. XVI.

2. ἀνατείλατος τῆ ἡλίου] Since some Mss. and probably the Vulgate, read ΕΤΙ ἀνατείλαντος, perhaps we should read ΟΥΚ ΕΤΙ ἀνατείλαντος, *the sun being NOT risen*, for according to Luke xxiv. 1. John xx. 1. the women arrive before the sun was risen. Beza. Some include the preceding part of this verse in a parenthesis, and connect ἡγόραζεν ἵνα ἀλειψωσιν

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ἀλείψωσιν αὐτὸν ἀναλείλατος τῇ ἡμέρᾳ, *They had bought the spices, (and very early in the morning they went to the sepulchre) that they might anoint him, when the sun was rising.* D. Heinsf.

9 Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτῃ, ἰφάνη &c.] Place the comma at Ἀναστὰς δὲ, *Being risen, he appeared in the morning on the first day of the week to Mary Magdalen.* The earliness of his rising was before expressed, ver. 2. *λίαν πρῶτῃ*: This appearance after it, was *πρῶτῃ*. Grot. Bengel. So likewise the ancients distinguished, though for a weak reason, to avoid an imaginary inconsistency between this place and Matth. xxviii. 1. See Mills, Wettstein.*

LUKE, Chap. I.

3. ΠΑΡΗΚΟΛΟΥΘΗΚΟΤΙ ἄνωθεν παῖσιν ἀκριβῶς.] Put the comma, as the Lovain Ms. reads, after παῖσιν, that ἀκριβῶς may be connected with γράψαι. *It seemed good to me—to write EXACTLY in detail to you, O Theophilus.* J. Cloppenburg, collat. cum L. De Dieu, and Valla to the same sense. So Dion. Halicarn. at the beginning likewise of his history: ὀλίγα, καὶ ἐδὲ αὐτὰ διεσπασμένως, ἐδὲ ΑΚΡΙΒΩΣ, ἀλλ' ἐκ τῶν ὀπιτυχόντων ἀκρομάτων ΣΥΝΘΕΝΑΙ, COMPILED *neither with care nor ACCURACY, but from common reports.* *

Ibid. Θεόφιλε] Epiphanius reads this as an appellative:

27. μεμνητευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ] This read in a parenthesis, καὶ οὐκ ἐκ Δαβὶδ belonging to the virgin: *To a virgin—of the house of David (espoused to a man whose name was Joseph).* The virgin is the subject of the text; described from the place of her habitation ver. 26; from her relation to Joseph; from her family; from the name by which she was commonly called. Joseph is mentioned, not on his own account, but Mary's, to whom the angel was directed. Kidder, Dem. of the Messiah, Part II. p. 412.*

34. Πῶς ἔσται τῆτο, ἐπεὶ ἄνδρα ἐγινώσκω;] An anonymous Author of *An Attempt to prove à priori that in Gen. iii. 15. Christ Jesus is particularly foretold*, printed 1751, p. 21—26. observes that many, if not all, the Jews, understanding

derstanding that the Messiah was to be born of a virgin, without having had knowledge of a man, the virgin, in consequence of such a belief, being betrothed to a man of the house of David, saies, *How can this be?* ἐπεὶ ἄνδρα ὃ γινώσκω; *for am I not to know a man?* To pass over the harshness of the criticism of making ἐπεὶ signify FOR, and γινώσκω stand for the fut. γινώσομαι, it may be observed, that other Divines say, “The Prophecy, *A Virgin shall conceive* &c. being contradictory to all the experience of the world, was *not, probably, believed by the Jews*, in those days, to import miraculous conception; because common sense would lead them to understand it in a manner agreeable to nature and experience.” *Bp. Sherlock*, Disc on Prophecy, p. 34. and *Bp. Fleetwood's* Plea on the Case of *Geo. Downing*, p. 27.

39. εἰς πόλιν Ἰβδα] F. Ἰσῥα or Ἰῥτα, a city in the mountainous country, mentioned Josh. xv. 55. and belonging to the priests, *ibid.* xxi. 16. agreeable to the circumstances here mentioned. *Vales.* in ep. Casaub. p. 669. ed. *Almeloveen*. *Reland*. *Palæst. Sacr.* p. 870.

45. πιστεύσασα ὅτι] Here, with Theophylact, leaving out the point at πιστεύσασα, ὅτι must not be interpreted *causal*; but thus: *Blessed is she who believed THAT there shall be a performance* &c. ὅτι thus used Matt. ix. 28. Mark xi. 23, 24. *This is followed by *Jos. Mede*, *Grotius*, &c.—The Vulgate, and others, with our version, *FOR there shall be a performance*.

55. καθὼς ἐλάλησε πρὸς τὰς πατέρας ἡμῶν, τῷ Ἀβραάμ] The accusative with the preposition, and the dative τῷ Ἀβραάμ do not join naturally with the same verb ἐλάλησε: and the case seems designedly varied to shew it refers to *μνησθῆναι ἐλέους*, *In remembrance of his mercy to Abraham and his seed for ever, as he spake to our fathers*. Theophylact. Beza, Camerar. Knatchbull, Homberg, &c. *

64. ἀνέχθη δὲ τὸ στόμα—καὶ ἡ γλῶσσα] The tongue is not said to be opened, though the ear is: Connect therefore ἡ γλῶσσα with ἐλάλει: καὶ ἡ γλῶσσα αὐτῆ καὶ ἐλάλει, and *his tongue ALSO spake praising God*. A Pleonasm of the latter καὶ, as c. ii. 21. καὶ ὅτε ἐπλήθυνε ἡμέραι—ΚΑΙ ἐκλήθη.

Elfnerus.

Elserus. A common construction for the verb to agree in sense with either substantive, as in Homer, σῆτον καὶ οἶνον ἐδόντες. See *Upton*, not. on Shakespeare, p. 392. ed. 2. Obs. Misc. vol. II. tom. i. p. 170.

70. καθὼς ἐλάλησε &c.] This verse should be in a parenthesis, that σωτηρίαν ver. 71. may be in apposition with κέρασ σωτηρίας ver. 69. *Hath raised up a horn of salvation, which is a deliverance from our enemies.* Camerar. Homberg. But the sense of ἐλάλησε is, *as he promised* (see verse 55.) *a salvation from our enemies.* At ver. 73. by Ὁρκον Bos understands καὶ ὅρκον. It would be plainer Ὁρκον. But the antecedent is, as not unusual, put in the same case with the relative, and the construction of the whole thus: ἘΝ ΤΩΙ ποιῆσαι—καὶ μνησθῆναι ἀλεθῆκης—ὃν ὅρκον ὤμοσε, *by performing the mercy to our fathers, and by remembering his holy covenant, viz. the oath which he swore to Abraham, of granting us to serve without fear, ἀφόβως—λατρεῖν.* δέναι λατρεῖν, Ps. xvi. 10. *Euthym. Maldonat. Bengel. &c.*

78. ἀπὸ πλείονος ἐλέως] This should not begin a sentence, as in the edd. but connect with ἐν ἀφίσει ἀμνηστῶν αὐτῶν, *by remission of their sins, THROUGH the tender mercies of God.* Beza, Schmidius, Bengelius. *

Ibid. ἐπισκέπασθαι ἡμᾶς, ἀνατολὴ ἐξ ὕψους] F. ANΩΘΕΝ ἐξ ὕψους. Christ might be called the *Day-spring*, but he is not the person spoken of. *Pricæus. R. Bentl. F. ἀνατολὴ ἐξ ὕψους ἐπιφάναι*, the nominative before the infinitive, instead of the accusative: *By which he hath visited us, THAT the day-spring from on high might appear to those that sat in darkness.* Homberg. A nominative before an infinitive, *Jensius* (Lect. Lucian. l. i. c. 7. p. 70) saies, is not allowable, unless it refers to the nominative of the preceding verb: Ἐγὼ φημὶ εἶ) πλέσι, *I say, I am rich*, is Greek, but σὺ εἶ) πλέσι is not so. But *Ælian*, V. H. xiii. 43. καὶ λέγον τὴν τύχην αἰτίαν εἶ), Τιμόθεον ὃ ἔδενον, *They said, that Fortune was the cause of all his success, but that Timotheus had nothing to do in it.* See more in *Perizonius* in loc. and in his Index, voc. *Infinitivus*.

2. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονιούου τοῦ Συρίας Κυρηνίου] This, perhaps, came into the text, from the margin of some sciolist, who confounded the registering under Herod with the noted tax made by Cyrenius, after the death of Archelaus, Acts v. 37. when Judea was made a Roman province. Or, for Κυρηνίου, we should read Κεϊνίλιου, or Κ. Οὐάρου, *this first registering was when Quintilius Varus was governor of Syria*, for so he was at the death of Herod, having succeeded to Saturninus, Jos. Ant. xviii. c. v. 2. and c. xiii. 5. *Lud. Cappell. Hist. Jud. Compend.*

II. The testimony of Tertullian being express, adv. Marcionem l. iv. c. 19. *Census constat actus in Judæa—per Sentium Saturninum*, Valesius in Euseb. H. E. i. 5. would read ἡγεμονιούου τοῦ Σατιυρνίνου. To reconcile Luke and Tertullian together, Mr. Whiston, in his Harmony, and Dean Prideaux suppose, that this was the second census in the Ancyran marble, A. U. Var. 746. when Marcus Censorinus and C. Asinius Gallus were Consuls: That Saturninus, having first carried it on within his own province, executed it in Judea, the neighbouring country, U. C. Var. 749, three years after the date of the decree: That the *tax*, in consequence of his *registering*, was not levied 'till about xi years afterwards, as mentioned in the *Acts*, when it is allowed, Cyrenius was president of Syria: That the first verse therefore of this chapter relates to the act of Saturninus, *viz.* the registering, the second to that of Cyrenius, the levying of the tax. Against this supposition, it is objected, by Mr. Lardner, Credibility of the Gospel History, B. ii. c. 1. that the census mentioned in the Ancyran marble was of Roman *citizens* only: CIVIVM ROMANORVM CENSA SUNT CAPITA, the number amounting to 4,233,000; much too small a number for the *inhabitants* of the Roman empire. 2. The consulships in the marble do not denote the year, in which a census was begun, but in which it was finished, as is evident from the first and last census mentioned in it. The first when Agrippa was consul with Aug. VI. in which year Dio, l. 53. p. 496, saies, τὰς ἀπογραφὰς ΕΞΕΤΕΛΕΣΕ. The last census

was

was when Sextus Pompeius and Sextus Apuleius were consuls, U. C. Var. 767. in which very year Augustus died. The census could not have been only begun, because the number of citizens are expressed. Mr. Masson observes, that the second census, according to Dio, l. liv. p. 545, was probably not in the consulship of Asinius Gallus and Censorinus, but three years sooner. See Janus Christo nascente referatus, p. 196, and 282. And, though Mr. Chishul's copy represents those Consuls names more fully than heretofore, we must still doubt the validity of it.

III. Others for *πρώτη* would read *πρὸ τῆς*, *this registering was BEFORE THAT of Cyrenius*; or, with Theophylact, think that *πρώτη* will bear that sense. But Mr. Reynolds has shewn, *Census habitus nascente Christo*, Append. c. i. ii. iii. that the several instances urged for this sense of the word are not to the purpose, and that John i. 15, *ὅτι πρῶτός μου ἦν*, if supposed to be similar, is used so once only, by an Hebraïsm peculiar to that writer. And even allowing *πρῶτος* for *πρώτερος*, we still want authority for another enallage of *πρώτη ἡγεμονεύουσα* for *πρωτέρα τῇ ἡγεμονίᾳ Κυρήνου*, as is urged by If. Casaub. c. Baron. Exerc. i. c. 32.

IV. The general solution from Beza, &c. is, that while Saturninus was governour of Syria, Cyrenius was sent to him as Legate extraordinary, to assist in making this census in Syria and the neighbouring country; whence he likewise, as is not unusual, is styled *ἡγεμονεύων τῆς Συρίας*. But it seems degrading Cyrenius, who, by his services, had merited the highest honours, to be sent as a deputy to Saturninus, on an office which was commonly allotted to the Roman knights: See Perizonius, *De Augusta orbis descript.* § 17. On the other hand, to give Cyrenius superior or equal power with Saturninus, in Syria, the province of which he was the ordinary governour, would have been an affront; especially considering Saturninus was his equal in every respect, and superior in some; being of a better family, and elder consul by seven years. To get rid of this difficulty, Mr. Lardner proposes,

V. His own ingenious solution; *viz.* That Cyrenius was sent with an extraordinary commission indeed, but into Judæa only, which was not then annexed to Syria, to

assist Herod in making this census: That the decree for registering *πασαν τὴν οἰκωμένην* extended no further than Judea, over which Herod was king. See Exod. xvi. 35. That *ἡγεμονεύοντι τῇ Κυρηνίᾳ* is not the genitive absolute denoting time, but the genitive of the agent: *This was the first registering of Cyrenius [afterwards] governor of Syria*: That present participles are often used for nouns of office. *Τῷ βασιλεύοντι Μάρκῳ θυγατέρες μὲν ἐγένοντο πλείους, ἀρρενες δὲ δύο, To the emperor Marcus were born several daughters, and two sons.* Herodian. l. i. c. 2. yet several of those children were born before he was emperor.

I would add, in confirmation of this solution, that subsequent titles of honour were often connected with transactions which preceded those titles: as *ὑπατεύοντος Λαρκίου Οὐαλέρειο Ποίτου καὶ Τίτου Μανλίου Καπιτωλίνου, the consuls were L. Valerius Potitus, and T. Manlius [afterwards called] Capitolinus.* Dion. Hal. l. i. c. 74. This method, however common, has deceived the most learned, as Perizonius has shewn in his *Dissertationes Historicae*, c. vii. p. 305, &c. among the rest Augustus himself, who, discovering this inscription on a statue, *A. CORNELIVS M. F. COSSVS COS.—SPOLIA OPIMA DEDICAVIT*, concluded Cossus dedicated these spoils during his consulship; which were dedicated some years before it. See Livy, l. iv. 20. and Perizonius, as above cited.

After all, it must be owned, however this may clear up St. Luke's narration, it sets him at a greater variance from Tertullian, who saies, the enrollment was made *PER Sentium Saturninum*; whereas, by this account, he had no hand in it. 2. Mr. Wetstein observes, that though it was usual to carry on a census through the provinces, yet we do not find Roman legates deputed into tributary kingdoms for that purpose; and that such an innovation raised a rebellion among the Clitæ, after the death of their king, Tac. Annal. l. vi. c. 41. He supposes then that the oath of fidelity to Augustus, at this time exacted of the Jews, Jos. Ant. xvii. 2. 4. which usually accompanied a census, (see Plaut. Præf. in *Pænulo*, ver. 55. & seq. and *Trinummus*, IV. 11. 30.) is called *ἀπογραφὴ*; but leaves us in the dark, why Cyrenius should now be governor of SYRIA. It is probable then the whole is an ignorant gloss.

2. *Κυρηνίᾳ*]

2. Κυρηνῆς] F. Κυρίης, as Jos. Ant. xviii. c. i. & Fasti Rom. Quirinus, and Tac. Annal. ii. 4. Erasmus, Beza, Jac. Gronov. in Tac. — It was usual for the Greeks to give to Roman proper names the termination in *ος*, as Pupienus, Παπηνίος on Coins. Nautes, Ναύτιος in Dion. Halicarn. Cæles Vibenna, Κοίλιος. Perizon. de Aug. orb. Descript. § 30.

8. ἀγρυπνῶντες] The Vulg. *vigilantes*, which read therefore ἀγρυπνῶντες. Maldonat. ἀγρυπνῶντες signifies *vigilantes*, as the Vulg. translates: Hesych. ἀγρυπνῶν, οἱ ἐν ἀγρυπνῶν καὶ ἐνύπνῳ. Νόμιμα εἶναι, ἀγρυπνῶν.

14. ἐν ὑψίστοις Θεῷ] Some read with a colon at ὑψίστοις: *Glory in the highest: because peace is made between God and MAN.* Dan. Heins. Or, *Glory to God on high and on earth: Peace among men is the good will of God* Mosheim. Or, *since his good will is manifested towards men, i. e. ἐν ἀνθρώποις εὐδοκία αὐτοῦ ἔστι.* Jo Alberti.

19. συνιτῇ ταῖς ῥήμασι ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ] Connect ἐν τῇ καρδίᾳ with συνιτῇ, *Mary, understanding these things, kept all in her heart.* Dion. Hal. Ant. Rom. I. p. 19. Οὐκ εἶχον τὰ λεγόμενα συμβάλλειν, *they could not comprehend what was said.* Palaiet.

22. Καὶ ὅτε ἐπλήσθη αἱ ἡμέραι] Some would connect this with what precedes, and make ἀνίστατον, ver. 22, the leading verb to the whole: *And when eight days were accomplished, — and when his name was called Jesus — and when the days of purification were come.* Otherwise καὶ before ἐκλήθη seems redundant. But καὶ signifies *and then*, as Matt. ix. 7. Luke ii. 28, &c. Whitby.

Ibid. καὶ τὸν νόμον Μωσίου] Connect this with what follows, placing the comma at αὐτῶν: *not the days of purification were fulfilled according to the law; but they brought him to Jerusalem according to the law.* Elser.

32. Φῶς εἰς ἀποκάλυψιν ἐθνῶν] Or, Φῶς, εἰς ἀποκάλυψιν, ἐθνῶν, *A light of the Gentiles, to the manifestation of the mercy of God.* Or, perhaps εἰς ἀνακάλυψιν ἐθνῶν, *to removing the veil from the Gentiles,* 2 Cor. iii. 15. Pricæus.

35. ὅπως ἂν ἀποκαλυφθῶσιν] This to be connected with the preceding verse, the intermediate (καὶ σε ὃ αὐτῆς τὴν ψυχὴν

ψυχὴν διελύσειαι ῥομφαία) being in a parenthesis. *Beza, Piscator*, and the English version. * Former edd. connected it with διελύσειαι ῥομφαῖα ὅπως ἂν —

37. χήρα,] With a comma; not in a state of widowhood, fourscore years, but *a widow, fourscore years old*. Grotius. *

38. λύτρωσιν ἐν Ἱερουσαλὴμ] Perhaps λύτρωσιν ἸΣΡΑΗΛ, redemption TO ISRAEL, as it is c. iv. 21. *Pisc. Zegerus, R. Simon*. Connect ἐν Ἱερουσαλὴμ with πᾶσι, *She spake of him to all in Jerusalem, who looked for redemption*. Grot. *

C H A P. III.

7. τίς ὑπέδειξεν ὑμῖν φυγεῖν] F. τίς ὑποδείξει, *who will warn you to flee* &c. *Maldonat*.

23. ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα, ὦν &c.] Connect ὦν with what precedes: ἦν ἀρχόμενος ὦν is for ἤρχετο: then ἤρχετο ΩΝ ἐτῶν τριάκοντα for ἤρχετο ΕἶΝΑΙ ἐτῶν τριάκοντα, *he began to be about xxx years old complete*. *Scal. de emend. temp. p. 255. & Grot.* But though we say ἤρχετο ὦν, yet ἦν ἀρχόμενος ὦν is not Greek. Just as in English: *He began speaking, He began being, &c.* But not, *He was beginning speaking, He was beginning being*; but *He began to be*. 2. Whatever construction the Greek will bear, it is not agreeable to sense, in any language, to say, *Jesus began to be ABOUT thirty years old*: It is being precise and indeterminate at the same time. Connect then ὦν with ὡς Ἰωσήφ, and after ἀρχόμενος understand τῇ δεκάκοντι, as Acts i. 22. x. 37. *He was about thirty years old, when he began his ministry*. *Langius*. *

Ibid. ὦν (ὡς ἐνομίζετο) ὡς Ἰωσήφ] Read, perhaps, ὦν (ὡς ἐνομίζετο ὡς Ἰωσήφ) τῷ Ἠλὶ, *being (as reputed indeed the son of Joseph) a descendant, i. e. grandson of Eli*. As Gen. xxix. 5. 2 Sam. xix. 24. By which construction, the supposed father is not concerned in the genealogy. *Ezek. Spanheim, Ger. Jo. Vossius, de Geneal. Christi, Kidder, Dem. Part II. c. 14.*

C H A P. IV.

1. ἤγειο — εἰς τὴν ἔρημον, ἡμέρας τεσσαράκοντα περιεζόμενος] Perhaps we should supply from Mark i. 13. [καὶ ἦν ἐν τῇ ἐρήμῳ] ἡμέρας τεσσαράκοντα. *Beza*. To the same purpose, placing

placing the comma at *τεσσαράκοντα*, connect it, *ἦγιστο—εἰς τὸν ἔσημον ἡμέρας τεσσαράκοντα*. See c. xx. 9. Apoc. xx. 2. Bengel. *

5. *ἰδειξεν—ἐν στιγμήν χρόνου*] It is impossible he should shew Christ the kingdoms of the earth in a moment, nor was it to the writer's purpose to point out in how short a time he shewed them; but the celerity with which he carried him. Placing a comma at *οἰκουμένης, ἐν στιγμήν χρόνου* will be connected with *ἀναγαγόν*. Piscator. * Others say, this was all a mental representation: If so, let the other pointing stand.

16. *εἰσῆλθε καὶ τὸ εἰωθὸς αὐτῶ,*] Distinguish *εἰσῆλθε, καὶ τὸ εἰωθὸς αὐτῶ ἐν τῇ ἡμέρᾳ σαββάτων*, *he went into the synagogue, as he was wont on the sabbath day to do*. Theophyl. Bengel. *

Ibid. *ἐν τῇ ἡμέρᾳ τῶν σαββάτων*] Read *τῷ σαββάτῳ*, indeclinable, to denote the sabbath day; *σαββάτα* denoting the days of the week. Jof. Scal. and Masius.

18. *ὃ ἐπέκει ἔχρησέ μοι ἐναγγελισκεῖν*] Connect it rather with what follows, more agreeably to the Hebrew, *Isai. lxi. 1. The spirit of the Lord is upon me: Because he hath ANOINTED ME TO PREACH the gospel to the poor, he hath sent me to heal, &c.* Vitringa, on *Isaiah lxi. 1.* *

41. *λαλεῖν, ὅτι ᾔδει*] Uncertain whether at *λαλεῖν* should be a comma, or not: *He did not suffer them to speak, FOR they knew he was the Christ*. Or, as the margin, to say *THAT they knew him to be the Christ*. Beza. See *Luke i. 45.* *

C H A P. V.

16, 17. Read (*αὐτὸς ὅτι ὑποχωρῶν—ἐν Ἱερουσαλὴμ*) in a parenthesis, that the connexion may run thus from ver. 15. *Multitudes came together to hear, and to be healed by him of their infirmities—and the power of the Lord was present to heal them. The like construction Rom. v. 12.* D. Heinsius.

24. (*ὅτι τῷ τοῦ βαλεχουμένου*)] The construction requires this should not be in a parenthesis, as the editions generally have it. *That ye may know, he then said to the sick, &c.* Piscat. Bengel. *

26. ἔρασις ἔλαβει—κὶ ἐπλήθησαν φόβῳ] One of these is a gloss on the other. *Anonym.* The ideas are very different: *they were struck with WONDER — and full of REVERENCE at the divine power.* Grot.

29. τελωνῶν πολλῶν, κὶ ἄλλων] Perhaps ἄλλων arose from a contraction of ἀρρητωλῶν, as it is in the next verse, and Matt. ix. 10. *Anonym.*

30. ἐγὼ γινύζον οἱ Γραμματεῖς αὐτῶν] Perhaps it should be οἱ Γραμματεῖς ΚΑΤ' αὐτῶν. *Beza.* We cannot indeed say ἐγὼ γινύζον αὐτῶν. But Γραμματεῖς αὐτῶν is, *the Scribes of that place.* So αὐτὲς ver. 17. Matth. xi. 1. xii. 9. Luke iv. 15. Grot.

35. Ἐλεύσονται] δὲ ἡμέραι ΚΑΙ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ἡ νυμφίος τότε] κὶ should be placed before τότε, *The days shall come, when the bridegroom shall be taken away, AND then they shall fast,* as in Matt. ix. 15. Mark ii. 20. *Piscat. Markland,* on Lysias xxxvi. p. 607. Or, placing a comma at κ, it will, without transposition, be connected with τότε. *Homburg.* But the Vulg. renders as if it was ὅταν κ: *The days shall come, when EVEN the bridegroom shall be taken away: then they shall fast.*

CHAP. VI.

9. Ἐπιρωτήσω ὑμᾶς τί] Or, Ἐπιρωτήσω ὑμᾶς τί; *What? is it lawful?* Or, τί ἔστι for πότερον, as some Mss. and Matt. xxi. 31. τίς ἐκ τῶν δύο. *Beza, Grot.*

11. ἐπλήθησαν ἀνίας] Perhaps ΑΝΙΑΣ, *were filled with GRIEF.* *J. Bois.*

14. (Σίμωνα, &c.] This parenthesis is unnecessary, which *Beza,* and many edd. place, from this verse, to the end of ver. 16. making the construction κὶ ἐκλεξάμενοι—κὶ χαλαρῶ—ἐτη. After ἐκλεξάμενοι supply ἦν, *he chose to relax.* Vulg. *Erasm. Bengel.* *

18. Καὶ οἱ ὄχλοι αἰνοῦσι τὸ πνευματικὸν ἀκαθάρτων κὶ ἰδιω-
πεύοντο] The Vulg. *Et qui vexabantur, curabantur,* making the verse begin a sentence, and the latter κὶ redundant: as Lev. vii. 16. *D. Heins.* Accordingly some Mss. leave out κ.

23. καὶ τὰ αὐτὰ ἔποιον] καὶ τὰ αὐτὰ, *For in the SAME manner did their fathers, &c.* And so read ver. 26. xvii. 30. *Beza, If. Casaub. Schmidius.*

35. μηδὲν ἀπελπίζουσι.] Read Masc. accusat. *μηδὲν ἀπελπίζουσι*, leaving NO ONE to despair, Matt. v. 42. Grotius, Lud. de Dieu, Knatchbull. I once read *μηδὲν ἐπελπίζοντες*, hoping for nothing again, as that word is used in Arrian. Exped. i. 19. Luc. Timon, &c. But I now retain *ἀπελπίζουσι*, in no wise despairing, which is the only signification of the word, as far as I can find. *Elfner*.

40. καὶ ἡ ἐκκλησία δὲ πᾶς ἔσται ὡς.] F. *πᾶς*; ΩΝ ὡς, Si SIT sicut. Vulg. et Syr. Beza.

C H A P. VII.

5. αὐτὸς.] With a capital, for emphasis sake: *he himself*, at his own expence, *he* built us a synagogue. Clarke, Paraphr. *

19, 20. Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;] John knew this was the Messiah, and gives testimony of it, if we read affirmatively, *Thou art he that should come.*—Should we look for another? NUM igitur alium expectamus? meaning that we are not to expect another. *Limborch*, Theol. Christ. l. iii. c. 11. 14. In which sense it should be ΤΙ ἄλλον, &c. WHY should we look for another?

24. Τί ἐξελθὼν εἰς τὴν ἐρημὴν διασπασαι;] Or, connect διασπασαι with what follows, as some Latin copies: *For what went ye out into the wilderness?* TO SEE A REED shaken &c. *Erasm. Beza*.

30. Οἱ δὲ Φαρισαῖοι.] This verse should not begin a new section, as in our English version: but is a continuation of the words of Christ, describing the different reception, which John's preaching met with before he was cast into prison. The common people followed him; but the purer Pharisees and wiser lawyers rejected him. *Grot. Clarke*. *

C H A P. VIII.

9. λέγουσι, τίς εἶπεν.] Either, λέγουσι τίς ΕΣΤΙ, as *Lucas Brugensis*; Or, λέγουσι is used for ζητῶντες. *J. Bois*.

14. καὶ ὑπὸ μεριμνῶν—πορευόμενοι, συμπνίγονται.] Or, καὶ ὑπὸ μεριμνῶν πορευόμενοι, συμπνίγονται, and, overwhelmed with cares, are choaked; Or, πορευόμενοι for ἰμπορευόμενοι, in merchandising are choaked with cares. *Erasm. πορευόμενοι* often

often abounds, connected with any verb, as Matt. ix. 13. xxv. 16. &c. *Grot.*

C H A P. IX.

3. μήτι ῥάβδον;] For ῥάβδον, Mss. ῥάβδον. read, ΕΙ ΜΗ ῥάβδον, to reconcile this with Mark vi. 8. *Oflander.*

12. ἀπειθοῖσιν εἰς τὰς κύκλῳ κύμας καὶ τὰς ἀγρὰς] F. καὶ τὰς ΑΓΟΡΑΣ. *Anonym.*

13. ἢ μήτι πορευθεῖσιν &c.] *Except we should go and buy meat for all this people.* They did not imagine they were able to purchase food enough for such a number. Read then, ΕΙ ΜΗ, ΤΙ πορευθεῖσιν ἡμεῖς ἀγοράσωμεν—; BUT, WHAT shall we go and buy for food for all this people? ἢ μὴ, but, as Matt. xii. 4. Gal. i. 7. Or, to the same sense, it may be read ΚΑΙ μήτι. *Homburgius.*

28. Ἐγένετο δὲ ὥστε ἡμέραι ὀκτῶ, καὶ πέντε ἡμέραι] Erasmus renders, *diebus octo*, as if it was ΗΜΕΡΑΙΣ ὀκτῶ, the following καὶ being redundant. Perhaps, ΕΓΕΝΟΝΤΟ. *Beza.* Rather, include in a parenthesis (καὶ τὰς λόγους τὰς ὥστε ἡμέραι ὀκτῶ). Ἐγένετο καὶ, as c. viii. 1. ἐγένετο—ΚΑΙ αὐτὸς διώκει. x. 38. ἐγένετο ΚΑΙ αὐτὸς ἐσθλῶν. *Elfner.* *

48. Ὃς ἐὰν δέξηται τὸ τοιοῦτον τὸ παιδίον] F. ΤΟΙΟΥΤΟ τὸ παιδίον, *whosoever shall receive such a child*, as Matt. xxviii. 5. and the Syriac. *Beza, Grotius.*

53. πρόσωπον—πορευόμενον] Read, with the Vulg. ΠΟΡΕΥΟΜΕΝΟΥ, *Facies ejus erat euntis.* *Beza.* But 2 Sam. xvii. 11. τὸ πρόσωπόν σου πορευόμενον. *Grot.*

C H A P. X.

27. Ἡ ὅλης τῆς ἀγαπᾶς σου] Perhaps this is a Scholion added. See Druf. before, in Matt. xxii. 37. Or, Καὶ τὸν πλησίον σου; should be another question put by Christ, and ὡς σεαυτὸν, the answer of the lawyer. *How is it written in the law?* Ans: *Thou shalt love the Lord thy God, &c. How as to thy neighbour?* Ans: *Thou shalt love him as thyself.* The duty to a man's neighbour was grown obsolete; and the lawyer asks, *Who is my neighbour?* It would be strange, that the lawyer should so readily, of his own accord, at first mention that duty, the object of which he did not understand. *D. Heinsius.*

C H A P.

CHAP. XI.

7. καὶ κεῖθεν ἴσωθεις.] Read with an interrogation at the end of the verse: Τίς ἐξ ὑμῶν ἔξει, for εἴ τις ἐξ ὑμῶν, as ver. 11. Τίνα δὲ for εἰ δὲ τίνα. *Has any of you a friend, and he shall go to him at night, — will he that is within say, &c.? Boiss.*

11. Τίνα δὲ ἐξ ὑμῶν] Read either, as in the latter clause, Εἰ δὲ τίνα ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄλθον, μὴ λίθον ἐπιδώσῃ αὐτῷ. Or, interrogatively, Τίνα ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄλθον; ΚΑΙ λίθον ἐπιδώσῃ αὐτῷ; *Shall a son ask his father bread? AND will he give him a stone?* as at ver. 7. and c. xiv. 5. *Piscat.*

Ibid. εἰ καὶ ἰχθυῶ] *Piscator* would read, as some *Mss.* do, ἦ καὶ ἰχθυῶ. But εἰ καὶ is used for καὶ εἰ. *Boiss.*

12. ἐπιδώσῃ αὐτῷ σκορπίον] A friend of Dan. Heinf. reads σκορπίε, *would he give him THAT of a scorpion?* Pliny, l. xi. 25. *Similiter his ὅ scorpiones terrestres vermiculos OVORUM specie pariunt, similiterque pereunt.* Dan. Heinf.

13. ὁ ἐξ ἑρανεῦ] *Your Father from heaven*, for *Your heavenly Father* is scarce right. Perhaps, ὁ πατὴρ ὑμῶν (as some *Mss.* have it) ἐξ ἑρανεῦ δώσει, *Your Father will GIVE you FROM heaven.* Beza. But ὁ ἐξ ἑρανεῦ for ἑράνη, see in 1 Cor. xv. 47. 2 Cor. v. 2. *Grot.*

39. τὸ δὲ ἴσωθεν ὑμῶν] Insert a comma at ἴσωθεν, that ὑμῶν may be connected with what follows, viz. ἴσωθεν [τῆ πόλεως], ὑμῶν γέμει ἀρπαγῆς: for Matt. xxiii. 25, καθαρὸν ἔστι τὸ ἔξωθεν τῆ πόλεως, ἴσωθεν δὲ ΓΕΜΟΥΣΙΝ (scil. τὸ ποτήριον καὶ ὡς ἔξωθεν, not, τὸ ἴσωθεν ὑμῶν γέμει) ἐξ ἀρπαγῆς [ὑμῶν.] *Ye cleanse the outward part of the cup, but the inward part of IT is full of YOUR wickedness.* Markland on *Lyfias*, xii. p. 559.

42, 43. εἰ αὖ ὑμῶν, ὅτι] Perhaps, *Οἱ, qui*, as in the Vulgate. Beza. But ὅτι after εἰ αὖ in Matt. xi. 21. xxiii. 13, 14, 23, 25, &c. *Grot.*

CHAP. XII.

7. πολλῶν] Perhaps, πολλῶν, as ed. *Comp. ut.* and *Codd. Lat.* See on Matt. x. 31.

24. Ὅτι ἔσπισεν] The Syriac seems to have read better, Ὅι ἔσπισεν, WHICH *scilicet* not. Beza.

C H A P. XII.

49. καὶ τί θέλω εἰ ἤδη αἰνέσθῃ;] F. τί θέλω εἰ ἤδη (or ἤδη) ΑΝΗΦΘΑΙ, as the Vulg. *quid volo nisi ut accendatur*. Erasim. Beza. Make two interrogations: *And what is my wish? O that it were now kindled?* See xxii 42. Grot.

C H A P. XIII.

25. Ἀφ' οὗ ἐγενεθὴ ὁ οἰκοδομότης,] Connect this with the preceding verse, and begin the next with Καὶ ἀποκλείσῃ. *They shall seek to enter in, and shall not be able, TILL the master of the house riseth: THEN he shall shut the door, &c.* Beza. *

33. Πλὴν δεῖ με σήμερον &c.] This some ill connect with what precedes: *Say to Herod, I cast out devils — and moreover I must to-day, and to-morrow, and the following day, go.* Beza. Others place a stop at αὐρίων, and understand after it δαίμονια ἐκβάλλειν, *Nevertheless I must to-day and to-morrow cast out devils; and the day following journey on, for &c.* Jos. Alberti Obs. Phil. ad 2 Tim. iv. 7.

C H A P. XV.

4, 5, 6. Τίς ἀνθρώπου --- Καὶ ἐνὶ --- Καὶ ἐλθὼν] The edd. divide this ill into three interrogations. If. Casaubon, after Theophylact, places one interrogation at the end, making it all one sentence. But it is best divided into two, and the interrogation placed at the end of ver 4. as the *Engl. Version*, Bengelius, &c. * So at ver. 9. an interrogation is wrong placed at γείτονας.

4. καταλείπει — ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπώλως] Connect ἐν τῇ ἐρήμῳ καὶ πορεύεται, *will be not leave the ninety and nine, AND GO INTO the wilderness after that which was lost?* as Matt xviii. 12. The mountains and the wilderness are the same. The habitation of the Baptist is called, ἔρημος τῆς Ἰουδαίας, Mat. iii. 1. where his father lived, ἡ ὄρειν, Luke i. 39. Knatchbull, who often supposes καὶ transposed after a noun or verb, which is true of no one instance in the N. T.

17. Πίστοι μίθιοι περιουσιον ἄρτων, ἰγὼ δὲ λιμῶ ἀπόλλυμαι;] The interrogation should be placed at ἄρτων, and removed from ἀπόλλυμαι. *Piscat.* *

C H A P.

CHAP. XVI.

28. Ἐχω ὅς πεντε ἀδελφάς] This should be in a parenthesis, the construction being, *Rogo ut eum in mei patris demum mittas, ut meos fratres (habeo enim quinque) commonefaciat.* Castalio.*

CHAP. XVII.

18. Οὐχ ἐπέβησαν] Read, with the Syriac, interrogatively: *Have none been found who returned, — except this stranger?* Piscat. Castal. Pricæus, Schmid. Elsnér, &c.*

30. Κατὰ ταῦτα] F. ταῦτα, or, τὰ αὐτά, as Miss. and If. Casaub.

CHAP. XVIII.

11. ἑαθεὶς πρὸς ἑαυτὸν,] Read, with the Syriac, *standing by himself, prayed*, a mark of his self-opinion; but of what moment was it, whether he prayed within himself or aloud? *Beza, Grot.* But we want authority for καθ' ἑαυτὸν signifying *seorsum*, apart: we find πρὸς ἑαυτοῦ διηγορίζοιτο, εἶπον, &c. in Mark xi. 31. x. 26. xii. 7. xvi. 3. Luke xx. 5, 14. and πρὸς ἑαυτὸν ἔλεγεν, Achil. Tat. l. i. ἐφω, Aristæn. ep. ii. 2. i. 28. *Arndius, Misc. Sacr. Homberg.* *

CHAP. XIX.

22. ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι] Or, interrogatively, *Knewest thou I was an austere man? Wherefore then &c.* Piscat.

42. εἰ ἔγινω:—ἐν τῇ ἡμέρᾳ σὺ ταύτῃ, τὰ πρὸς εἰρήνην σὺ.] F. with the change of one letter, ἐν τῇ ἡμέρᾳ σὺ ταύτῃ τῇ πρὸς εἰρήνην, *if thou knewest in this thy day, WHICH thou allottedst to thy security.* Maldonat.

CHAP. XX.

35. καταξιοθῆνεις τὰ αἰῶνα ἐκείνη τυχεῖν] F. omit τυχεῖν, which the Vulgate has not, and is not expressed 2 Thess. i. 5. *Pricæus.* But so *Lysias c. Phil. p. 473. 4^{to}. Dion. Halicarn. l. vi. p. 392. ΑΞΙΟΙ δὲ εἶπες ταύτης; εἰσὶ τῆς τιμῆς ΤΥΧΕΙΝ.* See more in *Wetstein.*

38. πάντες γὰρ αὐτῷ ζῶσι.] F. ΟΙ ΑΥΤΟΥ, ζῶσι. *ALL live, who are HIS.* So the argument is clear, which is otherwise obscure. *Anonym.* See it illustrated by *Grotius, Hammond, and Clarke;* which has, of late, been further

further strengthened by observing, that *Elohim*, *Exod* iii. 6. denotes the *covenanter*, from *נִשְׁבַּח*, *juravit*. Under that character God *stipulated*, 1. That Abraham's seed should inherit the land of Canaan; and 2. That in Him all nations should be blessed. In this latter respect he is *not the God of the dead*, but of them who must be virtually alive in him, since they are to live and be blessed hereafter. Dr. Parry's Defense of the Bp. of London, against the Div. Leg. p. 74.

CHAP. XXI.

2. Ταῦτα αὐθωρεῖτε &c.] It cannot be interrogatively: *Hæcine spectatis?* as Beza would read, which the relative αὐθωρεῖτε prevents. *Pisc. Grot.*

8. λέγοντες· ὅτι ἐγώ εἰμι καὶ ὁ καιρὸς ἤκει] Distinguish καί· ὁ καιρὸς &c. saying, *I am Christ; and [saying] The time draweth near.* These being the words, not of Christ, but of the impostors. *Markland*, on *Lyfias* x. 556. ed. 4^{to}.

10. τότε ἔλεγεν] F. τότε, ἔλεγεν αὐτοῖς, ἐγεθῆσθαι. — Then, said he, nation shall rise up. Beza, If. Casaub.

25. καὶ ἐπὶ τῆς γῆς συνοχὴ ἰθῶν] This, according to Tertullian adv. Marcion. l. iv. down to τῶν ἐπιερχομένων τῇ οἰκουμένη, should be an intire verse. *D. Heins.*

Ibid. ἡχέσης θαλάσσης καὶ σάλου] Can the roaring of the sea be a sign of the approaching terroure, which happens in every tempest? Connect it with what precedes: ἐν ἀπορίᾳ ἡχέσης θαλάσσης, *through distress as of the roaring sea*; the Hebrew being understood, as *Cantic* i. 3. *Thy name is ointment poured forth.*

26. ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπιερχομένων] The English version ill places a comma at φόβου, *mens hearts failing them for fear, and for looking after those things which are coming*: τῶν ἐπιερχομένων belongs both to φόβου and προσδοκίας, *mens hearts failing them for the fear and expectation of those things which are coming.* So *Plutarch* in *Antonius*: ἀπὸ τὸν φόβον καὶ προσδοκίαν τῷ μέλλοντι. *Boi*, *Obs. Misc.* c. xxi.

CHAP.

C H A P. XXII.

17, 18. These two verses should, probably, be placed after ver. 20, which will make the whole narration consistent with itself, and with Matthew xxvi. 26. and Mark xiv. 22. *Beza.*

20. ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυρόμενον] Read, either τῷ ἐκχυρομένῳ, as Basilus in his Ethics; or, these words being added in the margin from Matthew and Mark, afterwards got into the text. *Beza.* An apposition like this in sense, and of different cases, occurs 2 Cor. viii. 23. xi. 28. Acts i. 5. Levit. vi. 8. al. 15. Gen. xxi. 33. Deut. xxxiii. 6. *Bengel.*

42. εἰ βέλει παρῆν[κεῖν] i. e. *If thou be willing to remove this cup from me.* The true reading is παρῆν[και], optat. LET this cup pass &c. quod & in nostro vetere libro extat. *Camerar.* εἰ βέλει, utinam velis, *O that thou wouldst remove this cup from me,* as Luke xix. 42. εἰ ἔγνως καὶ σύ. Eἰ, with an indicative, an adverb of wishing, as Num. xxii. 11. εἰ εἶχον μάχαιραν. Jos. vii. 7. Job xvi. 4. Hsai. xlvi. 18. *Grotius.*

51. Ἐὰντι ἕως τούτου] F. Ἐὰντι ἕως τούτου. *Let alone: thus much is enough.* H. Steph. Praef. ad N. T. 1576.

70. Ὑμῖς λέγῃτε ὅτι ἐγώ εἰμι] So Erasmus, and English version, *Ye say that I am.* Rather, *Ye say true: FOR I am.* It follows, we have heard of his own mouth; and see Mark xiv. 62. *Beza, Pisc. Schmid. Grot. Bengel. &c.*

C H A P. XXIII.

5. ἀρξάμεν· ἀπὸ τῆς Γαλιλαίας ἕως ὧδε] Or, with a comma at Γαλιλαίας, connect it, ἀναστίει ἕως ὧδε, which prevents an ellipsis. *Beza.*

9. ἐδὲν ἀπεκρίνατο] F. ἀπεκρίνατο, in the imperfect, for the Vulg. *respondēbat*, which always keeps to the tense of the Greek. *Bois collat.*

10. ἐντόνως καὶ κατηγορεῖν αὐτῷ] F. ἐντόνως, *Camerar. E. Schmidius*, and so perhaps Acts xviii. 28.

20. προσεφώνησε, θιλῶν] *Spake again to them.* But it is not said what he spake. F. προσεφώνησε· ΘΕΛΩ ἀπολύσαι τὸν Ἰησοῦν, *Said to them, I WOULD release Jesus.* *Anonymus.*

32. δύ' κακῆργοι σὺν αὐτῷ] Put κακῆργοι between commas, that it may not be understood *joint malefactor* with him. H. Steph. Præf. 1572. *

43. λέγω σοι, Σήμερον] F. λέγω σοι σήμερον; *I say this day to you*, as some of the ancients in Theophylact. and Hesych. in consonantia Evang. ap. Cotelier. Vet. Mon. tom. III.

47. Ὁὗτως ὁ ἀνθρωπίνος δίκαιος ἦν] In Matth. xxvii. 54. Mark xv. 37. this centurion testifies, that Jesus is the Son of God; how is it that in Luke he declares him only *a just man*? Grotius endeavours to assign a reason for this difference; but none is sufficient, without adding the article; ὁ ἀνθρωπίνος δίκαιος ὡς ὁ δίκαιος ἦν. *This man was THE just one*, agreeably to the expression of this very writer, Acts vii. 52. xxii. 14. and to James v. 6. *Wasse*, Biblioth. Literar. 1722. No. I. p. 25, &c.

14. ἡμέρα ἦν παρασκευῆς] Rather, with the Vulg. *Preparatio*, it was the day OF preparation. Beza. But the whole day itself is called *the preparation*, some part of it being so, as Mark xv. 42. John xix. 31. 42. and in the decree of Augustus, in Josephus, Ant. xvi. 6. 2. Grot.

C H A P. XXIV.

1. Τῇ δὲ μιᾷ σαββάτῳ] The particle δὲ answers to τὸ ΜΕΝ σαββάτον ἡσυχασαν, in the preceding verse; therefore should not begin a chapter: *they rested on the sabbath; but, on the first day of the week, brought the spices*. Elsinerus, Bengel. *

12. ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων] F. ἀπῆλθε πρὸς ἑαυτὸν, θαυμάζων; *went HOME wondering*, as John xx. 10. *Coptic Version*, *Erasmi*, *Hammond*, *Bengel*. *

17. Τίνας οἱ λόγοι ἔσονται ὑς ἀνιεσθῶσιν—καὶ ἐς σκύθρωποι;] i. e. ὅτιες σκύθρωποι, *saies* Grotius. For ΤΙ ἐς σκύθρωποι, *saies* Pricæus. Rather let the question end at πεπατήντι; καὶ ἐς σκύθρωποι, *FOR you are sad*, as Luke i. 66. *Doddridge*.

25. Καὶ αὐτὸς ἔπει] Καὶ ΑΥΘΙΣ ἔπει, *And he again said*. Anonym.

JOHN,

JOHN, Chap. I.

1. **K** A I Θεὸς ἦν ὁ λόγος.] This being the only place where Christ is styled God, F. καὶ Θεοῦ ἦν ὁ λόγος, as Rev. xix. 13. ὁ λόγος τῷ Θεῷ. *Crellius*, Init. Evang. S. Joan. restitut. But see Matt. i. 23. Acts xx. 28. Rom. ix. 5. Phil. ii. 6. 1 Tim. iii. 16. Tit. ii. 13. Heb. i. 8.

3. ἐγένετο εὐδὲ ἐν ὃ γέγονεν] The truer reading, which several copies follow, is, Ὁ γέγονεν, ἐν αὐτῷ ζωὴ ἦν, *What was made, was life in him*; for this writer uses to begin the following sentence with what ended the foregoing: as 1. ὁ λόγος, καὶ ὁ λόγος—τὸ Θεόν, καὶ Θεός.—So here, ἐγένετο εὐδὲ ἐν ὃ γέγονεν, ζωὴ ἦν, καὶ ἡ ζωὴ. *Valla, Valesiana, Wetstein.**

9. Ἦν τὸ φῶς τὸ ἀληθινόν] Join ἦν to the preceding verse: *He was not that light, but was sent to bear witness of that light; the true light, which lighteth every man.* D. *Heinsius*. Ἐν τὸ φῶς τὸ ἀληθινόν, the ONE true light which lighteth &c. *Curcellæus*.

14. πλήρης χάριτος καὶ ἀληθείας.] F. Connect this with Ἰωάννης, and what follows: *John, full of grace and truth, beareth witness.* Erasmus: Rather connect the 14th and 16th verses, the 15th being in a parenthesis: *And he dwelt among us full of grace and truth—and of his fullness we have all received.* *Doddridge.**

16. χάριν ἀντὶ χάριτος.] Some one, understanding the sense to be, *Of his fullness and grace we have all received*, against χάριν wrote, in the margin, ἀντὶ χάριτος, which amendment got into the text. *Wall*, Crit. Notes.

18. ὁ μονογενὴς υἱός—ἐκεῖνος ἐξηγήσατο] Some would read EKEINON, referring to Θεόν, *No one hath seen God at any time: the only begotten Son—hath declared HIM.* *Beza*.

19. Καὶ αὕτη ἐστὶν ἡ μάρτυρία τῷ Ἰωάννῃ, ὅτι ἀπίστευαν.] Begin a new period at Ὅτι. *Now this is the testimony of John, mentioned ver. 15. WHEN the Jews sent priests from Jerusalem to ask him, Who art Thou? then he confessed—I am not the Christ.* *Piscat.* καὶ, then, as some understand Matt. xii 21. and see on Mark xiv. 34.

51. πιστεύεις;] Some copies read affirmatively: *thou believest.* *Chrysostom* interrogatively. *Beza*.

CHAP. II.

4. ἔγωγε ἢ κεῖ ἢ ἄρα μὲν.] Greg. Nyssen reads, interrogatively, *Is not my boi n*, of being free from thy authority, ποῶ come? D. Heinf. In which sense it should be μήποτε.

9. (κ) ἐκ ἧδε ποθεν ἐστίν· οἱ δὲ διάκονοι ἡδιστα οἱ ἡντληκότες τὸ ὕδωρ.] *And knew not whence it was*, should not be within the parenthesis, since it is a necessary part of the narration, and the very reason why the governour called in the bridegroom. *Elfner. Bengel. English Version* *.

23. Ως δὲ ἦν ἐν ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ] John had before, ψ 13, said, *the passover was nigh*: He would hardly add here, with some redundancy, *he was at the passover at the feast*; but, *as he was at the feast*, leaving out ἐν τῷ πάσχα. *Mann, De veris annis J.C. p. 175.*

CHAP. III.

12. Εἰ τὰ ἐπίγεια εἶπον ὑμῖν] Read this verse in a parenthesis, and connect ψ 11. 13. τὼ μυστηρίαι ἡμῶν εἰ λαμβάνετε—κὶ ὅδεῖς ἀναβέβηκεν, *And ye receive not our testimony—and yet no one has ascended to heaven, but &c. D. Heinf.*

25. ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετ' Ἰησοῦ] F. μετ' ἸΗΣΟΥ, *a question arose between the disciples of John and JESUS. R. Bentley, in Wettstein.*

36. ἡ ὁρὰ τῆς Θεῆς μέλει] Several Mss. read μέλει, which is a gloss for μέλει. *Grot.*

CHAP. IV.

5. Συχαε] Corrupted from Σιχῆμ, as the city is called, John xxiv. 32. *Hieron. ad Eustath. ep. xxvii.* Usual amongst the Jews for words to change their termination, as *Beliar* for *Belial*, *Beelzebub* for *Beelzebubul*. *Drus. and Grot. See Mills.*

8. Οἱ δὲ μαθηταὶ] This verse should manifestly be in a parenthesis, as *Clarke* prints it; and ψ 9. εἰ δὲ συγχωρήσας Ἰουδαῖοι Σαμαρείταις, as *Grotius*. *

25. ὁ λεγόμενος Χριστός.] These words should be in a parenthesis, being the words of the evangelist, not of the woman. *Beza*. *

27. θαύμασαι ὅτι μετὰ γυναῖκος ἰλάλει] F. ὅτι, *they wondered WHY he talked with a woman.* *Cocceius, tom. ii. Opp. Posth. p. 474. Mark ix. 11. 28. and Act. xi. 3. as in the Vulg. And Hutch. in Xen. Exped. Cyr. l. ii. p. 143. 8^{vo}.*

29. μήτι

29. μήτι ἕτός ἐστιν ὁ Χριστός ;] Or, ἴδεις ἄνθρωπον—μήτι &c. See *this man*—IF *he is not the Christ*. See vii. 42. Homberg.

35. ὅτι ἔτι τετραμήνιον ὄζει, καὶ ὁ θείσμος ἐρχεται] A proverbial Iambic, and to be read thus :

Ἐτι τετραμήνιον, καὶ θείσμος ἐρχεται].

Mann, De veris annis, p. 183.

48. εἰ μὴ πιστεύετε.] F. with an interrogation, *Will ye not believe?* Anonym. In which sense it should be μὴ εἰ πιστεύετε, as 1 Cor. ix. 4, 5. But in no sense, according to Dawes, Misc. Crit. p. 222. is it Greek, εἰ μὴ being always used with 1 fut. indic. or aor. 2. subj. of which he gives many instances. On the other hand Devarius, De particulis, contends that it is *only* joined with a subjunctive or optative, διότι being understood before μὴ. So that where it is said in Æschin. τοῦ μὲν καὶ ποιεῖς εἰ μήποτε βελτίως ποιήσεις, fut. indic. we should read ποιήσεις, aor. 1. subj. i. e. εἰ διότι μὴ ποιήσῃς βελτίως. Thus they confute one another : and we have many examples of each construction in the N. T. With regard to ὅπως, which Dawes saies is used invariably like εἰ μὴ p. 228. he is just at variance with Wolfius, as before he was with Devarius ; for as he would change ὅπως διδάξῃς in Aristoph. into διδάξεις indicative ; so Wolfius would change ὅπως ληψέῃ indic. into ληψήσῃ subj. Isocr. Evagr. p. 81. ed. Battie.

C H A P. V.

1. Μετὰ ταῦτα ἦν ἑρπὴς] The fifth and sixth chapters beginning with the same words have been probably transposed, and the sixth should come before the fifth. The end of the fourth chapter having left Jesus in Galilee, the sixth describes him going from thence. Again, chap. v. 16, 18. the Jews seek to kill him, while he was at Jerusalem ; and chap. vii. opens with his being returned to Galilee, on that account. Mann, De veris annis, &c. c.x. p. 170.

2. ὅπῃ τῇ προβατικῇ κολυμβήθεα] i. e. *There is at the sheep market a pool*. Dr. Hammond saies, the best Mss. read κολυμβήθεα in the dative, *There is at the SHEEP-POOL Bethesda* ; and so the Elzev. ed. 1633. and the two Wetsteins print it, and Castalio translates it. After προβατικῇ understand πύλην. See Nehem. iii. 1. xii. 39.

E

27. ἴδωκεν

27. ἔδωκεν αὐτῷ καὶ κρείσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστὶ] Connect it thus: κρείσιν ποιεῖν· ὅτι υἱὸς ἀνθρώπου ἐστὶ, καὶ μὴ θαυμάζειτε τῷτο, *Because he is the Son of man, let not this excite your wonder, for the hour is coming &c.* So Chrysostom, Theophylact, Simon, &c.

39. ἐρευνᾶτε] Perhaps, interrogatively, upbraiding them: *Do you search the scriptures—and yet will not come to me?* Homberg. Rutherford, *Moral Virtue*, p. 368.

45. Μὴ δοκεῖτε ὅτι] Better, with the Syriac, interrogatively: *Do you think?*

C H A P. VI.

4. ἢν δὲ ἐφ' ὃς ἐορτὴ τῶν Ἰουδαίων] John had spoken of the passover, c. ii. 13. If he had mentioned it here again, would there be any need of his adding an explanation of the word? G. Vossius, therefore, *De Annis Christi*, p. 75. with great reason, would leave out τὸ πᾶσχα, which was probably a marginal note of one, who thought to explain what feast of the Jews was meant, and soon crept into the text, with as little reason as at c. ii. 23. and xix. 14. whereas the feast, said to be approaching, was that which Jesus, c. v. 1. went to celebrate; and that is, by Cyril, Chrysostom, and Theophylact, supposed to be Pentecost. The year of Christ's ministry is distinguished by its principal feasts. I. The passover after his baptism, c. ii. 13. Per. Jul. 4738. A. D. 25. II. Pentecost, c. vi. 4. (as now amended) and v. 1. III. The feast of tabernacles, c. vii. 2. 14. IV. The feast of dedication, c. x. 22. V. The last passover, in which he suffered, c. xi. 55. xii. 1. xiii. 1. Per. Jul. 4739. A. D. 26. seven years before the time fixt upon by Usher, Prideaux, &c. *N. Mann*, as above, p. 173, Lat. and see Diff. ii. c. 24. Mr. Whiston would confute this hypothesis, by shewing that Christ travelled, during his ministry, above 1100 English miles; which, considering his stay at the end of each journey, must have taken up above four years. In this he does but beg the question in dispute: For the journeys must be first agreed on before any argument can be drawn from their number. He knew his adversary's Harmony considerably lessened them; who urges the improbability of Christ's twice turning

turning the money-changers out of the temple, without opposition.

II. It has lately been computed, that, from the 20th to the 40th year of Christ, the *only* passover full moon, which fell on a Friday, was April 3, A. D. 33. in the year of the Julian Period 4746. And yet Mr. Mann, in support of his hypothesis, computes it to have been so likewise March 22, A. D. 26. Per. Jul. 4739. Differences there will be, while some calculate by astronomical full moons, some by cycles: and with respect to the former, we know not whether the Jews kept the *true*, or the *mean* full moons; with respect to the latter, we know not what cycle they followed: that which prevailed in the time of Epiphanius, Dodwell observes, was different from the Calippic, the Hippolytan, and from what the Jews now follow, De Cyclis, p. 429; from which last, however, Scaliger and Mr. Mann compute. And yet, if we knew the cycle, what certainty could we expect, when Maimonides and other writers tell us, that in a backward season they occasionally intercalated a month, that the harvest might be ripe enough to have the first fruits of it offered on the second day of the passover? See Jackson's Chronol. vol. II. p. 19. Dr. Shaw, in his Travels, p. 335. ed. 4^{to}. saies, that "in 1722, Barley, in the Holy Land, began to turn yellow about the middle of April — But Wheat was very little of it in the ear. — The *Boccores*, likewise, or first ripe figs, were hard, and no bigger than common plumbs; though they have then a method of making them soft and palatable, by steeping them in oil. — According to the quality of the season in that year, the first fruits could not have been offered at the time appointed, and would therefore have required the intercalating of the *Veadar*, and postponing thereby the passover, for at least the space of a month." I cite this author as an eye-witness, in proof of what was said Mark xi. 13. that, even in the most backward year, the early figs were of some size in spring, and kept company pretty nearly with the Palestine harvest; contrary to what Dr. Whitby in loc. asserts,

ferts, that "the Fig-tree only BEGAN to put forth her "leaves, and her green figs at the entrance of the summer."

8. Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν] Some would read ΑΛΛΟΕ ἐκ τῶν μαθητῶν. Perhaps ΕΤΙ Εἰς, one ALSO of the disciples; for Philip, in the preceding verse, was a disciple, as well as Andrew, introduced in this. *Musculus*.

70. Οὐκ ἐγὼ ὑμᾶς τὸς δώδεκα ἔξελεάμην, κ.] Perhaps affirmatively: *I have not chosen you all twelve: but one of you is a devil.* Οὐκ—ἀλλ' c. xiii. 18. and κ. is used for *but*, c. vii. 4. viii. 55. x. 39. xvi. 32. *Elfner*. But in this sense not κ. but ἢ should have followed: *I have not chosen you all; FOR one is a devil.*

CHAP. VII.

21, 22. πάντες θαυμάζει· διὰ τὸτο] F. θαυμάζει ἀπὸ τὸτο, *I have done one work, and ye all THEREFORE marvel*, as Mark vi. 6. John xix. 11. Rev. xvii. 7. *Theophyl.* H. Steph. Mald. Schmidius, &c. Or, ἀπὸ τὸτο should be carried to the end of the verse; κ. ἀπὸ τὸτο ἐν σαββάτῳ περικύβηται, *Moses gave you circumcision, and you THEREFORE circumcise on the sabbath day.* Bois, Collat.

23. ὅτι ὅλον ἀνθρώπου ὑγιῆ ἐποίησα] ὅλον ὑγιῆ, for every whit sound, seems hard. Perhaps ΧΩΛΟΝ, *Are ye angry that I have made a MAIMED man sound?* S. Battier, ap. Wettstein.

28. Καὶ οἶδάς] Tertull. c. Praxeam, and Chrysost. hom. vii. on 1 Cor. understand this negatively, as the sense seems to require, and as it is said here c. viii. 14. For which reason read interrogatively: *Do you know me, and whence I come?* YET *I come not of myself.* Grot. Bp. Chandler's Defence, p. 334. κ. put for *attamen*, as 1 Cor. v. 10.

29. ὅτι παρ' αὐτοῦ εἰμι] Read εἰμι, for *I come from him.* And so ver. 34. which is confirmed by c. xi. 33. ὅπου ὑπάρχω ἐγώ. Schmid. Mills objects, εἰμι, *eo*, is poetical: But Orat. Funebr. ap. Thuc. l. ii. δηλώσας παρ' αὐτοῦ, εἰμι κ. ἐπὶ τὸν τῶνδε ἔπαινον.

37, 38. κ. πινέτω. Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, πόσα μοι ἐκ τῆς κοιλίας αὐτοῦ ἐρύσουσιν] Connect καθὼς with what goes before: *He that believeth in me so as the scripture has commanded; πόσα μοι &c.* being not found in

Deut.

Deut. xviii. 15. nor elsewhere. *Theophyl. Castal. Jac. Capell.* Connect it thus: καὶ πινέτω ὁ πιστεύων εἰς ἐμέ. Καθὼς εἶπεν ἡ γραφή, Ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ, *As the scripture saies, viz. of the Messiah, Rivers, &c. alluding to Isaiah xlv. 3. Zach. xiii. 1. Trillerus, apud Wolf. & Wettstein.*

C H A P. VIII.

16. ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν· ὅτι μόνος ἔκ ἐμὶ,] Connect ὅτι μόνος ἔκ ἐμὶ, with ver. 15; the intermediate (Καὶ ἐὰν—ἀληθὴς ἐστίν) being in a parenthesis, in this sense: *You judge according to the flesh only; I judge no one so;—because I am not alone.* D. Heinsius.

22. Μῆτι ἀποκλινεῖς αὐτόν;] Christ having before spoken of going whithersoever they could not come, the question naturally arising is, Μῆτι ἀποκλινεῖς αὐτόν, *would he go into foreign parts?* as c. vii. 35. μὴ εἰς τιλὴ ἀγαγοράν; *Tan. Fab. ep. II. p. 159.*

24. ἐὰν γὰρ μὴ πιστεύῃς ὅτι ἐγώ εἰμι] F. ὅ,τι, *if you don't believe WHAT I am, as ver. 25. ὅ,τι καὶ λαλῶ ὑμῖν, I am WHAT I told you.* Colomes. Obs. Sacr. p. 123.

25. τιλὴ ἀρχὴν ὅ,τι καὶ λαλῶ ὑμῖν.] Erasmus connects this with the following verse: τιλὴ ἀρχὴν, ὅτι καὶ λαλῶ ὑμῖν, πολλὰ ἔχω πρὸς ὑμῶν λαλεῖν, *In the first place, or chiefly, that I speak to you, I have many things to say of you.* Lud. de Dieu interrogatively: *Do I now FIRST speak to you?* The Vulg. seems to have read, τιλὴ ἀρχὴν ὅς καὶ λαλῶ, or, τιλὴ ἀρχὴν ὅ καὶ ΛΑΛΩΝ, Principium, qui & loquor vobis, *I am what from the beginning I said I was.* See Maldonat.

28. τότε γνώσεσθε ὅτι ἐγώ εἰμι] Or, ὅ,τι, *Then ye shall know WHAT I am, as at ver. 25. Maldonat.*

43. Διὰ τί τὴν λαλίαν τὴν ἐμὴν, ὅτι] Perhaps with a double interrogation: *Why do not you understand my speech? Is it because ye do not hear my word?* Doddridge.

51. θάνατον—εἰς τὸν αἰῶνα] F. θάνατον—TON εἰς τὸν αἰῶνα, and 52. TOY εἰς τὸν αἰῶνα. *Anonym.*

52. καὶ σὺ λέγεις· Ἐάν τις &c.] The best copies read this interrogatively: *Dost thou, who art not to be compared with Abraham and the prophets, say: If a man keep my saying, he shall not taste death?* Beza, Grotius. *

CHAP. IX.

8. ὅτι τυφλὸς ἦν] F. ὅτε, *who had seen him before, WHEN he was blind.* Beza, Piscat.

27. Εἶπον ὑμῖν ἤδη, καὶ ἐκ ἡμέσας:] Or, interrogatively: *I have told you already, and did not you hear?* Pisc. Grot. Simon. *

CHAP. X.

14. καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τοῦ ἐμῶν, 15. Καθὼς γινώσκει—καὶ γὰρ γινώσκω] The words Καθὼς γινώσκω, belong to ver. 14. and are not the beginning of a comparison, as the edd. and our version make them; but the ending of one: *I know my sheep, and am known of mine, as the Father knoweth me, and as I know the Father.* Clarke Paraphr. Bengel. *

26. καὶ γὰρ ἐπεὶ ἐκ τοῦ περιβάλλοντος τοῦ ἐμῶν, καθὼς εἶπον ὑμῖν] Others begin the next sentence with Καθὼς εἶπον ὑμῖν, τὰ περιβάλλοντα τὰ ἐμὰ &c. Beza, Mills, &c.

CHAP. XI.

1. Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας:] The Syriac better, ἐκ τῆς κώμης, ΑΔΕΛΦΟΣ Μαρίας. Beza. Bethany is said to be the town of Mary, as i. 44. *Bethsaida the city of Andrew and Peter.* Grot.

18. ὡς ἀπὸ σαδίων δεκαπέντε.] Perhaps, πέντε, for mount Olivet, which was in Bethany, is said to be a sabbath day's journey from Jerusalem, Acts i. 12. which the Rabbins allow to be no more than 2000 cubits, i. e. five stadia, as Josephus places it, Ant. xx. 8. 6. and six stadia, Wars, v. 2. 3. Wall.

56. Τί δοκεῖ ὑμῖν, ὅτι καὶ &c.] Or, with a double interrogation: *What think you? Will he not come to the feast?* Chrysost. and Theophylact.

CHAP. XII.

29. ὅχλος ὁ ἐξῶς] F. ὁ παρῆς, *the people who stood BY.* Anonym.

CHAP. XIII.

19. Ἀπ' ἀρῆς λέγω] F. Ἀπ' ἀρῆς—ἵνα ὅταν γένηται, πιστεύητε, *I tell you, that when it shall HEREFTER happen, ye may believe.* Erasmus. Read Ἀπαρῆς, *NOW I tell you.* Anonym.

30. ἦν δὲ νῦν ὅτε θξήλθι· λέγει] Ed. Elzev. & al. ἦν δὲ νῦν. Ὅτε ἔν ἐξήλθι, λέγει ὁ Ἰησοῦς.

32. Εἰ ὁ Θεός] Read, as Nonnus, Εἰ ΔΕ ὁ Θεός, BUT if God be glorified in him, God shall also glorify him. Beza, If. Casaub.

CHAP. XIV.

2. εἶπον ἂν ὑμῖν Πορεύομαι] Or, connect πορεύομαι with εἶπον ἂν. In my Father's house are many mansions: if there were not, I would have TOLD YOU THAT I GO to prepare them. Erasmus, Luther, H. Steph. Cocceius op. posth. Mills.

10. ἀπ' ἐμαυτοῦ ἔλαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ] Distinguish much better thus at μένων· I speak not of myself, but the Father that dwelleth in me speaketh. He doth the works. The doctrine and the miracles are two different articles. Markland on Lyfias xxxi. p. 603.*

12, 13. ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.] This should begin the next verse, which runs on in one sentence with καὶ ὅτι, ἂν αἰτήσῃτε—τῷτο ποιήσω, because I go to my Father, AND will do whatever ye shall ask in my name, for glorifying the Father in the Son. Gröt.

14. Ἐάν τι αἰτήσῃτε] This verse came from the margin of some one, who against ὅτι had written εἰάν τι, it being omitted by Chrysostom and Nonnus. Beza.

16. καὶ ἄλλον παράκλητον δώσει] Mohammed signifying illustrious, Theodorus Abucara pretends that Christ foretold the appearance of that false prophet, by saying ἄλλον ΠΕΡΙΚΛΑΥΤΟΝ δώσει, and that it has here and elsewhere been altered. Wetstein; and Toland, Nazarenus, p. 13.

CHAP. XV.

6. ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ξηράνθη] F. ὡς ΤΑ ΚΛΗΜΑΤΑ Α' ξηράνθη, as branches which are withered. Anonym. But καὶ for ὅς, as τῷ ἀγαπήσασί ἡμᾶς ΚΑΙ ἰποῖν-σεν ἡμᾶς βασιλεῖς, Apocal. i. 5, 6. and see Matt. xxvii. 10. John xx. 18. Luke xv. 15. Acts ii. 2. vi. 6, 7, 10.

8. ἵνα — καρπὸν φέρητε] F. EAN καρπὸν, *Herein is my Father glorified, IF ye bear much fruit.* Anonym. But so, ἐλαχίστον ἔστι INA ἀνακρινθῶ, 1 Cor. iv. 3.

13. ἀγαπῶ ἐδὲς ἔχει, ἵνα τις &c.] F. ἡ ἵνα &c. and so John 3 ep. 4. Anonym. See the same particle omitted (though not in a quite similar case) in Demosthenes c. Midiam § 20. and adverb. Macart. corrected in both places by the learned editor, in loc. and Lect. Lyfiac. p. 677, 8.

C H A P. XVI.

16. καὶ ὅψομαι με, ὅτι ἐγὼ ὑπάγω] F. ΟΤΕ ἐγὼ ὑπάγω, *and again a little while, and ye shall see me WHEN I go to the Father.* J. R. Westlein in Prolegom. ad N. T. ed. 4^{to}. omitted in the Folio.

25. ὅτι — λαλήσω — πρὸς τῷ πατρὶς] ΠΑΡΑ τῷ πατρὶς, *When I shall speak to you plainly FROM the Father.* Nonnus.

C H A P. XVIII.

13. Καὶ ἀπήγαγον αὐτὸν πρὸς Ἄναν &c.] After this insert, with Cyril, ver. 24. Ἀπέστειλεν αὐτὸν ὁ Ἄνας — πρὸς Καϊάφαν, For Peter's denial of Christ, and the other particulars which follow, was in the house of Caiaphas, as appears from Matt. xxvi. 57. Or else, ver. 24. Ἀπέστειλεν αὐτὸν &c. must be read in a parenthesis, and interpreted, (*Annas HAD sent him to Caiaphas*) as Matt. xiv. 3. Maldonat.

37. Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ] Read Σὺ λέγεις ὅτι βασιλεὺς εἰμι, *not Thou saiest that I am king; but Thou saiest true: FOR I am king.* H. Steph. Præf. 1576. *

C H A P. XIX.

7. ἑαυτὸν ὑὸν τῷ Θεῷ] F. ἑαυτὸν ΤΟΝ ὑὸν &c. *because he made himself THE Son of God.* Ed. of Erasmus and Colin.

11. εἰ μὴ ἦν σοι δεδομένον ἀνωθεν διὰ τῆτο ὁ ᾧ δαδίδε; με &c.] Perhaps, with the point after διὰ τῆτο· δεδομένον ἀνωθεν διὰ τῆτο· *Unless it was given thee from above, for that purpose,* as John vii. 22. Doddridge.

14. Ἦν δὲ ᾧ δασκουλὴ τῷ πάσχα] The day on which Christ suffered is said c. xviii. 28. to be the day on which the Jews ate the passover. Would the same writer call it, *the PREPARATION for the passover?* Besides ᾧ δασ-

κινῇ

πεινὴ was a word appropriated to Friday, the *preparation* for the SABBATH, not for the PASSOVER; and so Mark terms it, xv. 42. ὠρα σκευὴ ὃ ἐστὶ προσάββατον, and Nonnus renders the passage before us; *The sixth day of the week, which they call ΠΡΟΣΑΒΒΑΤΟΝ*. Here then, as was before said, c. vi. 4. τὴ πάχα has been inserted through ignorance. N. Mann, p. 176. On the contrary, Grotius on Matt. xxvii. 62. and Dodwell de Cyclis, Diff. IX. 40. say that the day preceding the ordinary *weekly* sabbath was not called *ωρα σκευή*, or *προσάββατον*. But the former seems expressly the appellation of the sixth day, in the immunities granted by Augustus, Jos. Ant. XVI. vi. 2. ἰγυῖας τε μὴ ὁμολογεῖν αὐτοὺς ἐν σάββασιν, ἢ τῇ πρὸ ταύτης ὠρα σκευῇ, ἀπὸ ὥρας ἐνάτης. The latter in Judith viii. 6. *who fasted all the days of her widowhood, χωρὶς προσάββάτων καὶ σαββάτων*. The day before the *passover* is called by Philo *προιορτή*.

II. It is probable John xviii. 28. does not mean that the day of the crucifixion was the day on which the Jews ate the paschal lamb; but that having eaten it the evening before, they took care, on the Friday, not to be defiled, that they might partake of the other paschal sacrifices, which followed it, Deut. xvi. 2. 2 Chron. xxx. 24. xxxv. 8, 9. See Lightfoot's Harmony, § xxxii. and Whitby, append. to Mark xiv. Or did not the Jews keep two passovers, as they now do, and many of their writers say they anciently did? See Christianus Meyer Vera Immanuelis Generatio, Amstel. 1723. Part II. c. vi. p. 49, &c. and Hardouin Chronol. V. & N. T.

Ibid. ὥρα δὲ ὡσεὶ ἑλῆ] F. τρίτη, to reconcile it with Mark xv. 25. ε being put for Γ. Hartung, Loc. Mem. in Thef. Crit. Grut. vol. I. P. ii. p. 669. Or ὥρα ἑλῆ, the Dative, *The preparation was to be at the sixth hour*, as John vi. 1. Anon. in Bibl. Nov. Librar. 1697. p. 415. The whole a gloss, Pfaffius, Not. exeget. on Matt. p. 206, 7.

23. ἔλαβον τὰ ἱμάτια αὐτῶ] F. τὸ ἱμάτιον, *the outward coat*, which is distinguished from the inner, presently after mentioned, καὶ τὸν χιτῶνα, as it is Matt. v. 40. Luke vi. 29. *Piscator*. But ἱμάτια, though plural, is used for the singular, as above, xiii. 4, 12. Matt. xvii. 2. Grot.

29. καὶ ὑσώπω περιθέντες] The use of putting sponge on hyssop being not very intelligible, perhaps it should be ὕσσονι περιθέντες, *binding it* [the sponge] *round the top of a spear*, the word used for the Roman *pilum*; from the wooden part, called by Matthew κάλαμος, xxvii. 48. Camerar. Or, to the same sense, ὕσσονιδιον, *a little spear*. Schmid. Or, οἰσυπῖον περιθέντες, understanding καλάμῳ, *binding raw wool round a reed*. In Galen, Ægineta, Pliny, and Celsus, ὑσώπῳ, or ὑσώπον, is throughout, by mistake, used for οἰσώπῳ. D. Heinsf. Aristarch. c. xv. Baronius, in Annal. Against which see *Jf. Caf. Exerc. xvi. Salm. de cruce*, p. 295. From the above authorities of Galen, &c. rather here read ὕσσονιον, in the accus. *binding hyssop round a reed*, &c. Bôchart, *Histor. Part I. l. ii.*

39. φέρον μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν.] F. λίτρας ΕΚΑΣΤΟΝ, *a mixture of myrrh and aloes, about a pound EACH*. Anonym. in Wettstein's Prolegomena 4^{to}. p. 171. but omitted in his Folio edit.

CHAP. XX.

2. εἰς οὐδαμῶς πῶς ἔθηκαν] F. οὐδα μὲν, as the Syriac, Persic, Arab. and Æthiop. P. *Leyferus*, de noviter adorn. Gr. T. edit. p. 12. But see c. xxi. 24. and ἡτακλήσαμην, 2 Thess. iii. 7.

16. Παῖσιν, ὁ λῆγεται, διδάσκαλι] These last words should be in a parenthesis, being the words, not of Christ, but of the evangelist. *

17. Μὴ μὲς ἀπὲς] F. Μὴ μὲς ἀπὲς. No: I am not the gardener, as you suppose: *Touch me*. Paulus Bauldrius, in Neocori Biblioth. Nov. libr. 1697. p. 403.

18. Ἐρχεται Μαρία—ἀπαγγέλλουσα τοῖς μαθηταῖς] F. ἀπαγγέλλουσα, Anonym. So Castalio, *venit NUNCIATUM discipulis*. And Isocr. Panegyric. vol. I. p. 462. ed. 1749. πάντων τῶν ἄλλων ἀμελήσαντες, ἦγον ἡμῖν ἀμυνεῖς, *postponing all other considerations, they came to help us*. But ἦλθον ἀπαγγέλλων is used 1 Cor. ii. 1. where still Castalio renders, *veni, UT EXPONEREM*, as if it were ἀπαγγέλλων.

CHAP. XXI.

18. Ναὶ Κύριε.] Those edd. which place a colon at Κύριε, make Peter say he loved Christ, more than *these* other disciples; which he does not presume to say: Only, *Yea, thou knowest that I love thee.* Beza. * But see Whitby, who makes τέτων refer to the vessels and nets with which he was then occupied.

24. Οὗτός ἐστιν &c.] This clause is thought, by Joannes Mopsuensis, to be from another hand; and the whole chapter, by Grotius, Hammond, and Le Clerc. But it is defended by Wettstein.

Ibid. οἶδαμεν] Chryf. and Theophyl. seem to have read οἶδν. But perhaps we should read οἶδεν. Beza. Read οἶδα μὲν, as above, xx. 2. P. Leyserus.

25. χωρῆσαι] Perhaps χωρήσειν or χωρῆσαι ἂν. Markland, on Lyfias xxxviii. p. 594. and 596. and on Maximus Tyrius, xix. 686.

The ACTS of the APOSTLES.

CHAP. I.

3. Δ' ἡμερῶν τεσσαράκοντα ὀπλαινόμενοι.] Mr. Whiston, to favour his notion of Christ's twice ascending to heaven, by a comma separates τεσσαράκοντα from ὀπλαινόμενοι. not, *being seen of them for forty days*; but, *he shewed himself by many proofs for forty days.* Boyle's Lect.

4. τὴν ἱπαγγελίαν—ἣν ἠκούσατέ με. Ὅτι Ἰωάννης] Here ὅτι is to be taken not *causal*, but *declarative*, and connected with what precedes, *the promise of the Father, which ye have heard from me, THAT—ye shall be baptized with the Holy Ghost.* Castalio. Beza objects, that the disciples never had this promise from Christ, but from John, Matt. iii. 11. But from Christ himself, Luke xxiv. 49. See Markland, on Wisdom vi. 3. *

14. καὶ προσευχῇ καὶ δεήσει.] The former seems redundant, whence the Vulg. and some Mss. leave it out. F. προσευχῇ καὶ δεήσει, *with ATTENTION and prayer.* Anonym.

17. ἔλαχε

17. ἴλαχι τὸν κληρὸν] F. ἴλασι, as verse 25. *Anonym.*

18. καὶ πρεσβυτέρους ἡρώδης] F. πρεσβυτέρους or πρεσβυτέρους, as in LXX. Num. v. 27. *Anonym.* ap. Wolfium.

19. Ἀκίλδαμα] With an aspirate, from the Syriac ܐܟܝܠܕܡܐ, *ager*, that from the Hebrew ܐܟܝܠܕܡܐ. *Drusus.*

25. Ἐξ ἧς παρέβη Ἰούδας πορευθῆναι &c.] Include in a parenthesis (ἐξ ἧς παρέβη Ἰούδας) not from which Judas fell, that he might go to his own place; but, to take the lot of this ministry—that he may go to his proper station, from whence Judas &c. Ellipsis of καὶ before πορευθῆναι, as c. ii.

30. *Oecumenius, Hammond, Homberg. Le Cene, &c. D' Orville, Anim. in Chariton. l. iii. c. 10. p. 552.*

CHAP. II.

9. Ἰουδαῖάν τε καὶ Καππαδοκίαν] It was no wonder for the inhabitants of Judæa to hear the apostles speak in their own tongue. Read, perhaps, Ἰουδαίαν, as the series of the enumeration seems to require. *Schmidius.* Or, Ἰδεμαίαν. *Barth. Advers. l. v. c. 2.* Or, Κιλικίαν, as Acts vi. 9. ἀπὸ Κιλικίας καὶ Ἀσίας. *Mang. Philo, vol. II. p. 587.* Or, with less change, Λυδίαν, *Anonym.* Or, Ἀρμενίαν, as *Aug. adv. Faust. Manich. l. v.*

13. Ὅτι γλυκύς μεμεσώμενοι εἰσὶ] F. τί ὅτι — *Why are these drunk &c.?* *Pricæus*, as cited by *Wetstein*, in *Prolegom. 4^{to}*. omitted in the *Folio* edition.

23. τῷτοι—λαβόντες, ἀπὸ χειρῶν ἀνόμων προσεήξαίτε ἀνελί] Some join ἀπὸ χειρῶν with ἑκδοῖον, some with λαβόντες; but rather join it with προσεήξαίτε or ἀνελί. *Beza.* The construction is thus: τῷτον, τῇ ὁρισμένῃ βουλῇ καὶ προγνώσει ἑκδοῖον, λαβόντες—ἀνελί, him, who, by the determinate counsel of God, was given [to you as a Saviour] ye have taken and crucified. *Pyle.* So Acts iv. 27, 28. against thy holy child Jesus, whom thou hast anointed to do whatsoever thy hand and thy counsel determined before to be done, both Herod and Pontius Pilate were gathered together, as the words should be placed, not, as they are often understood, to denote that Herod and Pilate were gathered together to do what God had determined before to be done.

47. προστιθήτω τὰς σωζομένας] If it means, *added those which should be saved*, τὰς is inserted contrary to the use

use of the Greek tongue. Perhaps, it should be *τινάς*, or, as it is in my Mf. *τὸς σωζομένους*—EN τῇ ἐκκλησίᾳ. *Beza*.

CHAP. III.

1. ὦραν τῆς προσευχῆς τὴν ἐνάτην.] Add after *προσευχῆς* a comma; not at the ninth hour of prayer; but at the hour of prayer, being the ninth hour, as our Engl. Version. *Anonym.* *

12. ὡς ἰδίᾳ δυνάμει ἢ εὐσιθείᾳ] Vet. Lat. *virtute* & *POTENTIA*, and Syr. and Arab. to the same sense. Perhaps, therefore, ἢ *EΥΣΘΕΝΕΙΑΙ*. *Erasmus, Beza*.

19. Μιανθήσῃ—ὅπως ἂν ἔλθωσι καιροί] Repent, that your sins may be blotted out, WHEN the times &c. Rather connect ὅπως ἂν with *ἐπλήρῃσιν* ver. 18. the rest in a parenthesis: Those things which God before had shewed, he hath so fulfilled—THAT the times of refreshing may come. Ὅπως ἂν for ἵνα, Matt. vi. 5. Luke ii. 35. A parenthesis, as in John i. 4. Luke i. 55. ii. 34, 35. Col. iii. 15, 16. Rev. ii. 9. &c. *Knatchbull, Whitby, Homberg*.

24. πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν μετ᾽ αὐτοῦ, ὅσοι ἐλάλησαν] Remove the comma after *κατεξῆς*, and place it at *Σαμουὴλ*, all the prophets from Samuel, and as many as have spoken afterwards. *If. Casaub.*

CHAP. V.

11. Καὶ ἰγνίῃσθ φόβον—ἐπὶ πάντας τοὺς ἀνθρώπους ταῦτα] What follows is jumbled; but is easy, when reduced to order, by inserting here ver. 14. and the conclusion of ver. 12. καὶ ἦσαν ὁμοθυμαδὸν—ἐν τῇ σοᾷ Σολομωνίῳ. Then add the beginning of ver. 12, which will connect with ver.

15. And great fear came upon all the church, and as many as heard these things; And believers were the more added to the Lord, multitudes both men and women: (12.) And they were all with one accord in Solomon's porch. (13.) And of the rest durst no man join himself to them; but the people magnified them. (12.) And by the hands of the apostles were many signs and wonders wrought. (15.) Inasmuch that they brought forth the sick into the streets. The confusion is observed by Dr. Pyle, and in some measure rectified. But

the order it is here restored to I had the honour to receive from the mouth of Bp. Sherlock.

24. *ἱερὺς*] F. *ἀρχιερεὺς*, as it is ver. 17. and 27. Mangey, *Phil. Jud.* vol. II. p. 586. But *ἱερὺς* is not unusual for *ἀρχιερεὺς*, as Heb. v. 6. and 1 Mac. xv. 2. as *Pontifex* for *Pontifex Maximus*, Liv. v. 41. So Cæsar Bell. Civ. l. iii. c. 83. *jam de SACERDOTIO Cæsaris Domitius, Scipio &c. ad gravissimas verborum contumelias palam descenderunt.* See Spanheim, *De præst. Num.* Vol. II. Diff. xii. p. 493. ed. Fol.

35 *προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τέτοις*] Take heed to yourselves concerning these men. Connect, *ἐπὶ τοῖς ἀνθρώποις τέτοις τί μέλλετε πράσσειν*, *What ye DO TO these men.* Appian, B. Civ. l. iii. Octavius saies to Antony: *Τῶν σοι πεπραγμένων ἐπ' ΕΚΕΙΝΩΙ τὰ μὲν ἱπαινῶ*, *Be Exerc. Phil. Alberti Obs. Phil. &c. **

37. *Μετὰ τῶτον ἀνέστη Ἰούδας*] As the sedition made by Judas of Galilee was A. D. 7. Jos. Ant. xvii. 1. 1. and the death of one Theudas by Cuspius Fadus is mentioned A. D. 45. Jos. Ant. xx. 5. 1. perhaps these two names should here change places. 36. *Before these days rose up JUDAS.* 37. *After this man rose up THEUDAS.* But, as this speech of Gamaliel was A. D. 33. ver. 37. should be in a parenthesis, and supposed to be the words, not of Gamaliel, but of the historian, incidentally thrown in. *Lud. Cappellus.* Or, carry *μὲν τῶτον* to the former verse: *καὶ ἐγένετο εἰς ἔθνη μὲν τῶτον, came to nothing AFTER him.* D. Heinf. Car. Le Cene, Con. Nov. Vers. In this sense it would have been *μὲν ΤΟΥΤΟΥ*, *perished WITH him.* Besides *Ἀνέστη Ἰούδας* will then begin too abruptly. Perhaps Theudas, ver. 26. may be the same whom Josephus Ant. xvii. 10. 6. calls Judas the son of Ezekias, the raiser of a sedition, A. D. 3. *Judas* in Hebrew being changed into *Theudas* in Syriac; whence Judas and Thaddæus are but the same name, Luke v. 1. 16. compared with Mark iii. 18. *Usher's Annals*, A. M. 4001.

39. *μήποτε καὶ θεομάχοι εὐρηθῶτε*] Before *μήποτε* is understood *σκηλίον*, as Acts xxv. 9. &c. But there need be

no ellipsis, if we connect it with *ἰσάσθαι αὐτὸς*, ver. 38. and put the intermediate in a parenthesis. *Hammond*.

C H A P. VI.

1. *γούσους τῶν Ἑλληνιστῶν*] *Fourmont*, in *Hist. de l'Academie des Inscript. & Belles Lettres*, tom. III. p. 105. supposes there were two sorts of Hellenists; that those mentioned here and ix. 29. were Syrians, among whom were many Jews, who, after being conquered by the Grecians, conformed to their customs, and therefore called Hellenists; the others, mentioned c. xi. 20. were Greek Gentiles; that the former might receive that denomination from *Helena*, Queen of Adiabene, converted to Judaism, as *Josephus* relates, *Ant.* xx. 2. 1. and therefore should here be styled *Ἑλληνιστῶν*.

7. *πολὺς τε ὄχλος τῶν ἱερέων*] It is not easy to conceive that a great multitude of PRIESTS believed. Perhaps we should read *καὶ τῶν ἱερέων*, for *τινὲς τῶν ἱερέων*, as *xxi. 16.* *Matt. xxiii. 34.* *John xvi. 17. &c.* *If. Casaub.*

9. *συναγωγῆς τῆς λεγομένης Λιβερτίων*] As the other Synagogues are named from countries, so here, perhaps, we should read *Λιβυρίων*, with *Cæcumenius*. *Jac. Gothofred* ad *Cod. Theod.* tom. III. xvi. p. 221. which *Wetstein* likewise, in his Notes favours. But see *Grot.* and *Mangey* on *Phil. Jud.* vol. II. p. 368.

C H A P. VII.

2. *Ἄνδρες ἀδελφοὶ καὶ πατέρες*] Read, *Ἄνδρες ἀδελφοὶ, καὶ πατέρες*, the first being an address to the people, the second to the Senate. *Ἄνδρες ἀδελφοὶ* jointly, as *Acts xxii. 1.* and as *ἀνθρώπων βασιλεὺς*, *Matt. xxii. 2.* *Grot.* *Markland* on *Lyfias xxx. p. 601.*

14. *ἐν ψυχαῖς ἐξδομήκοις πέντε*] The souls of the house of Jacob, which came into Ægypt, were LXX, according to the Hebrew, *Gen. xvi. 27.* Read, therefore, *ἐξδομήκοις ΠΑΝΤΑΣ*. *Bertram Cornelius*, in *Beza.* Or, *ΠΑΝΤΩΣ*, *Jac. Cappell.* *Hist. Sacr.* p. 37. Out of the LXX in Genesis, we must deduct here Joseph and his two sons, who, being in Ægypt, were not to be sent for thither. Stephen, therefore, must mean LXVI, which number when expressed in Greek letters thus, *ΞC*, by

being afterwards transposed, and a little varied, were made OE, i. e. LXXV. *Masson*, Hist. de Republ. Lit. The corruption came from a marginal note, added to the version of the LXXII. Gen. xlv. 20. where some one, willing to continue the genealogy of Jacob, noted in the margin (from Numbers c. xxvi. 29. and 1 Chron. c. vii. 14, 15, &c.) the five descendants from Joseph's two sons, which note was taken very early into the text. The sum total (ver. 27.) being then too small after this addition, the number 70 was, in the Greek version, altered to 75. From whence the true number 70, used here by Stephen, was very early altered, by some Christian transcriber, to 75 likewise. And by this means the reference, made by Stephen, to the O. T. is become contradictory to the Hebrew text. *Grabe*, De Vitiis LXXII. interpr. and *Kennicott*, State of the printed Hebrew Text, Diff. II. p. 406.

16. δὲ ὠνήσατο Ἀβραάμ—*ἡ δὲ τῶν υἱῶν Ἐμμόρ*] Of the two burying places of the patriarchs, one was in Hebron, which Abraham bought of Ephron, Gen. xxiii. 16. [not, as here said, of the sons of Emmor] the other in Sychem, which Jacob [not Abraham] bought of the children of Emmor, Gen. xxxiii. 19. Jacob was buried in the former, which Abraham bought; the sons of Jacob in the latter, which Jacob bought. If *μετέβησαν* relates to the former, for τῶν υἱῶν Ἐμμόρ read τῶν υἱῶν ΕΦΡΩΝ, or ΤΟΥ ΥΙΟΥ ΖΩΑΡ, see Gen. xxiii. 8. omitting τῷ Συχίμ, with the Syriac and Arabic Interpreters. *Hammond*. But, referring it to the patriarchs, the sons of Jacob, read, δὲ ὠνήσατο Ὁ ΤΟΥ Ἀβραάμ, which the GRANDSON of Abraham bought. *Lud. Cappell*. Or, δὲ ὠνήσατο ΙΑΚΩΒ, which being written IAB was changed by degrees into AB. *Mafius* in Josh. xxiv. 32. Houbigant, passing over this way of accounting for the change, asks, How could the Greeks mistake Abraham for Jacob? and then tells us, forsooth, that some Jewish convert, transcribing the N. T. in Hebrew letters, for *Ἰακώβ*, inattentively wrote *אברהם*, their father, which was afterwards mistaken for *אברהם*. As Greeks, he saies, used to transcribe the O. T. in Greek

Greek letters, so some Jewish converts might transcribe the N. T. in Hebrew letters. See him Gen. xxxiii. 19. and in his Prolegomena. Or, Stephen having explained the words of the LXX, ὃ ἀνέτατο Ἡ ἀμνῶν, τιμῆς ἀργυρίου, which he bought for an hundred lambs, reduced into money, some one, for Ἡ ἀμνῶν, which was thought superfluous, substituted Ἀβραάμ. D. Heinsius. Bochart interprets ὃ ἀνέτατο, which WAS bought, and that Abraham was officiously added by some one, who thought a nominative was wanting. In this sense, it should have been ὃ ΩΝΗΕΑΝΤΟ, which they bought, indefinitely, as in Mark iii. 21. The words would then run thus: *And they [our fathers] were carried over into Sychem, and buried in the sepulchre, which they had bought [i. e. was bought] of the sons of Emmor, the father of Sychem.*

Ibid. ἀγορά τῶν υἱῶν Ἐμμόρ τῷ Συχημ] The Vulgate interprets *ex filiis Hemor FILII Sychem*; which Houbigant treats as an error in the original, and, because Sychem was the son of Emor, would transpose the words of the Greek, and read ἀγορά τῷ Συχημ τῶν υἱῶν Ἐμμόρ, *bought of Sychem one of the sons of Emmor*. But why may not the words denote, as our version renders, *of the sons of Emmor the FATHER of Sychem*, the father being denominated from the son, as the more noted in history, as he is expressly Gen. xxxiii. 19. and Josh. xxiv. 31. So Μαρία Ἰακώβου. *Mary the mother of James*, Luke xxiv. 10. compared with Mark xv. 40. See Beza, Whitby, &c.

20. ἦν αἰεὶ τῷ Θεῷ] F. τῇ Διᾷ, *was of beautiful ASPECT*. Hammond.

28. ἀπέλθεις χθὺς τὸν Αἴγυπτον] χθὺς is not in the Hebrew, Exod. ii. 14. but in the LXX, from whence, probably, it was here added. Drus. Par. Sacr.

43. Ριμφάν] Ριμφάν is corruptly put here for Ριμμόν, 2 Kings v. 18. Beka. Saturn was represented by a star, called *Cbiun* or *Carvan*, Amos v. 26. where, in the LXX, it is Ραιφάν, and here, in the Alex. Mss. The Resh and Caph being much alike, both in Hebrew and Samaritan, the Greek translators, probably, for ϣιβιον, *Cbiun*,

Ghim, read גיין. *Druf. Par. Sacr. Jackson, Chronol.* vol. III. p. 36.

57. Κράξαντες] F. Κράξαντες, HE crying with a great voice, THEY shut their ears. S. Battier, Bibl. Brem. claf. vi. p. 92.

58. ἐλιθοβόλουν] F. ἐλιθολόγουν, *they gathered stones*, which when the witnesses had done, and had pulled off their upper garments, ἐλιθοβόλουν, *they stoned Stephen*, as it follows in the next verse. *Markland*, on *Lys.* x. p. 554.

59. ὁπικαλύμμενον καὶ λέγοντα] Θεὸν seems to be wanting after ὁπικαλύμμενον. *R. Bentley*, in *Wetstein*.

С Н А Р. VIII.

9. Σίμων—λέγων εἶναι τινα αὐτὸν μέγα] F. MAGON. Of whom, perhaps, Josephus speaks, Ant. xx. 7. 2. Σίμωνα ἐνόμαζι τῷ αὐτῷ φίλων Ἰουδαίων—μάγον εἶναι σκηπτόμενον. *Απολογ.*

33. Ἐν τῇ ταπεινώσει αὐτῆς ἢ κρίσις αὐτῆς ἤρθη.] It would agree with the Hebrew, Isai. liii. 8. if we read ἢ κρίσις. *Beza, Druf. Par., Sacr.* The LXX, for מעצר ומשפט לקח read בעצר משפטו לקח, *after he was depressed, his punishment was taken from him. Grot.*

CHAP. IX.

6. Τρέμων τε] By all means, Τρέμων ΔΕ. *Beza*. Alex.
Ms. ver. 4. Τί με δάωκεις. ver. 6. Ἄλλ' ἀνάστηθι, the inter-
 mediate being left out, which is added from Acts xxii.
 Jo. xxvi. 4. *Mills*.

7. *μυδία δὲ θωπεύετε*] F. ΜΗΔΕΝ, as some Mss. read *ὑδὲν* for *ὑδία*, at ver. 8. *Anonym.*

12. Καὶ εἶδεν—ἀναβλέψῃ] Some inclose this verse in a parenthesis, as the words of Luke. But it should be one continued speech in the vision, as the Syriac renders it. *Beza, Grotius, Bengelius*, and our English Version. *

27. καὶ ὅτι ἐλάλησεν αὐτῷ] F. καὶ ὅ,τι ἐλάλησεν, and told them WHAT he said to him; Barnabas being very particular in his narrative. Beza.

29. καὶ παρεστειλάμεν ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ
This Kuster's edit. connects with the concluding period
of the former verse. But Beza and most Interpreters
connect

connect παρρησιαζόμενος—ιλάλει, and speaking boldly—he disputed against the Grecians. *

C H A P. X.

3. Εἶδεν ἐν ὁράματι.] This had better depend on what goes before, and the period begin Καὶ φοβούμενος—εἶδεν, There was one Cornelius—a good man: And he fearing God saw in a vision. Beza.

11. τίς τ' αὖτις ἀρχαῖς δεδεμένον] For ἀρχαῖς read ἑαφαῖς, Anonym. In what sense I know not. Better ἄκροις. But ἀρχή is used for the extremity of any thing; as of the two ends of the breast plate, ἐπ' ἀμφοτέρων τὰς ἀρχὰς τῆ λογίης, Exod. xxviii. 23. xxxix. 15. Of a rope, πᾶσας τὴν ἀρχὴν τῆ σφόδρας, Herodot. iv. 60. and πλέκας πεισμάτων ἀρχαῖς, Eurip. Hippol. 771. τὰς τῶν μηρυσμάτων ἀρχὰς, the ends of balls of thread, Plut. vit. Cic.

17. Ὡς δὲ ἐν ἑαυτῷ διηπόρει] Ὡς δὲ ἐν ἑαυτῷ, viz. γινόμενος, διηπόρει, As he doubted, BEING himself, as γινόμενος ἐν ἑαυτῷ, xii. 11. Starckius, Not. Select. p. 117. But as ἐν ἑαυτῷ εἰδώς, ἐμβριμώμενος, εἶπε, is said John vi. 61. xi. 38. Luke xvi. 3. so here ἐν ἑαυτῷ διηπόρει. Wolfius.

24. ἀνακαίως φίλος] Rather, with the Syriac, ἀνακαίως ΚΑΙ φίλος. But the Arabic, still better, for φίλος reads αἰγίως. Beza. Ἀνακαῖοι φίλοι jointly, denoting affines, kindred by alliance, as συγγενεῖς does cognati, kindred by blood. Grotius.

C H A P. XI.

3. Ὅτι.] Vulg. Quare, reading, probably, τί. Or, as Chrysostom, Διὰ τί. Erasmus. Beza. τί ὅτι, a chiding form, Why did you go? as Gen. xlv. 4. Luke ii. 49. Pricæus in loc. Lucæ.

4. Ἐξέτιθέλω αὐτοῖς καθέξῃς] F. ΤΑ καθέξῃς. Anonym.

5. καὶ αὖτις—καὶ ἦλθεν] F. ἦλθον, I saw a certain vessel let down—and COMING to me. Anonym.

17. ἐγὼ δὲ τίς ἤμην] Perhaps, ἐγὼ τίς εἰμι, for ἤμην is poetical, and the Mss. omit δέ. Beza. But ἤμην is frequent in the LXX, thrice in Prov. viii. and δι in like manner, Cic. Ep. Fam. vii. 33. and in Raphael. Not. Polyb.

24. πλήρης

24. πλῆρες Πνεύματος ἁγίου καὶ σοφίας] F. καὶ χάριτος, as many Mss. read, c. vi. 8. *Anonym.*

C H A P. XII.

8. ὑπόδουσαι] Some edd. read ὑπόδουσον, and the Vulg. *subindue*, which might easily be corrupted by the like sound of η and υ. *Stunica* c. Erasmus.

12. Συνιδὼν τε] Perhaps, ΣΠΕΥΔΩΝ τε. Peter, being left alone in the street by the angel, naturally made haste to some place of safety. *Hammond.*

15. Μαίνῃ.] In two Mss. interrogatively, *Art thou mad?* Beza, Mills.

C H A P. XIII.

1. ἐν Ἀλlochία καὶ τῷ ἔσαν ἐκκλησίαν] F. καὶ τῷ ἐν Ἀλlochία ἔσαν ἐκκλησίαν. *Anonym.*

8. Ἐλύμας.] Bertram saies, he was called so, being a magician, which in Arabic Ἐλύμας signifies: but, in Cyprus, Arabic was not used. Read, therefore, Ἐλυμαῖς, with a circumflex, as Ὀλυμπᾶς, Rom. xvi. 15. which two names are the same with Ἐλυμότις and Ὀλυμπιόδωρος. Οὕτω καὶ ἄλλοις ἔστιν &c. was added, and not genuine, as in many other places. *Scaligerana*, p. 134. But 1. Is Ἐλυμότις more a Greek name than Ἐλύμας? 2. Rabbi, a Jewish title, was retained in all countries: why might not Ἐλύμας likewise, an Arabic title?

Ibid. Ἐλύμας ὁ μάγος.] Read ὁ μάγος, and elsewhere, Ἀββᾶ, ὁ πατήρ. *Elymas*, which signifies *Magus*; and *Abba*, which is *father*. D. Heinf.

20. ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα ἔδωκε κριτὰς] *After these things* [from the division of the land] *he gave them judges for about 450 years.* But how is this reconcileable with 1 Kings vi. 1. where, from the exodus to the building of the temple, in the 4th of Solomon, are computed only 480 years? Now deducting from that period of 480 years, 40 in the wilderness; 5 from the entrance into Canaan to the actual division of it; 27 [rather 20] of Samuel; 20 of Saul; 40 of David; and 3 of Solomon; in all 135 years, there will remain for the time of the judges 345. Read, therefore, ὡς Τριακοσίοις καὶ πενήκοντα, *about 345 years*, St. Paul not speaking here precisely.

And

And in this reformation both *Luther* and *Father Houbigant* agree. But both proceed on the common strange mistake, that the years, in which the judges are said to have ruled, include the years of the Jews several servitudes, when the judges did *not* rule. Mr. Jackson, therefore, finding the reign of the judges to be 345 years, adds the time of the people's servitude 91, and an inter-regnum after Eli of 20 years, which brings us to 456 years; but deducting 6 years, from the beginning of Joshua till the land was divided (which is the period from whence St. Paul reckons), we have exactly 450 years. The number in 1 Kings vi. 1. is, probably, a corruption, and should be read, not 480, but 580, as G. Vossius, *Isagoge Chronol. Diff. viii. c. 6, 7.* Perizonius *Ægyptiarum orig. invest. c. xvi.* and others, agree. Or, as Mr. Jackson maintains, *Chronol. Antiq. vol. I. p. 147, &c.* is an addition to the Hebrew text, made by the later Jews, to shorten their chronology, in opposition to that of the Christians. Those words of 1 Kings vi. 1. do not occur in Origen. com. in John, p. 187, where he cites the text, and differ from the computations of all the ancients, Pagan, Jewish, and Christian, before Eusebius. Mr. Jackson agrees, within five months, in the period of 580 years, from the exodus to the building of the temple; so that it is immaterial whether we admit the correction, or reject the interpolation.

22. ὃς ποιήσει πάντα τὰ θελήματά μου] This is wanting in the text of Theophylact, and in 1 Sam. xiii. 14. and came not, probably, from St. Paul. *Drus. Par. Sacr.*

25. Τίνα με ὑπονοεῖτε εἶ;) Vulgate, affirmatively, *Quem me arbitramini esse non sum ego*, alluding to John i. 19, 20. Τίνα for ὃν, as Mark xiv. 36. εἰ τί ἐγὼ δίδω. See 1 Cor. xv. 2. 1 Tim. i. 7. Callim. epigr. xxx.

Οὐτε κελύβω

Χαίρω, ΤΙΣ πολλὰς ὁδὸς καὶ ὁδὸς φέρει.

I like not the path, WHICH leads different ways. Erasmus, Raph. annot. Herodot. Palaiet Obs. Phil.

27. τῶτον ἀγνοήσαντες, καὶ τὰς φωνὰς τοῦ προφητοῦ—ἀναγινωσκομένας, κρινάντες ἐπλήρωσαν] Placing a comma after τῶτον,

τῶτον, connect it with κριναίτες, *their rulers, by condemning him, have ignorantly even fulfilled the words of the prophets, which are read every sabbath day.* A like transposition, John xiii. 8. 1 Cor. x. 27. Phil. i. 21. James ii. 1. iii. 3. Knatchbull, Paillairret.

32. ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦ] The Arabic connects ἡμῖν with ἀναστήσας, *showing him to us, as c. iii. 22. 26. Beza.*

33. ὡς ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται] F. ὡς ἐν ψαλμοῖς, or, as the Syriac and Arabic, ὡς γέγραπται. Beza. Or, ὡς ἐν τῷ ψαλμῷ γέγραπται. Bengelius.

36. ὑπερίστας τῇ τῷ Θεῷ βελῇ] Connect: τῇ τῷ Θεῷ βελῇ ἐκοιμήθη. *Eras.*

42. εἰς τὸ μετὰ τὸ σάββατον] Perhaps, σαββάτων, *i. e. χρόνον, in the intermediate time between the sabbaths.* Pisc. Grot. To the same sense, read σαββάτων, the Hebrew word being preserved, as in Matt. xxviii. 1. i. e. *in the following week.* Jos. Scal. Em. Temp. vi. 553.

43. σεβόμενων] A false gloss added; for the word is used in this book, not for proselytes, but Gentiles. Pisc. For proselytes of the gate throughout, as Acts xvii. 4. Σεβόμενων Ἑλλήνων πολλῶν, *de colentibus gentilibus, as the Vulgate.* See Acts xvi. 4. xvii. 17. and J. Mede, Disc. iii.

48. καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν] τεταγμένοι εἰς ζωὴν means the proselytes of the gate, the σεβόμενοι who were *prepared and fitted to embrace everlasting life.* See J. Mede, Disc. iii. Distinguish so that εἰς ζωὴν may connect with the verb, not the participle: ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι, εἰς ζωὴν αἰώνιον, *and as many of them as were collected together, believed in everlasting life.* Τῷ, which is translated by the LXX. συνάγω, is turned by others τάττομαι, as Exod. xxix. 33. Knatchbull. With the same distinction, render: *and so many of them as had APPOINTED a day, PROFESSED their belief in eternal life. ἐπίστευσαν, declared their belief, as it should be rendered Acts viii. 13. and Rom. xiii. 11. ἦσαν τεταγμένοι in the same sense with ἦν διατεταγμένος, he had appointed, Acts xx. 13. Markland, Quæstio Grammatica, p. 90, 91.*

CHAP. XIV.

6. συνιδόντες] Perhaps, *σπεύδοντες*, *they made haste and fled*. Hammond, on Acts xii. 12.

Ibid. Λύσαν] F. Λύσα, in the plural, as ver. 8. *Cellarius*, notit. orb. antiq. tom. II. c. iv. p. 202.

13. σέμμαλα ἐπὶ τὰς πυλῶνας ἐνέγκας] *brought oxen and garlands to the door of the house*, where the two apostles were, not to the temple of Jupiter, which was out of the city; for which reason better ἐπὶ τοῦ πυλῶνος, as Steph. Ms. and ed. Wechel. Schmid.

17. ἀγαθοποιῶν ἐρανόθεν—διδῶς] Some, in Pricæus, distinguish, ἀγαθοποιῶν ἐρανόθεν ἡμῖν ὑετὺς διδῶς.

22. καὶ ὅτι] The Arabic omits καί. *Beza*.

CHAP. XV.

28. πλὴν τῶν ἐπ' ἀνάγκης τούτων.] The Greeks say, ἐπ' ἀνάγκης ἔχω, *I account necessary*, and, perhaps, ἐπ' ἀνάγκης ἔχω; but not πλὴν τούτων ἐπ' ἀνάγκης [ὅλων.] Read by all means, ἐπ' ΑΝΑΓΚΗΣ, *no greater burthen than these things which are of necessity*. Tertullian seems to have connected this with ἀπέχεσθαι: πλὴν τῶν ἐπ' ἀνάγκης τούτων ἈΠΕΧΕΣΘΑΙ. *Salmas.* De scænera trapezitico, p. 440. And does not ἐπ' ἀνάγκης, the adverb, if so connected, agree with Aristot. Polit. l. ii. p. 146, 7. ed. Heinsf. αἰρεῖται μὲν πάντες ἐπ' ἀνάγκης, *all are necessarily chosen*. But see, of the use of this word, Dr. Chapman's Eusebius, vol. II. p. 234.

29. Ἀπέχεσθαι εἰδωλοθυτῶν καὶ αἵματι καὶ πικρῇ, καὶ πορνείας. With a comma at πικρῇ only, to distinguish the command concerning things indifferent in themselves, from what is of perpetual obligation. It would, perhaps, be better still, if this was in the order of ver. 20. εἰδωλοθυτῶν καὶ τῆς πορνείας, πικρῇ καὶ αἵματι. *Alex. Morus*. Perhaps, here, and at ver. 20. for πορνείας read χοιρείας, *to abstain from the flesh of swine*, by which means, all the precepts will agree in not being of a moral nature. *Anonym.*

CHAP. XVI.

1. Λύσαν] F. Λύσα, as at ver. 2. ἐν Λύροις. *Anonym.*

10. συμβιβάζοντες] *certi facti*, Vulg. which read, perhaps, συμβιβάζοντες, as Exod. iv. 12. Jud. xiii. 8. Psal. xxxi. 8. Isai. xl. 13. *Bois Collat.*

12. ἥτις ἐπὶ πρώτῃ τῇ μερίδι τῇ Μακεδονίας πόλεις &c.] Philippi was neither the *first*, nor *chief* city of Macedonia, where it stood. Not the *first* city, for that was Neapolis, mentioned ver. 11. from whence it is there said they went to Philippi. Not the *chief* city of that division, for that was Amphipolis, as Livy informs us, xlv. 29. *Capita regionum ubi concilia fierent primæ regionis Amphipolim, secundæ Thessalonicensem &c.* To say, with Wetstein, that Philippi became the chief city, after the famous battle there, is an assertion without authority. Amphipolis still retained its own immunities, and is therefore styled *liberum*, in the days of Pliny. To say, with H. Casaubon, that it was either the *first* or *chief* colony-city of that part of Macedonia, is against propriety, unless there was some other Roman colony in that division. Lastly, τῆς for ταύτης can hardly be admitted in prose: what is here cited, τῆς ὁδῆς ὅλης, c. ix. 2. xix. 9. 23. xxii. 4. is the name by which the Christians were distinguished, as if we should say, THE METHODISTS. These difficulties are removed, if, for πρώτῃ τῆς, we read πρώτης, *a city of the FIRST part of Macedonia*, as Castalio renders it, *urbis primæ partis Macedoniae*, and as Artemonius and Le Clerc approve. Or, as some leave out τῆς μερίδος, which might come in afterwards from a gloss, perhaps, ΠΡΩΤΗΣ Μακεδονίας πόλεις κολωνία, *a city-colony of Macedonia prima*. That this part of Macedonia was called so, appears from Livy xlv. 29. *Unam fore ἑν PRIMAM PARTEM, quod agri inter Strymonem ἑν Nessum amnem sit &c.* from whence coins are inscribed ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ. See J. Pierce, on the Ep. to Philippians, Synopsis, p. 2. Ibid. πόλεις, κολωνία.] F. καὶ κολωνία. Anonymi.

40. εἰς τὴν Λυδίαν] F. Λυδίας sub. οἰκίαν. Pīscat. But thus Lyf. orat. xviii. pro Arist. bonis: εἰσελθὼν εἰς τὸν πατέρα τὸν ἰμόν. Aristoph. in Pluto, i. ii. εἰς Φεῖδωλον εἰσελθὼν. See Bos, Animadv. c. 1. and Budæus, Comm. L. Gr.

C H A P. XVII.

2, 3. διελθὼν αὐτοῖς ἀπὸ τῶν γραφῶν, ἀγαθῶν] Connect: ἀπὸ τῶν γραφῶν ἀγαθῶν. See Luke xxiv. 32. infra xviii. 28: xxviii. 23. Grot. Pricæus, Elfner, Mills. *

11. εὐγνώστους] It might be εὐρανεῖς-τροι, *better* tempered; these two words being often confounded. *Markland*, on *Dionys. Halic. vit. Lysia*, p. lxxi.

14. ἐπὶ τῷ θάλασσας] Perhaps, *Θιοσαλίαν*. *Beza's* Ms. in the next verse, after Ἀθηνῶν, reads, παρῆλθε δὲ τῆς Θιοσαλίας, ἐκωλύθη δ' εἰς αὐτὸς κηρύξαι. Whence could this annotator say St. Paul was hindered from preaching in Thessaly, if Thessaly had not been mentioned before? *Markland* on *Lysias*, p. xxxii. p. 604.

18. Ἀνάσσει] With a capital, being one of the *strange* Gods, of which he was a setter forth. *Chrysostom*. Against this conceit, see *Bentley's Boyle's Lectures*.

26. ὁρίσας ποτε ἰαγμένους καιροὺς, καὶ τὰς ἐσθλοῦς αἰτῶν.] i. e. *Hath determined the times—and the bounds of THEIR habitation*. But what sense is it to say, *the habitation of times*? Refer, therefore, *their*, αὐτῶν, to αἰθερώπων, by putting ὁρίσας—καιροὺς in a parenthesis: *And hath made of one blood every nation of men to dwell on the face of the earth, and on the bounds of their respective habitation (having ordered the determined periods of each)*. *Pyle**

30. ὑπεριδὼν] *non respiciens*. But, perhaps, ἐπιεῖδων, *subveniens*, God *relieving* the times of ignorance. *Homburg*.

34. Δάμαρις] F. Δάμαλις, an Attic name of a woman, which we meet with *Antholog. l. iii. 12. Grot.* It is observed that λ and ρ are often changed for each other, as *Λίλειον, lilium; flagellum, φράγελλον; Latialis, Latiaris; Parilia, Pakilia*. Perhaps this name might be so changed in its progress into different countries.

C H A P. XVIII.

2. Πρίσκα] The true reading here, and ver. 26. is Πρίσκα, as it occurs 2 *Tim. iv. 19. Casley's* Preface to the *Mss. of the King's Library*, p. xvii.

6. καθαρὸς ἰγῶ—πορεύσομαι] The Syriac, καθαρὸς ἰγῶ ἀπὸ τοῦ νῦν.—The Arabic, τὸ αἷμα ὑμῶν ἐπὶ τῇ κεφαλῇ ὑμῶν (καθαρὸς ἰγῶ) ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. *Beza*.

15. ζήτημα—πρὸς λόγῳ καὶ ὀνομασίᾳ] Better, πρὸς ΛΟΓΩΝ. *Anonym.*

18. τοῖς ἀδελφοῖς ἀποταξάμεν[⊙]] Read, πορρομένης — τοῖς ἀδελφοῖς, ἀποταξάμεν[⊙] ἐξέπλει, *having tarried a good while for the brethren, took leave, and sailed.* So 1 Tim. v. 5. πορρομένην ταῖς δόσεσι. *Anonym.*

Ibid. Πρίσκιλλα καὶ Ἀκύλας χειράμεν[⊙]] Read, Πρίσκιλλα, with a comma, καὶ Ἀκύλας χειράμεν[⊙] τὴν κεφαλὴν, that χειράμεν[⊙] may be connected with Aquila only: for which construction's sake the writer seems (as Castalio and Grotius observe) to have named the wife before the husband. S. Petit, Var. Lect. i. c. 3. would have χειράμεν[⊙] τὴν κεφαλὴν in a parenthesis, that εἶχε καὶ εὐχὴν may refer to ἐξέπλει. *He set sail for Syria, i. e. for Jerusalem, and with him Priscilla and Aquila (having shaved his head at Cenchrea) for he had a vow.*

25. καὶ ζῶντι τῷ πνεύματι ἰδιδάξεν ἀκριβῶς τὰ ὡς τῷ Κυρίῳ, ὁπιστάμεν[⊙] μόνοι τὸ βάπτισμα Ἰωάννη] The baptism of John, we find c. xix. 2. was attended with very imperfect instruction, or divine illuminations. Yet, upon that foundation, Apollos, being a man of warmth and eloquence, is said here to have preached the doctrine of the gospel *perfectly*. An unusual encomium paid to natural abilities. But, if he taught perfectly, would one expect to find, in the next verse, that Aquila and Priscilla were obliged to instruct him *more perfectly*? All is clear, if we suppose *ἐκ*, from its likeness to the beginning of the next word, has been omitted, and that we should read, ἰδιδάξεν ΟΥΚ ἀκριβῶς, *be taught the doctrine of Christ NOT perfectly, knowing ONLY the baptism of John.* Bp. Sherlock, ex ore. A like omission seems to have happened in Athenæus, Deipnos, lib. III. cap. 13. p. 91. where, speaking of some parts of certain shell-fish, he says that they are δυσκαίεργοι, διὰ τοῖς ἀδυνῶσι τὸν σῶμαχον, οἰκῆτοι. The sense shews that it should be ΟΥΚ οἰκῆτοι: the word *ἐκ* being omitted, because of the following *οἰκῆτοι*. *Hard of digestion, and therefore unfit for weak stomachs.* Markland, Mf.

27. συνεβάλετο πολὺ τοῖς πεπιστευκόσι ἀπὸ τῆς χάριτος] Distinguish, with the Syriac, at πεπιστευκόσι, that ἀπὸ χάριτος may connect with συνεβάλετο, not *helped those who* had

had BELIEVED THROUGH GRACE, but HELPED BY HIS POWERFUL GRACE *those who had believed.* Grotius, Castalio. * Or, perhaps, ΣΥΝΕΛΑΒΕΤΟ, *assisted those who had believed BY the preaching of the GOSPEL.* Hammond.

28. τοῖς Ἰουδαίοις ἀγκαλιέγγιστο] *he convinced the Jews.* The verb ἀντιλέγχομαι or ἐλέγχομαι is never used in the N. T. in the *Middle Voice*: or if it were, it would require τὸς Ἰουδαίους. I would read, τοῖς Ἰουδαίοις ἀγκαλιέγγιστο: and then the dative will depend upon διέγγιστο, as xvii. 2. διέγγιστο αὐτοῖς and xx. 7. ὁ Παῦλος διέγγιστο αὐτοῖς: and so elsewhere. but the preposition κατὰ will shew the *purpose* of Apollos in his reasoning with them, *viz.* that it was *against* them. So that διέγγιστο αὐτοῖς signifies, *he reasoned with them*: but ἀγκαλιέγγιστο αὐτοῖς is, *he reasoned or disputed against them.* Instances of this composition with διὰ and κατὰ, or κατὰ and διὰ, are not very frequent; though there are examples of both in the best writers. One of Mr. Wetstein's Mss. which has ἀγκαλιέγγιστο, favours this conjecture: but the strength of it depends upon the sense and the language. The word δημοσίᾳ, which follows, may belong to either part of the sentence. At the end of the verse, ἢ τὸν Χριστὸν Ἰησοῦν, should be translated, *that Jesus is the Christ, or, the Messiah.* Markland, Ms.

C H A P. XIX.

4, 5. Ἰησοῦν ἀκούσαντες δὲ] So Beza, making δὲ in ver. 5. answer to μὲν in ver. 4. and the whole the words of Paul. But, with Grotius, Ἀκούσαντες δὲ begins the sentence, as above iii. 21.

38. ἀγοραῖοι ἀγοῖλαι] F. ἀγοραὶ οἱ ἀγοῖ, courts are open for HIM. Cic. pro Cluentio, cui fora multa restarent. Chishull, Antiq. Asiat. Par. ii. p. 5. But οἱ for illi is never used in the sacred writings, rarely by the profane, unless by the poets and Ionic writers, and later authors of the time of Ælian, &c. See Perizon. Resp. ad Notit. de morte Judæ, p. 104. Read, ἀγοραῖοι, COURT DAYS are kept. Camerar. Pisc. If. Casaub. on Theoph. Char. c. vi. Grot. Salm. de modo usurar. p. 71, &c.* From the words ἀγοραῖοι ἀγοῖλαι, and αἰθουπατοὶ εἰσιν, it may be conjectured that the Proconsul was at this time at Ephesus, in the

office of his provincial jurisdiction: which Proconsul, while he was performing this part of his office, is said, *ἀγειν τὸν ἀγοραῖον*, to act the part of the man of business in the forum, in Josephus Antiq. Jud. lib. xiv. c. x. § 21. p. 634. ed. Hudson. Ἀθύραστοί εἰσιν is like νόμοι εἰσιν in Demosth. De Cor. p. 15. ed. Oxon. Markland, Ms.

C H A P. XX.

2. αὐτὰς λόγῳ πολλῶ] Or, ἀδελφὰς λόγοις πολλοῖς. *Anonym.*

4. Ἀσίας] F. Μυσίας. *Anonym.*

Ibid. Γαῖο Δερβαῖο,] Read, Γαῖο, Δερβαῖο ΔΕ Τιμόθεο, and of Derbe Timotheus. For Gaius, as well as Aristarchus, is, ch. xix. 29. said to be a Thessalonian, who is here called a Derbean; and Timotheus, who was certainly a Derbean, as appears c. xvi. 1. has, as it stands now, no country named. *Wall, Crit. Notes, p. 253.* * Timotheus seems to have been of Lystra, from c. xvi. 1. Others make the two first to be Thessalonians; Grotius all four.

4. 5. Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος. Οὗτοι προεβλήθητε:] As ἔτι is redundant, we had better join the two last with it: *But Tychicus and Trophimus of Asia, these being gone before, waited for us at Troas.* Beza.

9. Εὐτυχῶ] Better Εὐτυχὴς, no uncommon Greek name. *Grot.* Εὔτυχῶ in Artemidorus iii. 28. *Wolfius, Not. Philol.*

Ibid. 2. ἀλιγομένῳ τῷ Παύλῳ ἐπὶ πλεῖον, κατενεχθεῖς] Better to join ἐπὶ τῷ κατενεχθεῖς, *oppressed more and more with sleep he fell down.* Erasmus.

20. Ὡς ἔβην ὑπιστάμενος τῷ συμφερόντων, τῷ μὴ ἀναγγεῖλαι ὑμῖν] The comma after συμφερόντων place after ὑμῖν, agreeably to ver. 27. *I concealed nothing, in declaring to you what was profitable for your salvation.* Bois, collat. Grotius. *

22. διδιδόμενος τῷ Πνεύματι.] Theophylact and Ecumenius place the comma after διδιδόμενος, and connect τῷ Πνεύματι with what follows: *being bound, I go by the spirit to Jerusalem.* Or, *I go by the spirit to Jerusalem TO BE bound, for δεσπόμην.* Beza. ΔΕΔΟΜΕΝΟΣ τῷ Πνεύματι, committed to the spirit, as δεδιδόμενος τῇ χάριτι, Acts xiv.

26, 40. Sam. Battier, in Bibl. Brem. clas. vi. Fasc. i. p. 95. Perhaps: *In my MIND already bound, preſaging his imprisonment.* Anonym.

29. ἀφ' ἧς.] This uſually denotes *arrival*, not *departure*. Perhaps, read ἀφ' ἧς. Beza, annot. ed. 5. 1598.

34, 35. ὑπηρετήσαν αι χεῖρες αὐται. Πάντα] Or, ὑπηρετήσαν—πάντα, ſub. κτ, *have miniſtered IN ALL THINGS to my neceſſities*, as 1 Cor. ix. 25: x. 33. Eph. iv. 15. Beza.

C H A P. XXI.

1. αὐτῶν.] F. ἀδελφῶν. Anonym.

7. τὸν πλῆν διανύσαντες.] How can they be ſaid to have *finiſhed their courſe*, when it appears they were only in the miſt of it? Perhaps, read, διαναύσαντες, for Heſychius explains διαναῦσαι by διαπλῦσαι, *Having ſailed from Tyre we arrived at Ptolemais*: καὶ ἐπ' ἡλίου, as c. xxviii. 13. or κατέβημεν, as in Mſ. Alex. which, perhaps, ſhould be κατέβημεν, as c. xxvii. 3. Hammond.

34. γινῶναι τὸ ἀσφαλές.] Or, ἀκριβές. Anonym.

37. Ἑλληνιστὶ γινώσκεις;] The chief captain heard Paul ſpeak Greek: what occaſion was there to aſk him, if he could ſpeak it? He ſaies, expreſſly, *I perceive thou ſpeakeſt Greek. Thou art not then that Egyptian, who &c.* M. Voff. Reſp. ad tert. P. Simon Object. in ſupport of a wild ſyſtem, that Greek and Latin were the only vernacular tongues of Jeruſalem at this time, which is confuted by this very place, ver. 46. where it is ſaid the people attended to him, becauſe he ſpoke in the Hebrew or Syriac tongue.

C H A P. XXII.

1. Ἄνδρες ἀδελφοί, καὶ πατέρες.] An addreſs to two ranks of people: not, as the Engliſh verſion, to three, *Men, brethren, and fathers*. So ii. 29. Ἄνδρες ἀδελφοί, our verſion ill renders *Men AND Brethren*, the ſame, who are at ver. 14. called Ἄνδρες Ἰουδαῖοι. See before vii. 2. xiii. 15. 26. *

3. ἀναθεραμμένους—ὡς τὰς πόδας Γαμαλιλ.] Rather connect, ὡς τὰς πόδας Γαμαλιλ *παιδευμένων*, which makes the enumeration more particular. *By profeſſion a*

Jew, born at Tarsus, bred in this city, instructed in the law at the feet of Gamaliel. Vitringa, de Vet. Synag. l. I. par. i. c. 7. p. 168. Perizon. ad Æl. Var. H. iii. c. 21.*

29. φοβήθη, ἐπιγνῶς ὅτι—καὶ ὅτι] καὶ should be omitted, being inserted by some one who connected this ὅτι with ἐπιγνῶς, whereas it refers to φοβήθη, *He was AFRAID, BECAUSE he had bound him, knowing that he was a Roman, Piscator.* *

C H A P. XXIII.

3. καὶ ἄλλοι κρίνων με] Much better, κρίνω με, *to judge me; judicaturus, not judicans.* H. Steph. Præf. 1576.

Ibid. ὁ Θεοῦ νόμος] Or, ὁ Θεὸς νόμος. *Anonym.*

8. μηδὲ ἀγγέλου] Perhaps, a gloss added: for it follows, *the Pharisees confess both, i. e. the resurrection and spirit.* In the next verse, Luke possibly explains πνεῦμα by ἀγγέλου. *Piscat.*

21. ἐπαγγελίαν] Read ἀπαγγελίαν. *H. Steph. Præf. 1576.* and so in the ancient *heathen* writers constantly, saies the learned editor of Lyfimachus, § 5. p. 166. But ἐπαγγελία Esth. iv. 7. Ezech. vii. 26. and see Sirach. xvi. 26. *Grot.*

23. διεξιλάβει] Perhaps, διεξιβάσει, some light-armed soldiers so called. *Eras. Piscat. Grot.*

25. ἐπιστολὴν παρείχουσαν τὸν τύπον τῆτον] 1 Macc. xv. 2. ἐπιστολὰς παρείχουσαι τὸν ΤΡΟΠΟΝ τῶτον, which might possibly be the reading here. But we have τύπος, a *pattern*, 1 Pet. v. 3.

26. Λυσίας] Perhaps, Γλικίας, mentioned in the epitome of Livy, l. xix. or Livy to be corrected from this place. *Pricæus.*

27. Ἐξελόμενος αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι] Perhaps, beginning a new period, Μαθὼν ΔΕ ὅτι Ῥωμαῖός ἐστι, βελόνη γινώσκει τὴν αἰτίαν — κατήγαγον — He did not *rescue* him from the Jews, after he understood he was a Roman citizen; but, so soon as he learnt he was a citizen, he brought him to examination. *Beza.*

30. Μνησθείσης δὲ μοι ἐπιθελῆς εἰς τὸν ἄνδρα μέλλει ἵστασθαι] It is hard to make out the construction: The Vulg. seems to have read, ΜΗΝΥΘΕΝΤΟΣ δὲ μοι ΠΕΡΙ ἐπιθελῆς εἰς τὸν ἄνδρα. Perhaps, it should be read, μνησθείσης

ἑστῆς δὲ μοι ἐπαγγελίης ΤΩΝ ΙΟΥΔΑΙΩΝ εἰς τὸν ἄνδρα. Οἱ, ΜΗΝΙΘΕΝΤΟΣ δὲ μοι ΕΠΙΒΟΥΛΗΝ ΕΠΙ τὸν ἄνδρα μίλλου ἰσιδῶαι. Beza.

C H A P. XXIV.

3. Δὲ τῆς σῆς παρανομίας, πάντῃ τε καὶ πανταχῶς ὑποδέχομαι. *Beza.*] Rather, *Seeing regulations MADE by thee for this nation at all TIMES and in all PLACES, we accept it with all thankfulness.* By which construction, the compliment terminates wholly on Felix, which is otherwise divided between him and the nation. *Bois, collat. Hammond.* *

16. Ἐν τούτῳ δὲ αὐτὸς ἀσπῶ] F. Ἐν τούτῳ. *J. Pricæus, P. Junius, ap. Wetstein.*

18. Ἐν οἷς ὑμῶν με—τινὲς ἀπὸ τῆς Ἀσίας] As several Mss. have δὲ after τινὲς, *Erasmus* supplies a verb to it. *But some Jews from Asia raised a tumult against me.* See *xxi.*

27. *Zegerus* and *Grotius* connect τινὲς with ἐπάτωσαν, which follows: *But let certain Jews from Asia, (who ought to have been here to accuse me) or let those who are present, say, if they proved any crime against me?* By omitting δὲ, with the English version and *Wetstein*, the sentence is disembarassed. *

22. ἀντιτάξω αὐτοῖς, ἀπερίεργον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν] Thus these are the words of *Luke*; but, by *Beza*, *Grotius*, *Hammond*, and the *Mons Testament*, are attributed to *Felix*, beginning at Ἀπερίεργον, *he postponed them, saying, After informing myself more fully concerning this way, when Lyfias shall come, I will determine between you.* Εἰπὼν is so transposed, *Luke* v. 24. viii. 4. and *Acts* xxv. 5. and this sense agrees best with ver. 24. *Pyle.* *

C H A P. XXV.

6. Διατρίψας—ἡμέρας πλείους ἢ δέκα κατὰ μέρος εἰς Καισαρείαν] F. πλείους ἡδὴ, ΚΑΙ κατὰ μέρος, *having staid NOW SOME days &c.* as *John* x. 17. πλείους for τινάς, ver. 14. and c. xxi. 10. *Pricæus.* Some Mss. εὖ πλείους ὁκτώ ἢ δέκα, which being written εὖ πλείους ἢ ἢ ἰ, the former ἢ in time was omitted; but should be retained, in the opinion of *Grotius*, *Pricæus*, *Mills*, *Bengelius*, and *Wetstein.* * *Wolfius* indeed, *doctus sermonis utriusque linguæ*, will not allow the adjective to be Greek, without the conjunction,

junction, any more than to say in Latin, *dies plures octo aut decem*. But it is such Greek as Luke himself uses: ἄνδρες πολλοὺς τριαράκοντα, Acts xxiii. 13, 21. and ἐν πολλοῖσι τριαράκοντα, iv. 22. And Plato Apol. § i. p. 60. ed. Foster. ἔτη γεγονώς πολλῶν ἑβδομήκοντα. Isocrat. Panath. p. 288. ed. 1749. ἐνταῦθα καλοῦνται ὁ πολλῶν φήσασιν ἐν ἑπτακοσίῳ, ε. d. ἔτη ὁ πολλῶν ἑπτακοσίῳ ἐτῶν. And in Latin we find *plures* without the conjunction, though less frequent than *plus*. Hor. 2 Ep. II. 192. *Nec metuum quid de me iudicet heres, Quod non PLURA DATIS invenerit*. Cic. ad Brutum, ep. xv. ed. Middleton, *quod ET PLURES occidit UNO*, if that is of any authority. But if an undeclinable numeral is demanded after *plures*, I own I have not an instance. See Markland's Remarks on the above epistle, p. 114.

18. Περὶ ὧν γράβητις] *Against whom*. Perhaps, Καθ' ἡ. P. Junius, ap. Wetstein.

23. τῆς πόλεως] With a capital: not *men of eminence in Jerusalem*, where this transaction was; but *of The City*, meaning Rome, who were ordinarily part of the council of the Prætorium. Perizon. de Prætorio, p. 38. *

C H A P. XXVI.

3. γνώσῃ ὅτι αὐτὸς σὶ] Perhaps, ΓΝΩΣΤΟΥ ΟΝΤΟΣ ΣΟΥ, unless we understand εἰδώς. *Erasm.* The Attic construction of the accusative absolute for the genitive, frequent in Thucyd. Grot.

5. προγινώσκοντές με ἀνωθεν,] *knowing me from the beginning*. Vulg. *Erasm.* Or, προγινώσκοντές με, ἀνωθεν—ὅτι ἔζησα Φαρισαῖος. Beza.

8. τί ἄπιστον κρίνεται—εἰ] Read, with the Greek Scholia, τίς ἄπιστον κρίνεται—; *What? Is it thought impossible that God should raise the dead?* Beza, Fell, Wolfius, &c. But τί ἄπιστον jointly, in Zech. viii. 6. Grot.

12. Ἐν οἷς καὶ πορευόμενοι] F. Ἐν αἷς, referring to πόλεις. *persecuted them even in cities out of Jerusalem, in which as I went to Damascus*. P. Junius, ap. Wetstein.

18. ἡγιασμένοις πνεύματι] So Erasmus, Castalio, Grotius, and English Version. Better with a comma after ἡγιασ-

μῖναις, receive forgiveness of sins BY FAITH, and inheritance among them which are sanctified. Beza, Bengel. *

C H A P. XXVII.

5. Μύρα] Others read Λύτρα, Both corrupted from Λιμυρα, the name of a river and of a city in Lycia. Myra lies more within land, and Lystra is in Lycaonia. Grot.

7. μὴ προσέλωιτε.] Read, μὴ προσελάσασθε, the wind not driving them; as in Lucian Var. Hist. προσελάσασθαι ταῖς κώπαις, working the ship with their oars. D. Heinf.

8. Λασαιᾶ] This city is no where else mentioned. Hieron. reads Λακαῖα. Perhaps, Ἐλαῖα, a maritime city of Crete. Beza. The true reading is Ἀλκωα, as in the Ms. Grot.

9. ἡστίαν] Read, ἡνιμίαν, because the calm season was past. Castalio. Or, ὑπτίαν, the rainy season, after which the winds rise. Steph. Le Moynes. But Grotius observes, the tenth of Tifri, which answers to September and October, was called ἡστία. See Lev. xxiii. 27. and the ancients ceased voyaging in November, as Vegetius informs us, l. v. c. 9. Plin. N. H. iii. 37. See Wolfius.

13. ἄρατις Ἄροον περιλείγει] If, with the Vulg. we say, they loosed FROM Affos, it should be, ἀπὸ τῆς Ἄρου. If, with Erasmus, they loosed TO Affos, it should be ἐπὶ οὐκ ἔτι τῷ Ἄροον, as c. xx. 13. It is here, therefore, an adverb, used by Homer and Herodotus: they sailed close by Crete. Beza, Grotius. Read, Θάλασσαν, or, Λασαιᾶν περιλείγει, mentioned ver. 8. Sanfon, Life of St. Paul, § xlv. ἄρατις ΑΓΚΥΡΑΝ, weighing anchor from the port of Fair havens, ver. 8, where Paul had persuaded them to stay. Wall, Crit. Notes. ἄρατις θαλάσσαν, loosing immediately, because ἄρον is used only by the poets and Ionic writers. Bois, Hammond, &c. But ἄρον, the adverb, supported by Mss. by Aristoph. Equit. ver. 1303. and Joseph. Ant. i. c. ult. is to be connected with περιλείγει, as in Lucian, Var. Hist. l. i. τῇ ἐπιύσῃ ἄρατις ἐπὶ λίαν. Bos, Exerc. Phil.—It is pleasant to observe, how different judgments operate in criticism; and I cannot help giving here a remarkable instance of it. Mr. James Upton, on a passage of Quintilian to Trypho, Permittamus vela ventis,

tis, & oram solventibus bene precemur, doubts the Latinity of it, and would read, *ANCORAM solventibus*. See his ed. of Dionys. De Structura Orationis, p. 217. ed. 1728. On the other hand, If. Casaubon, meeting with *ancora soluta*, in Cic. Ep. ad Attic. i. 13. doubts the Latinity of that, and would read *ancora SUBLATA*, or *ORA soluta*; and with reason, for his former conjecture is confirmed by a Ms. and as for *oram solvere*, another passage of Quintilian will not admit of Mr. Upton's emendation: iv. 2. *Conscendi, sublatae sunt ANCORÆ, solvimus ORAM*.

14. ἀνεμος τυφωνικός, ὁ καλούμενος; Εὐροκλύδων] As the Vulg. reads *Euro-aquilo*, and the Alex. Ms. ΕΥΡΑΚΥΔΩΝ, or ΕΥΡΑΚΥΔΩΝ, Grotius, Cluver, in Sicil. Ant. l. ii. p. 442. Bentley, Rem. on Free-thinking, § lxxxii. Mills, and others, would read ΕΥΡΟΑΚΥΔΩΝ, a *North-East wind*. But 1. It is observed, that word would be an hybridous compound, and as we see, ver. 6. that the ship was of Alexandria, the mariners we may suppose to have been Græcians, and therefore too well acquainted with the vernacular terms of their occupation to adopt this Græco-Latin appellation. 2. We are told the wind was CALLED *Euroclydon*, denoting that it was not one of the common winds, denominated from their position, but from some particular quality and circumstance, and may, with Erasmus, Vatablus, and others, be formed from εὐρύς and κλύδων, *amplus fluctus*, or, more probably, from Εὐρε κλύδων, an *Eastern tempest*; and so will signify what is now called, one of the *Levanters*, which are not confined to any one single point, but blow, in all directions, from N. E. round by N. to S. E. according to the course we shall find this vessel took, ver. 16. ver. 27. and ver. 41. See more, Shaw's Travels, p. 330, 31. 4^{to}. and Bengelius, in Var. Lect.

39. ἱεραλίσσαίη] F. ἱεραλήσαίη, or, as Ms. ἱερέλαίη. *Anonym.*

40. τὸν ἀρτέμονα] Perhaps, ἀντέμονα, the same with *artemina*, the sail-yard; *artemon* being, according to Vitruvius Archit. l. x. c. 3. a crane to lift goods in or out of a ship.

a ship. *Stunica*, c. Erasmus. There is scarce any foreign authority for either word. The Syriac, for **ܡܡܬܪܢܐ**, has put **ܡܡܬܪܢܐ**, as if both were the same. *D. Heinf.*

Ibid. **ἐπαρὰντες—τῇ πνεύματι, κατέχοντες**] Connect, **τῇ πνεύματι κατέχοντες εἰς τὸν αἰγιαλόν, ὥστε** *were carried by the wind to the shore, not hoisted up to the wind the fore-sail.* *D. Heinf.*

EPISTLE to the ROMANS.

C H A P. I.

1. **ΠΑΥΛΟΣ** δὲ **Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος,** ἀφωρισμίν] Or, δὲ **Ἰησοῦ κλητὸς, ἀπόστολος ἀφωρισμίν.** *Valla.*

3, 4, 5. May admit of various constructions. 1. **ἀφωρισμίν** εἰς εὐαγγέλιον **Θεοῦ—καὶ πνεύματι ἁγιοσύνης**, the intermediate words in a parenthesis, as Chrysostom. Or, 2. **ἀφωρισμίν** εἰς εὐαγγέλιον **Θεοῦ—ἐξ ἀναστάσεως νεκρῶν Ἰησοῦ Χριστοῦ.** Or, 3. **ἀφωρισμίν** εἰς εὐαγγέλιον **Θεοῦ—περὶ τοῦ ἡμεῖς αὐτοῦ—ἐξ ἀναστάσεως ΕΚ νεκρῶν Ἰησοῦ Χριστοῦ,** separated to the gospel of God—concerning the raising of his son Jesus Christ from the dead, as Artemonius.

4. **τὸ ὀριδίνον** ἡμεῖς **Θεοῦ ἐν δυνάμει, καὶ Πνεύματι**] Read, **ἐν δυνάμει καὶ Πνεύματι ἁγιοσύνης**, without a comma, **Δύναμις καὶ Πνεῦμα** being the power of the spirit. Compare 2 Tim. i. 18. 2 Cor. viii. 2. *Pyle.* **ὀριδίνον** is by some supposed to be a gloss from the margin.

5. **δι' ἧς ἐλαβομεν χάριν εἰς ὑπακοὴν πίστεως, ἐν πάντι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ**] for the obedience of faith—to the honour of his name. Or, **χάριν καὶ ἀποστολὴν—ὑπὲρ τοῦ ὀνόματος αὐτοῦ,** grace and apostleship—for his religion. *Pyle.*

9, 10. **ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμεναι πάντοτε—θεομνησθῆναι**] So most edd, Others join **πάντοτε** with **ταῦν προσδουλήσαντες**, with what precedes, so that **πάντοτε** is redundant, and may, perhaps, be a gloss added. Then ver. 10. **ἐλθεῖν** (ἐλπίως ἡδὴ ποτε ἐνδοξασομεθα—) **ἐλθεῖν πρὸς ὑμᾶς.** *Beza,* and the English Version. Rather connect **ἐλθεῖν**

πρὸς ὑμᾶς with ἐυδοκῆτομαι, as 2 Macc. x. 7. τῷ εὐδοκῶσαι καθαριθῆναι, and see 3 John 2. *Requesting always in my prayers, that I may at length, by the will of God, have the happiness of coming to see you.* Castalio, Grotius.

13. Origen begins a new sentence with καθὼς, *Even as among other gentiles I am a debtor—so I am ready to preach the gospel to you at Rome.*

14. Ἑλλήσι τε καὶ βαρβάροις] Ἑλλήσι ΔΕ. Battier, Biblioth. Brem.

17. εἰς πίσιν] The Gospel, from a state of ignorance or infidelity, creates faith: it does not bring us from faith to faith. εἰς πίσιν is an explanation from the margin, as 2 Cor. iii. 18. and John i. 16. Wall, Crit. Notes

Ibid. Ὁ δὲ δικαιοῦ ἐκ πίστεως ζήσεται.] Read, δικαιοῦ ἐκ πίστεως, ζήσεται, *The justified by faith, shall live.* Junius. See Surenhusii conciliationes.

20. ἀόρατα αὐτῷ ἐπὶ κτίσεως κόσμου.] Connect ἐπὶ κτίσεως κόσμου with what follows: not things invisible from the creation of the world; but the invisible things are clearly seen from the creation of the world. See Psal. viii. 7. Beza, Ed. Steph. Bengel. Wetstein.

30. θισυγείς] Read, θισυγείς, *haters of God*, in distinction to θισυγῆς, *hated of God.* Beza, Grotius. *

31. ἀσυνίτες, ἀσυνήτες] Omit the former, for those who are by nature void of understanding cannot be reckoned among the wicked. Grot. and Ep. Dux, p. 19. But in a like sense in Chishul's Antiq. Asiat. Par. II. p. 12.

— Αἰνείτων δὲ
Βελαῖς ἀνθρώπων τῷ ἐνυχον θανάτῳ.

32. ἢ μόνον αὐτὰ ποιῶσιν, ἀλλὰ καὶ συνιδουῶσι τοῖς πράγμασι] As if to approve a wicked act implied more guilt than to commit it. Some therefore (as the Schol. of Isidore observe) making ποιῶσιν and συνιδουῶσι datives, connect them with δικαίωμα, *knowing the judgment of God not only TO the DOERS, but TO the APPROVERS.* Origen understands ὡσανῶς after ἐμπιγόντες, *who KNEW the judgment of God to be that they that do such things are worthy of death; and not only they that do them, but they that consent to the actors of them.* Erasmus. Perhaps the same sense should

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should be supplied thus, οἵτινες τὸ δικαίωμα τῆ Θεοῦ ἐπι-
γινόντες, ΟΥΚ ΕΝΟΗΣΑΝ, ὅτι οἱ τὰ τοιαῦτα πρᾶσσοντες ἄξιοι
θανάτου εἰσίν· ὃ μόνον ΔΕ Οἱ αὐτὰ ποιῶντες, ἀλλὰ καὶ Οἱ
συνυποκαθήμενοι τοῖς πρᾶσσοις. *Mills, F. Hallett, Introduction to*
J. Pierce on the Hebrews, p. xxii.

C H A P. II.

7. ὃς ἀποδώσει—τοῖς μὴ—δοξάν καὶ τιμὴν καὶ ἀφθαρσίαν ζῶ-
ντος, [ζῶν αἰώνιον] Or, ὃς ἀποδώσει τοῖς μὴ—δοξάν καὶ τιμὴν
καὶ ἀφθαρσίαν, ΖΗΤΟΥΣΙ ΖΩΗΝ αἰώνιον, *who shall give*
glory, and honour, and immortality to them who, by patient
continuance in well doing, SEEK FOR ETERNAL LIFE.
Eras. Or, to them, who, by patience, SEEK FOR THE
GLORY and honour of a good work. Beza. Which is
much worse, since ὑπομονὴ ἔργου ἀγαθοῦ, continuance in
WELL DOING, is here used as ὑπομονὴ ἐλπίδος, conti-
nuaunce in HOPE, 1 Thess. i. 3.

8. τοῖς μὲν ζῶν αἰώνιον—τοῖς δὲ θυμὸς καὶ ὀργή] *F. θυμὸς*
καὶ ὀργήν. P. Junius, ap. Wettstein.

14. ἔθνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τῷ νόμῳ ποιῶν] Or,
μὴ νόμον ἔχοντα φύσει, *Gentiles BORN without law, do the*
things of the law. Smalz. c. Franzium, p. 419. Bengel.
in Gnomon.

16. ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεός] This is usually connect-
ed with ver. 12. *Ἀλλ' ὅμως κριθήσονται, they that have sinned*
in the law, shall perish by the law—in the day of judgment.
But, by Bengelius, is connected with ἐνδείκνυσθαι, in the
preceding verse, the present being used for the future:
who will SHEW the works of the law written in their
hearts— IN the day when God shall judge &c.

21. σιαντὸν ὃ διδάσκει;] *Vulg. Erasmus, Luther, and*
Bengelius, make this and the following clauses affirmative.
See Schmidius.

22. ἱεροσυλεῖς;] *F. ἱεροθυτεῖς; thou that abhorrest idols,*
dost thou SACRIFICE to them, erring, as in the other
instances, against the same principle thou pretendest to
avoid? Anonym. ap. Wettstein, Prolegom. 4^{to}. But ἱεροθυ-
τεῖω is used, as Wettstein observes on 1 Cor. x. 28. always
in a good sense, such as a Christian would never apply
to idol sacrifices, called in contempt ἰδωλόθυτα. J. Mede,

Disc. ii. p. 17. to preserve the opposition in the same species of crimes, interprets ἰορροσυλαίς, not of an *usurpation* of things sacred, but a *violation*, or *prophanation*, of what is so. But it is an elegance in the apostle to conclude his comparison with an expression stronger than the reader would expect; as 1 Cor. vii. 31. after an enumeration of *those that weep*, as *thos. that wept not*, of *those that rejoice*, as *those that rejoiced not*, he comes to οἱ χεῶνδοι τῷ κόσμῳ τέτα, ὡς μὴ καταχεῶνδοι, *those that use this world* — use it did I say, rather as *those, who do not*, like proprietors absolute, CONSUME *t*. This sense of καταχεῶνδοι, I owe to the learned Dr. Taylor, from the pulpit, which, it is hoped, he will some time or other make more public from the press.

28. ἐν τῷ φανεῷ, ἐν σκ. καὶ ὠλεσμοῦ] ἐν σαρκὶ is added, being an interpretation of ἐν τῷ φανεῷ. Ep. Duæ, A. D. 1721. p. 19.

CHAP. III.

8. Καὶ μὴ (καθὼς βλασφημῶμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν) ὅτι ποιήσωμεν τὰ κακὰ] F. without a parenthesis,—ΕΤΙ ποιήσωμεν. *And shall not we, as we are slanderously reported to do, and to say, STILL do evil &c.* Anonym. Or, Καὶ ΤΙ—μὴ ποιήσωμεν, *And why should we not do evil?* Wall, Crit. Notes.

9. Τί ἔν; ποτεχ' μιθα;] The Syriac, Origen, Œcumenius, Erasmus, Ald. with one interrogation: *What are we better than the gentiles?*

Ibid. εἰ πάντως] Read, εἰ, πάντως. *Not, by any means.* For εἰ πάντως, without the comma, denotes, *Not altogether better*, but partly so. Beza, Pif at.

22. Δικαιωσύνη δὲ Θεοῦ—Χριστοῦ] This should be included in a parenthesis, that εἰς πάντας, which follows, may connect with ἐμφανέσθαι, ver. 21. *The justification given by God without the law, being witnessed by the law and the prophets, is manifested—unto all.* See c. ix. 30. Bos.

25. ἰλαστήριον Ἀγ. τῆς πίστεως ἐν τῷ αὐτῷ αἵματι] The Alex. Ms. leaves out διὰ τῆς πίστεως, but it should be included on both sides with a comma, *whom he hath set forth as the MERCY SEAT, through FAITH, in his blood.* Heb. ix. 5. xii. 15. *Not through FAITH in his blood.* Wetstein.

CHAP.

CHAP. IV.

1. Τί ἔν ἐξῆμιν Ἀβραάμ] Read, with an interrogation at ἐξῆμιν; as vi. 1. vii. 7. Acts xxi. 22. *J. Wetstein.*

6. δικαιωσύνην χωρὶς ἔργων] A comma should be inserted at δικαιωσύνην: Not, to whom God imputeth righteousness without works; but as David describeth, without mentioning works, the blessedness of man, to whom God imputeth righteousness. *Bengel.* *

12. τοῖς ἔκ ἐκ θεωτομῆς μόνον, ἀλλὰ καὶ τοῖς φοιχῶσι] F. ἀλλὰ τοῖς ΚΑΙ φοιχῶσι. Or, omit τοῖς. *Besa.*

17. καλὴν αὐτὸν ἐπίστευσε Θεὸν] Read, with an interrogation after ἐπίστευσε; Before whom did he believe? Before God who quickeneth &c. *Grot.*

Ibid. καλῶντας τὰ μὴ ὄντα ὡς ὄντα] F. Εἰς ὄντα. *Phil.* *Jud. de Justitia*, vol. II. p. 708. marg. τὰ γὰρ μὴ ὄντα ἐκάλει Εἰς εἶναι. *Mangey*, in loc. The sense rather is: who speaketh of things, which do not yet exist, as if they were actually existing, because he knows they will exist in their due time. See *Markland* on *Arnald's Commentary* on *Wisdom*, xi. 25. ed. 2. 1760.

CHAP. V.

2. δι' ἧ καὶ τὴν προαγωγὴν ἐσχάκαμιν τῷ πνεύματι εἰς τὴν χάριν] By whom we have access by faith into this grace. Rather, with a comma at ἐσχάκαμιν, By whom we have access by FAITH IN the grace [i. e. gospel] in which we stand. χάρις, gospel, as it is used *John* i. 17. *Tit.* ii. 11. *1 Pet.* v. 12. *Bos*, *Obs.* *Phil.* c. xxxv. *J. Wetstein.*

6. ὅταν ἡμεῖς ἀδυνῶν, καὶ καὶρὸν ἀπίθανον] Or, ἀδυνῶν καὶ καὶρὸν, when we were weak in proportion to the darkness of the times. *Erasmus.*

7. Μόλις γὰρ ὑπὲρ δικαίῃ] F. ὑπὲρ ἀδυνῶν, as *Verf. Syr. Grot.* *Markland*, on *Lysias*, xv. 1. The words which follow in the latter part of the verse, ὑπὲρ ᾧ τὸ ἀγαθόν, are a gloss on the former part. *Tan. Fab. Ep.* vol. II. 14.

12. ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἀμάρτια—εἰσῆλθε—καὶ διὰ—] Omit καὶ: As by one man sin entered—so death. *Joan. Fab. Stapulensis.* But καὶ is often redundant, *1 Cor.* xiv. 27. *2 Cor.* i. 6. *James* ii. 4. &c.

13. ἰλλογῆται] Vulg. *imputabatur*, and so the Syriac. Stunica, therefore, would read ἰλλογῆτο, for which he should say ἐνελογεῖτο. *Wetstein*.

15. Ἀλλ' ὥς τὸ παράπλωμα, ἔτω καὶ τὸ χάρισμα] F. read with a question, referring, not to τύπος, but to ἐκασίλουσεν, in ver. 14. *Death reigned from Adam — But is not the free gift universal as the offence?* And so in the following sentence: *And as by the offence of one many died, did not the gift come likewise?* Trillerus, in *examinationis Lutheri*. Hombergius, *Par. Sacr.*

17. τῷ τῷ ἐνὸς παρὰ πλῶματι] τῷ ἐν, ed. Bezae 3, 4, 5.

CHAP. VI.

5. Εἰ ᾧ σύμφυτοι γεγόναμεν τῷ ὁμοιωμάτι τῷ θανάτῳ αὐτοῦ, ἀλλὰ καὶ] F. AMA κα, as Vulg. Beza, Alberti. Or, read, with a comma at γεγόναμεν, to shew that αὐτῷ is to be understood, *If we have been united with him BY the image of his death*; not, as our version, *planted together IN the likeness*. Homberg.

12. εἰς τὸ ὑπακύναι αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτῆς.] F. ἐπιθυμίαις ΑΥΤΗΣ. P. *Junius*, ap. *Wetstein*.

19. ἔτω νῦν παρὰ δαΐμονας τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ] He had affirmed, ver. 18. *Being made free from sin, ye are become servants to righteousness*; which is the very thing he here exhorts them to be. Read, with the change of one letter, παρὰ δαΐμονας, in the aorist. and then it is a proof of what he had before said: *Being made free from sin, ye are become servants to righteousness*. How so? It follows: *FOR as ye before yielded your members servants to uncleanness — so you HAVE now yielded your members servants to righteousness*. (ῥησιν λέγω &c.) should be in a parenthesis. *Markland*, *Quaestio Grammatica*, p. 49.

CHAP. VII.

4. ἵνα καρποφορήσωμεν] Some Mss. have καρποφορήσῃτε. F. καρποφορήσῃτε, *that YE should bring forth fruit unto God*. Anonym.

8. Ἀφορμὴν δὲ λαβῆσα ἡ αἰσθησία διὰ τῆς ἐντολῆς] Connect διὰ τῆς ἐντολῆς with κατεργάσασθαι, which follows, as the next verse shews it should be connected: *Sin taking occasion*

occasion wrought in me all concupiscence. Piscat.* Connect ver. 8, 9. thus: χωρὶς γὰρ νόμου ἀμάρτια μὴ νεκρά, ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ. Ἐλθέσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία MEN ἀνέζησεν, ἐγὼ δὲ ἀπέθανον. Beza.

13. ἀλλὰ ἡ ἁμαρτία, ἣ αὖ φανῇ ἁμαρτία] Read, with a larger stop at the former ἁμαρτία, that it may refer to what precedes: *Was then that which is good, made death unto me? God forbid. But sin was made death, that sin might work death to me through that which was good, inasmuch as sin by means of the command, became more exceeding sinful.* Ellsner.*

21. Εὐρίσκω ἄρα τὸν νόμον τῷ θέλωι ἐμοὶ ποιεῖν τὸ καλόν, ἵτι &c.] Beza and the English version connect νόμον with εὐρίσκω, *I find then a law — that evil is present with me* Bos, Exerc. Phil. p. 108. understands κτ', *I find, ACCORDING to the law, that—evil is present &c.* But much clearer, if τὸν νόμον was omitted. Homberg. Or, to the same purpose, omit τὸ καλόν, *For I find that, when I would do the LAW, evil is present with me.* 22. *For I delight in the LAW in the inward man.* T. Hemsterhusius, ap. Wetstein.

25. Ἄρα ἐν αὐτῷ ἐγὼ —] This should begin the next chapter, wherein the apostle resumes the case of a good man in mind; τῇ δὲ σαρκί, but by reason of the flesh, serving sin. To which he answers, *Then a Christian is out of danger, for he does not walk after the flesh.* The beginning of the verse, reading with the Vulg. χάρις τῷ Θεῷ, for εὐχαριστῶ τῷ Θεῷ, is an answer to the question just before, *Who shall deliver me from this body of death?* Answ. *The grace of God &c.* Wall, Crit. Notes.

C H A P. VIII.

1. τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατεῖσιν] Insert a comma after σάρκα: *not to them who ARE in Christ, but to them who WALK in Christ, as Col. ii. 6.* Grot. Bos, Obs. N. T. p. 109. J. Wetstein.*

15. πνεῦμα δειλίαις—εἰς φόβον] F. πνεῦμα ΔΕΙΛΙΑΣ. P. Junius, in Wetstein.

Ibid. Ἀῶα ὁ πατήρ] Rather, Ἀῶα ὁ πατήρ, i. e. ὁ ἰσὶ πατήρ. D. Heinf.

19. ἀποκαταδοῖα τῆς κλήσεως τῶν ἀποκάλυψιν ἀπεκδέχεται—ὅτι.] Read: ΑΠΟΛΥΤΩΣΙΝ ἀπεκδέχεται—ΟΤΕ—*waiteth for the REDEMPTION of the sons of God, WHEN the race of man shall be delivered, &c.* P. Junius, apud W. tstein.

20. ἡ κλήσις.] ἡ κλήσις, added from the margin. Ep. Duz. Ibid. ὑποτάξαίη ἐπ' ἰλπίδι.] Beza connects ἐπ' ἰλπίδι with ἀπεκδέχεται, ver. 19. Grotius with ὑποτάξαίη; and Wetstein begins the next verse with it.

26. τι προσεύξωμαι καθὸ δεῖ, ἐκ οὐδαμῖν.] Or, connect καθὸ δεῖ with ἐκ οὐδαμῖν, *we know not as we ought, what to pray for*, as Vulg. Grot.

32. Ὅς γε.] F. Εἴ γε, as Syriac. Beza.

33, 34. Θεὸς ὁ δικαιοῦν — Χεῖρὸς ὁ ἀποθανόν.] More emphatical, with an interrogation: *Who shall lay any thing to the charge of God's elect? Shall God that justifieth? &c.* agreeably to ver. 35. *Augustinus*, de Civ. Dei, iii. 3. *Locke*, *Trillerus*. *

CHAP. IX.

3. Ἡυχόμεν.] Read, Ἡυχόμεν, ὃς ἂν αὐτὸς. *Anonym.* A, frequently omitted, as ἐξουόμεν, Acts xxv. 22. καλῶς ἠείχεσθε, 2 Cor. xi. 4. εἰ μὴ νεώτερος ἦν, ἐκ ὁπισθῶν ἱππευόν. *Ifocr.* ep. 1.

5. ὁ ὢν ἐπὶ πάντων.] *Crellius*, from *Schlichtingius*, corrects it: Ὡς ὁ ἐπὶ πάντων Θεός, that the latter part of the sentence may be like the former, *whose are the fathers, of whom Christ came; the God of whom, who is over all, is [or be] blessed for ever.* Whether the words as they stand, *who is over all*, are to be connected with what precedes, or are to begin a new sentence, *God, who is over all, be blessed for ever*, is a fund of eternal dispute. *Wetstein* observes, that the fathers, as well as heretics, have always asserted that τὸ ἐπὶ πάντων Θεὸς was a peculiar attribute of the Father; that St. Paul would not occasionally give a title to Christ, ascribed by the Jews to the Father only, which he has not attributed to him, where he treats professedly of his divinity, John i. Heb. i.; that the Father is expressly said to be ὁ ἐπὶ πάντων, Eph. iv. 6.; and that the words, if affirmed of Christ, before spoken of,

of, ought to have run here, in like manner as before, ὁ
ὢν ὁ ἐπὶ πάντων Θεὸς εὐλογητός.

10. Ρεβέκκα, ἐξ ἑνὸς κοίτῳ ἔχουσα, Ἰσαὰκ] F. In the
dative: Ρεβέκκα—ἰχέση—ἐξέβη αὐτῇ. *Anonym.*

18. Ἄρα εἰ ὃν θείλει, ἐλεῖ· ὃν δὲ θείλει σκληρεύει] Some
of the ancients read with a double interrogation: *Haſt*
be then mercy on whom he will have mercy? and doth he
harden whom he will? as D. Heinſius obſerves, and is
followed by Herzogius.

24. Οὐς καὶ ἐκάλεισεν ἡμᾶς, εἰ μόνον ἔξ Ἰουδαίων] F. Better
the comma at ἐκάλεισεν, ἡμᾶς εἰ μόνον ἔξ Ἰουδαίων, for τὰς ἐξ
Ἰουδαίων. *Knatchbull.*

30. Τί εἰ ἐγὼμιν; ὅτι] Poſtponē the interrogation to
the end of the ſentence: *What ſhall we ſay then WHY*
the gentiles &c. *Heumannus.*

C H A P. X.

17. Ἄρα ἢ πάντες] Ver. 18. is to be conſidered as an
anſwer to the objection in γ 16. *But all have not bearkened*
to the goſpel. I anſwer, Have not all heard it? Then γ 17.
ſhould be poſtponed to the end of the chapter, as the
concluſion of the whole argument. Ep. Tan. Fab. Par.
II. 72. But ſee Cleric. Ar. Crit. P. III. § I. c. xvii. 8.

20. Ἐμφανὲς ἐξουόμην] The true reading would be by
tranſpoſing the two ſentences: Ἐμφανὲς ἐξουόμην—ἐνέβη
τοῖς ἐμὲ μὴ ζήτῶσιν. which the LXX in ſome meaſure con-
firm, Iſai. lxxv. 1. *Druf. Par. Sacr.*

21. ἀπειθῶσα καὶ ἀνιλιφόσα] In Iſ. lxxv. 2. in the Hebrew
only one epithet, as in LXX. Iſ. iii. 2. γίγαια καὶ ἐχούοισα
One of which has crept in from another verſion. *Druf. ibid.*

C H A P. XI.

2. ἐνυγχαίνει τῷ Θεῷ καὶ τῷ Ἰſραὴλ, λέγων] Or, connect
καὶ τῷ Ἰſραὴλ λέγων, *how he cometh to God, ſpeaking againſt*
Iſrael, Beza. But λέγων better left out, as many Miſſ.
omit it. *Grot. Mills, Bengel. How he COMPLAINETH to*
God againſt Iſrael. Caſtaliao.

7. ἐπρωθήσαν] Or, ἐπηρώθησαν, *were blinded.* See
ver. 10. *Anonym.*

15. Εἰ γὰρ ἡ ἀπαρχὴ ἁγία] This connect with ver. 12.
and place ver. 13, 14. in a parentheſis. *Elſner.*

25. πάρεσις]

25. σωζώσις] Better *σώζουσιν*. *Anonym.*

26. ἤξει ἐκ Σιών] F. ἔνθα Σιών, as the LXX. *Beza.*

31. ἡπειθήσαν τῷ ὑμετέρῳ ἰλίει, ἵνα καὶ αὐτοὶ ἐληθῶσι] Theophylact places the comma at ἡπειθήσαν, *they were unbelievers, that THROUGH THE MERCY shewn to you, they also may obtain mercy*: making a transposition of ἵνα, as 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10. Eph. iii. 18. *Beza, Piscat. D. Heins. Bengelius*, English version. But, as in ver. 30. it is ἡπειθήσατε τῷ Θεῷ, it naturally follows in this, ἡπειθήσαν τῷ ὑμετέρῳ ἰλίει, *they have not BELIEVED THE MERCY shewn to you.* *

CHAP. XII.

5, 6. ὁ δὲ καθ' ὅς ἀλλήλων μέλη. Ἐχοῦντες δὲ χάρισματα, &c.] Thus *Beza*, *Grotius*, and most add. begin a sentence with Ἐχοῦντες, and supply various words to complete the construction; which wants none, if with *Erasmus*, *Castalio*, *Homburgius*, and *Bengelius*, we connect Ἐχοῦντες with the preceding verse, as δὲ naturally leads us to do; *We are members one of another, BUT having gifts differing according to the grace given us; either prophecy; or ministry; or, if a teacher, having the gift of teaching; &c.* *

9.—16. The several precepts should be reckoned distinct, and separated by a full point; not by a colon, as *Bengelius*, and others. *Wetstein.*

17, 18. Προσούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων. Εἰ δύνασιν τὸ ἐξ ὑμῶν &c.] Connect εἰ δύνασιν with the preceding verse. What follows is τὸ ἐξ ὑμῶν: *Provide things honest in the sight of all men, if POSSIBLE: what is in your power, live peaceably with all men.* *Erasmus*, who found it, however, beyond his power.

Ibid. τὸ ἐξ ὑμῶν] F. τὸ γ' ἐξ ὑμῶν. *Jf. Casaub.*

CHAP. XIII.

3. φόβος τοῦ ἀγαθῶν ἔργων] F. τῷ ἀγαθοεργῷ, *a terror to the WELL-DOER.* *P. Junius*, ap. *Wetstein.*

4. Θεὸς ὃς διάκονός ἐστι σοι εἰς τὸ ἀγαθόν] After ἐστι, add a comma: *He is a minister of God, for GOOD TO THEE.* *Bengelius.*

Ibid. Θεὸς ὃς διάκονός ἐστιν, ἐκδικεῖ εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.] What is ἐκδικεῖ εἰς ὀργὴν? Change the order: διάκονός

διακονὸς εἰς ὀργήν, (as ver. 4.) ἐκδικῶ τῷ τὸ κακὸν πράσσει, *a minister for wrath, an avenger to him that doth evil.* Ep. Duæ. Connect ἐκδικῶ with διάκονος, removing the comma: *he is God's vindictive minister, for a TERROR to the evil-doer.* D. Heinf. J. Wettstein. *

10. Ἡ ἀγάπη τῷ πλησίῳ κακὸν ἐκ ἐργάζεται] Ed. Compl. Plant. Genev. the Vulg. Hilar. Ruffinus, read ΤΟΥ πλησίῳ, which sense may be expressed by the Greek dative, connected with ἀγάπην. *The love OF our neighbour worketh no ill.* See Estius. To this sense, the following words naturally lead: *Love is the FULFILLING of the law.* So Gal. v. 14. Matt. v. 48. compared with Luke vi. 35. On the contrary, according to Chrysostom, the genitive is used, where the dative had been more determinate. Rom. viii. 39. *Nor height, nor depth shall be able to separate us from our love TO God,* ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ.

11. ἢ ὅτε ἐπιστεύσαμεν] Read, ἢ ὅτῃ ἐπιστεύσαμεν, *than we EVER believed.* ὅτε, *quando, ὅτῃ, unquam.* Schmidius. ἢ ὅτε for ὅ, *propius quam QUOD credidimus.* Cæderus. But where is ὅτε for ὅ, unless among the poets? F. ἢ ΟΥΤΕ ἐπιστεύσαμεν, *nearer THAN we believed.* For negatives after comparatives often lose their force, as Herodot. Polyhymn. vi. 3. *ἐδὲν μᾶλλον ἢ χολῇ τιμῇ σὴν ἐδῆτα, ἢ ΟΥΧΙ τὴν ἐμὴν* ἐδὲ τι μᾶλλον ἐν κοίτῃ τῇ σῇ ἀναπαυομένῳ. H. ΟΥ ἢ ἐν τῇ ἐμῇ. Anonym. But can ἢ ἐπιστεύσαμεν signify *than we THOUGHT*; or do negatives lose their force after comparatives, when another negative does not precede?—ἢ ὅτε ἐπιστεύσαμεν render, *than when we first made profession of our faith,* as was observed on Acts xiii. 48. Markland, Quæstio Grammatica, p. 89.

C H A P. XIV.

1. μὴ εἰς ἀγκρίσεις ἀλογισμῶν] Our version ill renders, *to doubtful disputations.* Perhaps, it should be εἰς ἀγκρίσεις ΔΙΑ' λογισμῶν, *to contentions BY disputation.* And so read Jac. ii. 4. *κρίται διὰ λογισμῶν.* Anonym.

2. Ὃς μὲν πιστεύει—ὁ δὲ ἀδυνῶν] Read, ΟΣ δὲ, to answer to the preceding ὁ μὲν. Erasmus, Beza, and two Mss.

6. Ὁ φροῦντῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ] F. ΣΩΦΡΟΝΩΝ, i. e. *he that considers one day above another,* & 5. P. Junius, ap. Wettstein.

13. πρὸσκομμε

13. *πρόσκομμα—ἡ σκάνδαλον*] The latter omit, being an interpretation of the former, and which is omitted by the Syriac. Ep. Duæ. But see ver. 21. *Wetstein*.

20. *πάντα ῥ' καθαρὰ*] Add τοῖς καθαροῖς, as it is i. 15. *Anonym*.

21. *καλὸν τὸ μὴ φαγεῖν κρέα, — μὴδὲ ἐν ᾧ προσκόπῃ*] Or, *μὴδὲ ἐν ἑν ᾧ &c.* *nor ANY THING whereby* — *Anonym*.

22. *Σὺ πῶς εἰς ἔχεις; καὶ σιαυτὸν ἔχει ἐνώπιον τοῦ Θεοῦ*] F. *Σὺ πῶς εἰς ἔχεις καὶ σιαυτὸν, ἔχει* — *Hast thou faith in thine own judgment, see that thou have it before God, i. e. that it is true faith.* *Herzog. de Interpr. p. 15.*

C H A P. XV.

4. *διὰ τῆς γραφῆς ἧς γράφω, τὴν ἐλπίδα ἔχωμεν*] F. *ἧς γράφω τὴν ἐλπίδα, ἔχωμεν*, *that we might have the hope, which the scriptures afford.* *Herzog. de Interpr. p. 15.*

7. *καθὼς, καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς δόξαν Θεοῦ*] Or, connect *εἰς δόξαν Θεοῦ* with *προσελαμβάνει*, *Receive ye one another—to the glory of God; as Chrysostom and Theophylact.* *Less natural.* *Beza.*

15. *ὡς ἐπαμνησσκὼν ὑμᾶς διὰ τὴν χάριν*] Leave out *διὰ*, *REMINING you of the GRACE given to me of God*: otherwise what he would remind them of is suppressed. Ep. Duæ. But *ἐπαμνησσκων ὑμᾶς* answers, in an absolute sense, *το ἀλλήλους καθ' ἑαυτοῖς*, ver. 14. *I am persuaded you are able to ADMONISH one another; nevertheless, I have written to you, REMINDING you.* *Wolfius, Curæ Philol.*

19. *ἀπὸ μέρους, ὡς ἐπαμνησσκων*] Read, jointly, *ἀπὸ μέρους ὡς ἐπαμνησσκων*, *as in some sort reminding you &c.* *Anonym.* But see *Whitby*.

C H A P. XVI.

2. *αὕτη προστάτις πολλῶν ἐκλήθη*] The apostle does not call her *πρόστατις*, *an assistant of many*, but *προστατις*, *a patroness*, as *Grotius* observes. But, perhaps, *πρόστατις* is the true reading, alluding to *πρόστατις* just before. *P. Junius*, in *Wetstein*.

22. *Ἀπαύξομαι ὑμῶς ἐγὼ Τίτριος ὁ γράψας—ἐν Κυρίῳ*] Or, *ἐγὼ Τίτριος, ὁ γράψας—ἐν Κυρίῳ*, *who wrote this epistle for the glory of the Lord.* *Anonym.*

First

FIRST EPISTLE to the CORINTHIANS.

CHAP. I.

2. **K**ΥΡΙΟΥ ἡμῶν Ἰησοῦ Χριστοῦ, ἐν παντὶ τόπῳ, αὐτῶν
 τε καὶ ἡμῶν] Or, connect αὐτῶν with τόπῳ, in every
 place which is both theirs and ours. See Estius.

8. ὅς] This seems to refer to Θεῷ, ver. 4. For
 which purpose, ver. 5, 6, 7. should be put in a paren-
 thesis. *Anonym.*

12. ἐγὼ δὲ Κηρᾶ, ἐγὼ δὲ Χριστοῦ] Leave out ἐγὼ δὲ
 Χριστοῦ. For ALL the converts at Corinth would agree in
 saying they were of CHRIST. Ep. Duæ. Chrysostom
 and Aug. place a full stop at Κηρᾶ, that the next clause
 may stand in opposition to ALL the others: *Every one of*
you saith, I am of Paul, and I of Apollos, and I of Ce-
phas. But I am of Christ; and is Christ divided? Beza.

19. τὴν σύνεσιν τοῦ συνειτῶν ἀθετήσω] For ἀθετήσω, the
 LXX. Isai. xxix. 14. read κρύψω. They and St. Paul
 read, in the Hebrew, רתתא instead of what is now
 read רתתת. *Grotius.*

30. ὅς ἐγὼ νῦν ἡμῖν σοφία ἀπὸ Θεοῦ,—] Read this in a
 parenthesis: *Ye are both righteousness and sanctification,*
and redemption in Christ Jesus, who is made wisdom to us.
Bos, Obs. Miscell. c. 1.

CHAP. II.

1. ἦλθον ἢ καθ' ὑπεροχὴν λόγου, καὶ ἀγγέλλων] Or, connect
 καθ' ὑπεροχὴν λόγου with καὶ ἀγγέλλων, *I came not—declaring*
with excellency of speech. Castalio.

4. ἐν περὶ τοῦ ἀνθρώπου σοφίας λόγοις] Though περὶ τοῦ
 ἀνθρώπου is found no where else, Sa mas. defends it by
 analogy, De Lingua Hellen. p. 86. F. read with Orig.
 Euseb. Athanas. two Mss. and Beza, ἐν περὶ τοῦ λόγου. Or,
 with Grotius, περὶ τοῦ λόγου, as διδακτοῦ λόγου, ver. 13.
 Or, as P. Junius, ap. Wettstein, and Alberti, in Obs.
 περὶ τοῦ λόγου, in the words of persuasion, ὑ and ἰ having
 anciently the same sound. Or, as Pasor, with the least
 change, (if περὶ has any plural) ἐν περὶ τοῦ ἀνθρώπου σο-
 φίας

φίας λόγοις, the latter in apposition with the former, *I came not with persuasives, the words of human wisdom.*

9. Ἄ ὁφθαλμὸς οὐκ εἶδε] As the Greek stands, some verb must be supplied: We preach *those things which the eye had not seen.* The Vulg. QUOD NON VIDIT, reading ὁ, which might be a mistake for ὅ, and then nothing need be supplied: *THE eye hath not seen—the things &c.* Beza, which seems to be followed by the English Version.

12. ἵνα εἰδωμεν τὰ ὑπὸ τῆς Θεᾶς οἰδωμεν, ed. Complut.

13. ἀλλ' ἐν διδασκαλίᾳ Πνεύματος] ἐν ἀδιδάκτοις, in opposition to what precedes; not, *the words taught by men's wisdom, but in the UNTAUGHT words of the spirit.* R. Bentley, ap. Wettstein.

Ibid. πνευματικῶς πνευματικὰ συκρίνουσαι] F. ΠΝΕΥΜΑΤΙΚΩΣ ΣΥΓΚΡΙΝΩΝΤΕΣ, or ΑΝΑΚΡΙΝΟΝΤΕΣ, as in the next verse, πνευματικῶς ἀνακρίνεται. P. Junius, ap. Wettstein, and see D. Heinsius.

CHAP. III.

1. ὡς νηπίοις ἐν Χριστῷ] Clem. Alex. Pæd. l. i. c. 6. reads, ΝΗΠΙΟΥΣ ἐν Χριστῷ, connecting it with the next verse, γάλα ὑμᾶς ἐπότισα. D. Heins.

5. καὶ ἐκάσῳ ὡς ὁ Κύριος ἰδωκεν Ἐγὼ ἐφύττωσα] Read, beginning a sentence: Καὶ ἐκάσῳ ὡς ὁ Κύριος ἰδωκεν, ἐγὼ ἐφύττωσα, Ἀπολλῶς ἐπότισεν, *Who is Paul, and who is Apollos, but ministers by whom ye believed? And as the Lord gave to every man, I planted, Apollos watered.* Markland, on Lyfias. xii. p. 560, 561: ed. 4^{to}.

13. ἡ γὰρ ἡμέρα δηλώσει ὅτι ἐν πυρὶ ἀποκαλύψεται] F. δηλώσει, ΟΤΕ. L. Bos, Exercitat. p. 124. P. Junius, J. Beaufobre, T. Hemsterhusius.

Ibid. ἀποκαλύψεται] F. ἀποκαλύψεται. P. Junius, ap. Wettstein.

14. Εἴ τι τινος τὸ ἔργον μένει] F. μείνῃ, or, μένη, SHALL remain. Beza, If. Casaub. Bengelius.

18. εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ] So Beza and Grotius connect ἐν τῷ αἰῶνι τούτῳ, but that sense is fully enough expressed by ἐν ὑμῖν. Read, *if any one be wise among you, let him be a fool in this world, that he may become wise.* See 1 Tim. vi. 17. Bengelius.*

CHAP. IV.

2. Ὁ δὲ λοιπὸν ζητῶται] Read, without the comma at λοιπὸν. *What is further required in stewards.* And at ver. 3. Ἐμοὶ δὲ, read Ἐμοὶ ΔΗ. *Anonym.*

6. ἵνα μὴ εἰς ὑπὲρ τῆ ἐνὸς φουσιῶδῃ] Read φουσιῶδῃ. *Erasmus, Beza, Grotius.* φουσιῶδῃ, *P. Junius*, that ἵνα may not be joined with an indicative. But we have ἵνα αὐτὸς ζηλῇ, *Gal. iv. 17.* ἵνα ῥησιώδῃ, *John viii. 33.* ἵνα ἔσται, *Rev. xxii. 14.* Oftener joined so with imperfect and præter tenses, as ἵνα ἐτιμωροῦτο. Δίπτυα ἐνέπταυναι, ἵνα—ἐαυτὸν ἐκπύλῃ ἐν αὐτῷ, *you spread the snare, that she MIGHT entangle herself in it.* *Xenoph. Cyrop. l. i.* See *Markland*, on *Lyfias I. p. 45. 4^{to}.*

8. ὅφρα καὶ βασιλεύσῃ] Some *Mss.* read βασιλεύει. Read, βασιλεύσῃ, *I wish indeed you MAY reign.* *Anonym.*

13. ὡς ἀεκαθάριμα] *F:* ὡς περὶ καθάρματα. *H. Steph.* in *Thesaur.* & ed. *Schmidii.* But ὡς ἀεκαθάριμα, *Prov. xxi. 18.* and ἀεκαθαίρων, *Deut. xviii. 10.* *Grot.*

21. Τί θήσῃ;] Τί is for ὥστερον. Read, therefore, jointly, Τί θήσῃ ἐν ῥάβδῳ ἔλθω—*Would you that I should come to you with a rod?* *Grot.* It should moreover be connected with what follows, and begin the subsequent reproof. Then chap. v. should run on interrogatively: *Would you that I should come to you with a rod, &c.? Is fornication at all heard of among you?—and are ye puffed up, and have not rather mourned?* *Euthalius, Locke.*

CHAP. V.

4. συναχθέντων ὑμῶν καὶ τῷ ἐμῷ πνεύματι] *F.* συναχθέντων [*συναχθαιμένων*] ὑμῶν καὶ τῷ ἐμῷ πνεύματι, *I have decreed; you and my spirit being GRIEVED, to deliver such an one &c.* *Stunica, apud Erasmus.*

12. Τί γὰρ μοι καὶ τοῖς ἔξω κείναι; Οὐχὶ τοῖς ἔσω ὑμῖν κείναι;] Read, with a full point at Οὐχί. which, *Theophylact* tells us, was the pointing in some copies: *Have I any thing to do to judge those which are without? NO. Judge ye them that are within (but those that are without God judgeth) and ye shall take away THE EVIL from among you, τὸ πᾶν κακόν, alluding to Deut. xiii. 5. xvii. 7. xxi. 21. xxii. 21. xxiv. 7.* *Pyle.* Or, *I have written to*
I you,

you, with such an one, no, not to eat — AND SO SHALL ye put away the evil from among you; the intermediate, ver. 12, and part of 13, in a parenthesis. *Hammond*. Τί μοι κρίνει is a construction no where else to be met with. Read, Τί γάρ μοι κ' ΤΟΙΣ ἔξω· ΚΑΙ ΜΕΝ ΟΥΝ ΓΕ τὲς ἔσω ὑμῶς κρίνει, WHAT HAVE I TO DO with those that are without? BUT those that are within, yourselves judge. So Τί μοι κ' σοί, Matt. viii. 29. John ii. 4. Μὴν ἔν γε, as Rom. iv. 20. x. 8. Phil. iii. 8. *Le Clerc*, Ar. Critic. For τί γάρ, read Μήτι γάρ — For AM I to judge those that are wit'out? *Wolfbergius*, Obs. Sacr. But *Ælian*, H. Animal. l. vi. c. xi. τί γάρ μοι κωφοῖς συμβαλέων; See more, in *Elfner*. Obs. Sacr.

13. τὸν πονηρὸν] τὸ πονηρὸν, Ms. Colb. and ed. Ald. F. τὸν πόρνον, by *Wetstein*, ascribed to *Hammond*.

C H A P. VI.

1. πρᾶγμα ἔχων πρὸς ἕτερον] F. ἱταῖον. *Anonym*.

4. τὲς ἔξωθινημένους ἐν τῇ ἐκκλησίᾳ τύτους καθίζῃς] Read, with an interrogation, containing a reproof, not a command: If you have judicial causes, do you set them to judge, who are of no esteem in the church? i. e. the heathen magistrates. *Camerarius*, *Castalio*, *Is. Casaubon*, in his *Casauboniana*, Bp. *Overall*. * Κριτήρια, like δικαστήρια, signifies judicial courts, not causes. Distinguish then thus: Βιωτικά μὲν ἔν κριτήρια, ἰὰν ἔχηι τὲς ἔξωθινημένους ἐν τῇ ἐκκλησίᾳ τύτους, καθίζῃς, Appoint secular judicatories, if you have in the church this contemptible sort of men, who are so ready to go to law, ver. 7. *Knatchbull*, *Homburg*.

5. Ἀρκεῖναι, ἀνά μίσην τῷ ἀδελφῷ αὐτοῦ;] Read, τῷ ἀδελφῷ ΚΑΙ αὐτοῦ, able to judge between HIM AND his brother? Or, ἀδελφῷ κ' ἀδελφῷ. *Anonym*.

6. ἀδελφὸς μετὰ ἀδελφῷ] F. ΚΑΤΑ ἀδελφῷ. *Anonym*.

C H A P. VII.

8. τοῖς ἀγάμοις κ' ταῖς χήραις] F. ταῖς ἀγάμοις, as one Ms. *Bexa*, adnot. ed. 1.

11. ἰὰν δὲ κ' χωριδῇ, μὴμίτω ἀγαμῶ, ἢ &c.] Read, *Ἡ μὴμίτω, the conjunction being lost in the termination of χωριδῇ. EITHER let him remain, — OR &c. *R. Bentley*, ap. *Wetstein*. But see Eph. iii. 20.

15. Εἰ δὲ ὁ ἄπιστος &c. to the end of the verse, include in a parenthesis, that the connexion may be clearer between ver. 14. and 16. *Grot. Pyle: **

16, 17. εἰ πλὴν γυναῖκα σώσεις; Εἰ μὴ] Εἰ μὴ, BUT, beginning a sentence, is, perhaps, never used. Connect it, (or ἢ μὴ, as some copies read) with ver. 16. *How knowest thou if thou shalt save thy husband, if [or] not?* Severianus, ap. *Cecumen. Hammond.*

17. Εἰ μὴ ἐκείνῳ &c.] This verse, to the end of γ' 24. should be placed after γ' 40. which would bring together the whole which is said of marriage, and this doctrine of the indifference of circumcision would naturally introduce that of things offered to idols. *Beza.*

23. Τιμῆς ἠγοράσθη] Read, interrogatively: *Are you bought with a price? be not the servants of men: speaking not of redemption from sin, but from human slavery.* *Knatchbull.*

26. Νομίζω ἐν τῷτο καλὸν ὑπάσχειν, — ὅτι καλὸν ἀνθρώπῳ τὸ εὖ τῶς εἶναι.] The intermediate, ἀλλὰ πλὴν ἐνέστανται ἀνάγκη, in a parenthesis, or between two commas; which prevents the inserting of *I say*, as was thought necessary in our version. *Schwarz. de Solæc. disc. Jesu, p. 123. **

28—31. Include in a parenthesis from ἰγὼ δὲ ὑμῶν φειδομαι — τὸ κόσμος τέτυκται, the end of ver. 31. Then it will connect thus: *Such shall have trouble in the flesh. But I would have you be without carefulness.* *Anonym.*

29. ὁ καιρὸς συνελαμμένον· τὸ λοιπὸν ἐστὶν ἵνα &c.] *The time is short. It remaineth that &c.* So the common edd. from Complut. Steph. Beza, &c. But join τὸ λοιπὸν with what precedes: *The time, as to what remains, is short, WHEN &c.* ἵνα for ὅτι, as John xvi. 2. 3 Ep. 4. *Grotius. ** Connect ἵνα with φημι, *I say (because the time which remains is short) that they that have wives &c.* *Homberg.*

34. Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος] Read, with the Vulg. and Alex. Ms. καὶ μεμέρισται, connecting it with the preceding verse: *He that is married careth for the things of the world — AND is divided.* *Hammond.* But γυνή, throughout this chapter, denotes not the sex, but a wife.

The whole clause is added, as an interpretation, from the margin. *Camerar.* *There is much difference between a wife and a virgin.* Grot. Engl. Version.

36. εἰαν ἢ ὑπέρακμ., κ' ὅτως ὀφείλει γίνεσθαι,] Read, ΟΦΕΙΑΕΙΝ γίνεσθαι, referring to νομίζει, *Si ita potius fieri DEBERE PUTAT ut eam elocet*, as Estius. *Markland*, on *Lysias xxviii.* 597. It is a strange concession to say, with our version, *if NECESSITY require, he may do what he will.*

CHAP. VIII.

3. εἰ-ἔγνωσαι ὑπ' αὐτῷ.] Perhaps, ὑπ' αὐτῷ ἔγνωσαι εἰ, as, grammatically, it should be placed, *If any one love God, by such an one He [God] is known.* *Muscul.* To make this sense clear, we print ΟΥΤΟ with a capital.*

10. οἰκοδομηθήσεται] Scarce to be met with elsewhere, in a bad sense. Perhaps, ἰδοποιηθήσεται, *shall be led to eat things offered to idols.* *Tan. Fab. ep. l. II. 21.* Or, οἰκοδομηθήσεται has arisen from εἰκτως εἰθίσει, *will IN LIKE MANNER BE ACCUSTOMED to eat &c.* *Trillerus.*

12. τύπλοις αὐτῶν τὴν συνείδησιν] F. τύπλοις, PRICKING *their weak conscience.* Anonym.

CHAP. IX.

8. Ἡ ἐγὼ ὁ νόμος ταῦτα λέγει] Read, ταῦτα, *saith not the law the SAME also, as the English Version.*

10. κ' ὁ ἀλοῶν τῆς ἐλπίδος] Some copies read, ὁ ἀλοῶν ἐπ' ἐλπίδι τὸ μετέχειν τῆς ἐλπίδος αὐτῆς, which sense is preserved, by a comma at ἀλοῶν and μετέχειν.*

12. Εἴ ἄλλοι τῆς θεοσίας ὑμῶν μετέχουσιν] For ἐθεσίας, read, εἰσίας. If others be partakers of your SUBSTANCE, *should not we rather?* *H. Vossius, L. Capellus, Locke.*

Ibid. πάντα εἰσέγομεν] F. εἰσέγομεν, *We take all in good part.* *Beza.* But see c. xiii. 7. 1 *Theff. iii. 15.* Grot.

17. εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι] Connect ἄκων with πεπίστευμαι, and that with the next verse: *If against my will a dispensation is committed to me, what is my reward?* *Knatchbull.*

27. μήπως ἄλλοις κηρύξας] Read, ΑΛΛΟΥΣ κηρύξας, *lest while I PROCLAIM OTHERS conquerors, I myself should be rejected;* for so κηρύξαι, in the agonistic sense, is used with

with an accusative. *P. Faber, Agonist. l. iii. c. 14. R. Bentley, ap. Wetstein.*

CHAP. X.

2. πάντες, εἰς τὸν Μωσὴν ἐβαπτίσαντο] *F. with a comma at Μωσὴν, all even to Moses, i. e. all, not excepting Moses, were baptized, as πάντες εἰς ἓνα, in Xenoph. D. Heins.*

8. ἔπισον—ἐπισιτρῆς χιλιᾶδες.] *Num. xxv. 9. ἐπισιτρώσας, which, being written ἐπισιτρῆς, was mistaken for ἐπισιτρῆς. Musculus, Wall, &c.*

11. Ταῦτα] Perhaps, τοιαῦτα, *These kinds of things happened &c. Musculus.*

17. Ὅτι εἷς ἄρτος, ἐν σῶμα, οἱ πολλοὶ ἴσμεν.] Take away the comma at σῶμα, which is the predicate of what follows: *Because the bread, or loaf, (which is broken, ver. 16.) is one, we the many are one body: not, as the English Version, We BEING many are one bread AND one body. Erasmus, Zegerus, Castalio, Grotius, Bengelius.**

23. Πάντα μοι ἔστιν.] Read, interrogatively, *Are all things lawful for me? yet all things are not expedient. Theodoret.*

25.—29. All between in a parenthesis: (μηδὲν ἀναγκαστικὸν ἀπὸ τῆς συνειδήσεως—Συνείδησις δὲ λέγω ὑπὲρ τὴν ἑαυτοῦ—ἵνατί γδ) where, for γδ, rather read γυν. *Anon. m.*

28. τὸ γδ Κυρίου ἢ γῆς τὸ πλῆρωμα αὐτῆς.] This in many Mss. is omitted, and comes in very improperly here. Remove it to the end of ver. 27, where it may come as a repetition of what is added to ver. 26. *Musculus.*

32. Ἀπόστολοι γινώσκουσιν.] *F. ἀπερόκετοι, and so Acts xiv. 16. Phil. i. 10. Meibomius.*

CHAP. XI.

1. This verse plainly belongs to the last of the foregoing chapter, as is observed by Luther, Beza, and most commentators.

2. πάντα με μιμνήσθε] *F. μιμῆσθε, I praise you that you IMITATE me in all things. Anonym.*

5. ἀκακαλυπτῶ τῇ κεφαλῇ] *F. ἀκακαλύντω, that propheseth with her head unornamented: and ver. 6. for κακαλυπτῆσαι, read κακακαλλύνειαι: and ver. 7. for κακακαλύπτειν, read κακακαλλύνειν. For if she is not ORNA-*

MENTED on her head, let her be shaved: but if it is dishonourable to be shaved, let her be ORNAMENTED. For a man ought not to be ORNAMENTED on his head. P. Junius.

10. *Ἑστίαν ἔχειν*] F. *Ἑστίαν ἔχειν*, should have a VEIL, a Greek word, made from the Latin, *exuvia*, and applied to a new sense. Godofred, *Diff. de velandis mulieribus*, Gen. 1654. 4^o. against whom see *Salmas. de Caesarie viror. & mulier. coma*, p. 694. Read *ἑστία*, in apposition with *γυνή*, for this cause ought a woman, the POWER of her husband, [to have her head covered. Achmetes *Oneirocrit.* p. 123. 'H γυνή τῷ ἀνδρὶ δυνάμει καὶ ἑξοῦσια ἔχει. Alex. Morus Or, read *ἐξοῦσια*, For this cause ought a woman, WHEN SHE GOES ABROAD, to have her head covered. Val. Max. l. vi. c. 3. *Horridum C. quoque Sulpicii Galli maritalis supercilium: nam uxorem dimisit, quod eam capite aperto foris versatam cognoverat.* Toup, *Emendat. in Suidam*, p. 24. For ἀσγέλης, which follows, read *ἀγελαϊοῦ*, on account of the VULGAR. *Curcellæus, Jac. Gothofred*, ubi supra. Or, *ἀπὸ τῆς ἀνδρας*, Le Clerc.

15. *γυνή δὲ ἐὰν κομᾷ, δοῦξα αὐτῇ ἔστιν*] With an interrogation, connecting it with the former verse: *Doth not nature teach, that, if a man have long hair, &c. but, that, if a woman have long hair, it is a glory to her?* Not, as the English Version, affirmatively.

21. *τὸ ἴδιον δείπνοι προλαμβάνει ἐν τῷ φαγεῖν*] It seems redundant to say, *takes beforehand his own supper* IN EATING; which is avoided, by connecting *ἐν τῷ φαγεῖν* with what follows: *and in eating one is hungry* &c. The like transposition of καὶ, Rev. ii. 22. and elsewhere. *Knatchbull.*

22. *ἰπαινέσω ὑμᾶς ἐν τῷ*] The Vulg. not ill connects *ἐν τῷ* with *ἐκ ἰπανῶ*, *Shall I praise you? In this I praise you not.* Erasm. Perhaps, *ἔν τῷ ἐκ ἰπανῶ*, THIS ONE thing I praise not. Anonym.

32. *Κριτόμενοι δὲ*] Perhaps, *ΜΗ κριτόμενοι δὲ*, but when we judge NOT ourselves, we are chastised by the Lord. Anonym.

34. Εἰ δὲ τις πεινᾷ, ἐν οἴκῳ ἰδιέτω, &c.] This better in a parenthesis, that ἵνα μὴ following may connect with ἐκδέχεσθε, *When ye come together to eat, WAIT for each other— THAT ye may not come together to your guilt.* The other construction implies, that they should eat at home, that they may not come together at all. *Muscul. Bengel.**

C H A P. XII.

11 διαιρῶν ἰδίᾳ ἐκάσῳ καθὼς βέλῃται] Or, with a comma at ἰδίᾳ, *Dividing severally, as he WILLETH TO every one*, by which means ἰδίᾳ is not redundant. ἐκάσῳ καθὼς for καθὼς ἐκάσῳ, as in c. iii. 5. vii. 17. Rom. xii. 3. *Beza.* Read, in the accusative, ἰδίᾳ, *dividing to every one his proper gifts.* *Augustin. De Trin. & Unit. Dei, S. Hieron. c. Pelag. Dial. c. vi. Knatchbull.*

13. εἰς ἐν πνεῦμα ἐπολιθήμεν] Dr. Clarke, Serm. on 1 Cor. i. 13. and some Mss. for πνεῦμα, read πόμα, agreeably to c. x. 4. which is favoured by Clem. Alex. Pæd. I. 6. p. 117.

15. ὃ ᾧ τὸ ἐκ ἐστὶν ἐκ τοῦ σώματος;] When μὴ is interrogative, it implies a negation: μὴ πάντες ἀπόστολοι; *Are all apostles?* ὃ 29. means they are not. But when the question is asked by the negation ἐκ, it implies an affirmative: as, ἐκ ἐρεῖσιν ὅτι μαίνεσθαι, *will they not say that ye are mad?* meaning they will say so: The edd. therefore ill read here, and ὃ 10, interrogatively: *Is it not therefore no part of the body?* implying, *It is therefore no part of the body.* But the meaning is the reverse, viz. *If the foot shall say, Because I am not the hand, I am not part of the body, it is not, for that reason, no part of the body.* Both negatives have effect, as Act. iv. 20. 2 Thess. iii. 9. *Piscat. Bengel. Wetstein.**

27. σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους] This, Wetstein saies, he does not understand. But, placing the comma at μέλη, what follows, ἐκ μέρους, will belong both to σῶμα and μέλη, ye are, IN SOME SORT, *the body and members of Christ:* aliquatenus: *in part*, not, as our version, *in particular.* *Castal.* Or, ἐκ μέρους, for οἱ ἐκ μέρους, *ye are, each particular person, member, &c.*

28. ἀντιλήψεις, καὶ ἐκρήσεις,] These words being added in the margin, to explain what was meant by δυνάμεις,

crept into the text; and accordingly are omitted at ver. 29, 30. *Ep. Duā.*

29. μὴ πάντες δυνάμεις;] ARE all powers, or workers of miracles? It is more natural to make δυνάμεις the accusative, and connect it with the verb which follows: HAVE all the power of miracles; all the power of healing? H. Steph. Præf. 1572. Hammond, Knatchbull, Hombergius. *

31. Ζηλεῖτε δὲ χαρίσματα τὰ κρείττονα καὶ ἔτι καὶ ὑπερβολῶν ὅδον ὑμῖν δείκνυμι.] Read, interrogatively: Do ye covet the better gifts? I will shew you a still more excellent way. Theodoret and Photius. Read, certissimā conjecturā, καὶ Εἰτι καὶ ὑπερβολὴν ΟΛΟΝ ὑμῖν δείκνυμι, Covet the best gifts, and whatever is WHOLLY EXCELLENT shew I unto you. Salm. de fœnore trapezitico, p. 344. A conjecture, which, the less probable it is, is the more enforced.

C H A P. XII.

7. πάντα σίγει] Suffereth all things; but presently follows, It beareth all things. Read, with Cyprian ad Quirin. iii. 3. σίγει, takes all in good part. Beza, Piscator, It covereth all things with candour: Or, perhaps, It concealeth all things of its friend; πάντα πιστεύει, trusteth all things to him. Anonym.

8. εἴτε δὲ προφητείας, καταργηθήσονται] The construction is plainer, if the nominatives are joined with the verb expressed: Charity never faileth, whether even prophecies fail, or tongues cease, &c. ὅ after εἴτε being redundant. Homberg.

12. βλέπωμεν] Rather, βλέπω μεν, with Theodoret, as the other verbs are all singular. Beza.

Ibid. δι' ἐσόπληεν ἐν αἰνίγματι.] F. ΚΑΙ ἐν αἰνίγματι. Beza.

C H A P. XIV.

7. Ὅμως τὰ ἄνιχα] F. Ὅμοως, or, which is the same, Ὅμως, and in Gal. iii. 15. Ὁ. Stapulensis, Piscat. Alberti.

12. Οὕτω καὶ ὑμεῖς] This, Theophylact observes, is connected by some with what precedes: So ye also will be Barbarians.

Ibid. ἐπὶ ζηλωταί ἐστε πνευματίων] i. e. of spiritual gifts. But, perhaps, πνευματικῶν, as at ver. 1. Beza, Piscat. P. Junius.

18. Πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν] As no good writer uses μᾶλλον with a genitive in this sense, and θεῶν ἢ, I had rather than, is not Greek, remove μᾶλλον, at ver. 18. and place it before μυρίαις, in ver. 19. I thank my God, that I speak with the tongues of you all: yet in the church I had rather speak five words with the understanding than ten thousand &c. Ep. Duæ. I imagine that I do not understand the learned author, because καλλῶν, it is well known, is often found with a genitive, in the best writers: as, προσέχειν τὸν νῦν τῷ ζητεῖν ΜΑΛΛΟΝ ΤΩΝ ΑΛΩΝ, willing to apply their mind more THAN others to new discoveries. Isocr. Panath. p. 289, ed. Lond. 1749. and see p. 257, 291, 187, &c. Then θεῶν ἢ for θεῶν μᾶλλον ἢ, as χάρις ἔσται ἡ ἐπὶ ἐκκλησίᾳ, Luke xv. 7. διδασκαιομένη — ἡ ἐκείνη, Luke xviii. 14. and John xiii. 10. 1 Cor. xiv. 19. Psal. cxviii. 8. Noted is that of Homer, Il. A. 117. Βυλὸν ἰγὼ σὸν ἔμμεναι ἢ ἀπολίδαι. See Gatak. Adv. Miscell. Posth. c. v. p. 364. 5.

26. ἕκαστος ὑμῶν ψαλμὸν ἔχει &c.] In the edd. this is affirmative of what is done in the assemblies, Every one hath a psalm, hath a doctrine, &c. Then follows abruptly a precept, Let all things be done to edifying; which strangely puzzled Mr. Locke, and induced him to translate εἰς, although. The whole is one precept: Hath every one a psalm, hath he a doctrine? let all things be done to edifying: OR if any one speak in an unknown tongue, let it be by two, &c. See Calmet, Markland on Lybas, xv. 574, 5. It is the like construction with Luke xi. 11. Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἀδελφῶν; Εἰ καὶ ἔχουσιν — So Hor. 1 Ep. i. 87.

lectus genialis in aula est?

Nil ait esse prius —

SI non est, jurat bene solis esse maritis.

Ibid. γλώσσαις ἔχει] Perhaps, γνώσιν ἔχει, because γλῶσση τις λαλεῖ, the gift of tongues follows in the next verse. Markland, ibid.

32. καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται] Read, ὑποτάσσεται, LET the spiritual gifts of the prophets be subiect

subject to the prophets, as what goes before, and what follows, requires. *R. Bentley*, ap. *Wetstein*.

33. ὡς ἐν πάσαις ταῖς ἐκκλησίαις] Let this begin the next verse: *As in all the churches*, let the women among you be silent. *Anonym*. Rather include in a parenthesis part of ver. 33. (ὡς γὰρ εἰς ἀκαταστάσιας ὁ Θεὸς, ἀλλ' εἰρήνης) that the spirits of the prophets—may connect with—as in all the churches of the saints. *Beza*, *Grotius*. * After ver. 33. the *Clar. Cod.* places better ver. 36.—40. and then follow ver. 34, 35. *Beza*.

C H A P. XV.

2. δι' ὃ σώζεσθε, τίνι λόγῳ εὐηγγελισάμενοι ὑμῖν εἰ καλέχητε.] For τίνι λόγῳ, which is not Greek, perhaps, we should read, ὄντινα. *Anonym*. But see *Acts xiii. 25*.

Ibid. εἰ καλέχητε· ἐκτός εἰ μὴ ἐκὼν ὑπομνήσεσθε.] Perhaps, ἢ, or ἢ καλέχητε, *You SURELY, OR AS you, keep in memory what I preached, unless you have believed in vain.* *Erasm*. Or, read, ὅΝ καλέχητε, *I recal to your minds the gospel, which I preached—with what speech I preached, WHICH speech you remember, unless you have believed in vain.* *Musculus*.

Ibid. ἐκτός εἰ μὴ &c.] An exception to σώζεσθε, *you are saved, UNLESS you HAVE BELIEVED in vain.* *Beza*, *Estius*, &c. Read, ἐκτός εἰ μὴ, with a comma, making it an exception to εἰ καλέχητε, *but if not, if you do not keep it in memory, you have believed in vain.* *Pyle*. So ἐκτός εἰ μὴ jointly, *1 Tim. v. 19.* *

5. τοῖς δώδεκα.] *F.* τοῖς δέκα, for *Judas was dead, and Thomas was absent, John xx. 19, 24.* If δώδεκα is used technically for the whole college of the apostles, he would have said, ver. 7. ὅτα ΠΑΛΙΝ τοῖς ἀποστόλοις. *Beza*, *cd. 4, and 5.*

6. ὡφθη ἐπ' αὐτὸν πνίλακοσίοις.] Perhaps, for ἐπ' αὐτὸν φ', we should read ἐπ' αὐτὸν ὦ, i. e. πνιτήκοινα. For afterwards, in *Jerusalem*, he appeared only to 150. *Acts i. 15.* If it relates to the time of his ascension, *Matt. xxviii. 16.* then ver. 6. and 7. should change places. *Beza*.

8. ὡπτερεὶ τῷ ἐκτρώματι.] Read, ὡπτερεὶ τῷ, for τῷ, as to some abortive creature. *Battier*, *Bibl. Brem. cl. vi. p. 99.*

Conr.

Conr. Ritterbusius, Var. Lect. Or, ὡς περ' ἐν ἐκτρώματι, as one born in abortion. Marckius, in Sylloge dissertat.

18. Ἄρα καὶ οἱ κοιμυθέντες—ἀπώλοιο] Read, interrogatively: *And are they also which are fallen asleep perished?* Anonym.

25. τῆς ἰχθύος ὑπὸ τῆς πόδας αὐτοῦ] Read, with Erasmus, Beza, and Bengelius, αὐτοῦ, *under his*, the Father's, feet, who is expressed in the former verse. See ver. 27. and Psal. cx. 1. Wetstein. * And include the whole verse in a parenthesis, that ver. 24. *When he shall put down all power*, may connect with ver. 26. *The last enemy which shall be destroyed is death.* D. Heinf.

29. Ἐπεὶ τί ποιήσουσι οἱ βαπτιζόμενοι ὑπὲρ νεκρῶν, εἰ ὅλως νεκροὶ ἐκ ἐγείρου]; τί καὶ βαπτίζουσι] (1.) Better end the first interrogation at βαπτιζόμενοι ὑπὲρ νεκρῶν; the suppositional εἰ being included in Ἐπεὶ, *Else what will they do, who are baptised for the dead? If the dead rise not at all, why are they then baptised?* Piscator, Bengelius, &c. (2.) For βαπτιζόμενοι, and βαπτίζονται, perhaps, read, δαπανώμενοι, and δαπανῶνται, *Why are we at such EXPENCES for dead bodies, if they rise not at all?* Wall, Crit. Notes. By ὑπὲρ νεκρῶν, understand LIKE, or AS, dead bodies. So ep. to Philem. 13. *Whom [Onesimus] I would have retained with me, that he might have administered to me; ὑπὲρ σοῦ, AS you would were you with me*, Baptism represented death and a resurrection. And (the apostle asks) why is such an expressive ceremony used, if that was not to happen, which it represented? Dr. J. Ward, Dissert. on Passages of Scripture, c. xlviii. The sense may be right, but we still want authority for such use of ὑπὲρ σοῦ; for in Philem. it signifies *in your stead*, though Philemon never was with him, *loco tui*, not *tanquam te*.

32. Εἰ καὶ ἀνθρώπων ἐθελιμαχῆσα] In the sense of our version, Εἰ καὶ ἀνθρώποι is at least superfluous, the sense being fully enough expressed without it: *If AFTER THE MANNER OF MEN I have fought with wild beasts.* 2. To be exposed to wild beasts was a punishment from which Roman citizens were exempt, a privilege of which St. Paul had availed himself more than once. Read, then,

κατ' ΑΝΘΡΩΠΩΝ, *if I have contended with men, as with beasts.* Οἷοις θηρίοις μαχόμεθα Appian, B. Civ. l. ii. p. 763. Κρήτις—κακαὶ θηρία, Tit. i. 12. *Jos. Scaliger.* In which sense, κατ' ἀνθρώπων is not superfluous, as Mills saies, in Proleg. 1302. But no alteration is necessary, if we place κατ' ἀνθρώπων between commas, and understand λέγων, *if, humanly speaking, or, as we sometimes say, I have contended with brute creatures at Ephesus.* So Rom. ii. 5. 1 Cor. ix. 8. Gal. iii. 15. on which last place see Grotius. Dr. J. Ward, Dissert. on Passages of Scripture, c. xlix.

36. Ἀφρον, σὺ δ' αἰεῖς,] Why not Ἀφρον σὺ, ὃ αἰεῖς, which is more emphatical, and prevents the transposition of σὺ δ' ? Knatchbull.

41, 42. ἅπλητ' αἰεὶς ἀφ' ἑνὸς δόξης. Οὕτω καὶ ἡ ἀνάστασις νεκρῶν] Connect Ἐν δόξῃ ὅτω καὶ ἡ ἀνάστασις νεκρῶν, *There is one glory of the sun, and another of the moon.—So also IN GLORY is the resurrection of the dead.* Anonym. Rather, Οὕτω καὶ ἡ ἀνάστασις νεκρῶν should conclude ψ 41. Then Σπείρειν should begin ψ 42. Two things are illustrated, the different species of bodies, terrestrial and celestial; and the difference of glory even in the celestial: The latter is the subject of ver. 41. and to that only the circumstance of bodies after the resurrection is applied. Then at the words, ver. 42, *It is sown in corruption,* he resumes the subject of ver. 39, 40. to shew that there are different kinds of bodies. Mede, Disc. xxxiii. Bengel. *

45. Οὕτω καὶ γέγραπται] Vulg. *sicut scriptum est*; whence read, Ὅπως γέγραπται, *The first man, as it is written,* Gen. ii. 7. *was made a living soul.* Beza. Rather correct the Vulg. *SIC ET scriptum est.* Wetstein.

47. ὁ δεύτερος ἀνθρώπου ὁ Κύριος ἐξ ἑρᾶν. F. ὁ δεύτερος ἀνθρώπου ΟΥΡΑΝΙΟΣ ἐξ ἑρᾶν, as the Vulg. *secundus homo de caelo COELESTIS,* So the latter part of the sentence will answer to the former. *Musculus.*

CHAP. XVI.

1. Περὶ δὲ τῆς λογιᾶς] Or, ἐν λογίᾳς, *used concerning liberality,* 2 ep. ix. 5. Grotius, and *Danæus,* in Chrysost.

3. δοκιμάσεις δι' ἐπιστολῶν,] Whom you shall approve by your letters. Rather, δι' ἐπιστολῶν τέτρε; πρίμῳ. Chrysost. Theophylact,

Theophylact, Grotius, Hammond, Locke, Whitby, Bengelius. Which Mills, however, thinks is not Greek. But a participle is often understood before a preposition. Here [σημαίνου] δι' ἐπιστολῶν, as ΕΓΓΡΑΦΗ ἀπὸ Φιλιππῶν—ΔΙΑ Τίτου, scil. περιθρεῖται, Subscription to 2 Cor. ἡγήσατο ἐπιστολὰς Εἰς Δαμασκόν, scil. τῷ φέρεσθαι εἰς Δαμασκόν, Acts ix. 2.

9. Θυρα ἀνέωγε] Oecumenius, Theophylact, ἀνέωκται.

Ibid. καὶ ἐνεργῆς] Read, with the Vulg. ἐναργῆς, for great and MANIFEST doubts are opened unto me. Beza, Grotius, Bos.

10. ἵνα ἀφοβῶς γένηται] Read, ἀφειδῶς, that he be LIBERALLY received. Cl. Sarravii Epist. clviii. p. 163. Or, ἵνα φόβῳ γένηται, that ye have a REVERENCE for him. Trillerus, Not. Mss. Or, ἵνα ἀφοβῶ γένηται, that he may be without fear. Theophylact.

15. οἶδατε πλὴν οἰκίαν.] From οἶδατε to the end of the verse include in a parenthesis, that it may be connected, Παρακαλῶ δὲ—ἵνα καὶ ὑμεῖς ὑποτάσσησθε. Musculus.

Second EPISTLE to the CORINTHIANS.

CHAP. I.

4. ΕΠΙ ΠΑΣΗ Τῇ Θλίψει ἡμῶν] Perhaps πᾶσι should be omitted, who comforteth us in tribulation in general, not only when in ALL tribulation. Ep. Duæ, p. 22. But πᾶς is whatsoever, Matt. iv. 23. ix. 35. x. 1. Acts x. 12. 1 Cor. x. 25, 27. See Schmid. on Matth. xix. 3.

6. καὶ ἡ ἔλπις ἡμῶν βεβαία ὑπὲρ ὑμῶν] Read this in a parenthesis, otherwise εἰδότες, ψ 7, should have been εἰδότες. Beza, Grot. Or make it, with the Vulg. the answer to the preceding supposal: Whether we be afflicted, and whether we be comforted for your consolation—EVEN still our hope of you is steadfast. Homberg.

11. ἐκ πολλῶν προσώπων] Some Mss. ἐν πολλῷ προσώπῳ. F. ἐν πολλῶν προσώπων. Beza.

K

13. ἀλλ'

13. ἀλλ' ἢ ἂ ἀναγινώσκεις, ἢ καὶ ἐπιγινώσκεις] F. ἀλλ' ἢ ἂ ΑΝΑΓΙΝΩΣΚΟΝΙΕΣ ἐπιγινώσκεις, *We write no other things, than what, WHEN YOU READ, you acknowledge; and, I trust, will acknowledge.* Wall, Crit. Notes.

17. ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ ὃ ὃ;] F. ἵνα ΜΗ ἢ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ ὃ ὃ, *Do I purpose according to the flesh, so as I should be inconstant, that my Nay should not be Nay, &c.* Muscul. Beza's Ms. to the same purpose, reads τὸ ναὶ καὶ τὸ ὃ.

CHAP. II.

5. ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς] Chrysostom, Syriac, and Arabic, placing a comma at ἐπιβαρῶ, connect πάντας ὑμᾶς with λελύπηκεν, *He has not grieved me, but (not to aggravate too much) in some sort all of you.* Beza. Or, as P. Simon, *He hath not only grieved me, but some of you, ἔπο μέρους, for τὸ ἔπο μέρους.* See 1 Cor. xii. 27.

12. Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον] F. Connect εἰς τὸ εὐαγγέλιον with what follows: *When I came to Troas, and a door to the gospel was opened to me.* Knatchbull.

16. ὁ μὴ θανάτου εἰς θάνατον — ζωὴ εἰς ζωὴν] εἰς θάνατον and εἰς ζωὴν, perhaps, added from the margin. Wall.

Ibid. καὶ πρὸς ταῦτα τίς ἱκανός] Vulg. *Quis tam idoneus.* Read, therefore, τίς ΟΥΤΩΣ ἱκανός. Mills.

CHAP. III.

13. εἰς τὸ τέλος τῆ καταργημένης] F. εἰς τὸ ΚΑΕΟΣ τῆ καταργημένης, *That they could not look on the GLORY of that which was to be abolished.* P. Junius, ap. Wettstein.

14. ὅτι ἐν Χριστῷ καταργεῖται] WHICH veil is done away in Christ. Better ὅτι, the conjunction: *To this day the veil remaineth not uncovered, BECAUSE in Christ only it is done away.* Piscat. Bengel. * Or, not discovered THAT in Christ it is done away. Castal.

17. Ὁ δὲ Κύριος τὸ πνεῦμα εἶναι] F. ὉΥ δὲ ΚΥ.ΙΟΥ, τὸ πνεῦμα εἶναι, WHERE the Lord is, the Spirit is. Gravesol, in Le Clerc, Biblioth. Univ. vol. IX. p. 203.

Ibid. ὁ δὲ τὸ πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία] Leaving out ἐκεῖ, with Ms. Alex. connect Κυρίου with ἐλευθερία, *The Lord is the spirit of the law; and where the spirit is, the freedom of the Lord is.* Wells.

18. ἔπο

18. τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν] Perhaps, εἰς δόξαν came from the margin: *Are changed by the glory into the same image or likeness.* Wall, Crit. Notes.

CHAP. IV.

3. Εἰ δὲ καὶ ἔτι κεκαλυμμένοι τὸ εὐαγγέλιον] Read, εἰ καὶ ἔτι κεκαλυμμένοι, *If our gospel be still hid, &c.* Anonym.

4. εἰς τὸ μὴ αὐγασαὶ αὐτοῖς] F. ΑΥΤΟΙΣ, the verb usually requiring an accusative. Beza.

7. ἢ τὸ Θιῶ] F. ἢ ΕΚ τὸ Θιῶ, that it may correspond with the following clause, καὶ μὴ ἐξ ἡμῶν. Curcellæus.

15. ἵνα ἡ χάρις πλεονάσασα, ἀλλὰ τῷ πλεονῶν τῷ εὐχαρισίαν πεποιεύση] Or, πλεονάσασα ἀλλὰ τῷ πλεονῶν τῷ εὐχαρισίαν, *that the grace abounding through the thanksgiving of many.* Erasme. Or, with the Vulg. ΤΗ ΕΙΧΑΡΙΣΤΙΑΙ ΠΕΠΟΙΕΥΣΗ, *that the grace multiplying by many, might abound in thanksgiving.* Or, as Syriac and Arab. better, ΤΗΣ ΧΑΡΙΤΟΣ ΠΛΕΟΝΑΣΑΣΗΣ ἀλλὰ τῷ &c. Beza.

17. ἵλαφρον τὸ θλίψωμεν ἡμῶν, καθ' ὑπερβολὴν] F. ΟΥ καθ' ὑπερβολὴν εἰς ὑπερβολὴν, *our light affliction, NOT increasing from excess to excess, worketh for us an eternal weight of glory.* Curcellæus.

CHAP. V.

5. ὁ κτιστὸς αὐτῶν ἡμῶν εἰς αὐτὸ τῆτο] As κτιστὸς is no where else used, in the N. T. with an accusative of the person, read, by transposing the preposition, ὁ κτιστὸς αὐτῶν Εἰς ἡμῶν αὐτὸ τῆτο, *He that hath wrought this in us, is God.* Ep. Dux, p. 54. But, in the O. T. we have, κτιστὸς αὐτῶν ἐν λόγοις αὐτῆς, *She subdued him by her words,* Judg. vi. 16. as some Mss. there read, agreeably to Plut. Life of Crassus, p. 255. ed. 4^{to}. cited by Wolfius, δεινότατον πάντας ἀνθρώπων κτιστὸς αὐτῶν, *expert in subduing all men by flattery.*

10. κομίσηται ἑαυτὴν ἀλλὰ τὸ σῶμα] F. τὰ ἰδία τὸ σῶμα, as Vulg. and ed. Plant. Genev. and ἰδία, ed. Complut.

11. ἀνθρώπους ποιεῖται, Θεῷ δὲ πεφανερῶμεθα] Read, ΟΥΚ ἀνθρώπους ποιεῖται. See Gal. i. 10. 1 Cor. iv. 3. New Defence of Bishop of Bangor's Sermons, by Hare,

Dean of Worcester, 1720. Or read, with an interrogation, *Do we falsely persuade men*, when we know *we shall be made manifest before God* in judgment? *Raphel. Herodot.* But is it not clear as it stands? *We convince men*, and by that means *are manifested to God*, as his servants, and to your consciences.

19. ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ] Theodoret makes the stop at ἦν: *All things are from God, who hath reconciled us to himself by Christ; and hath given us the ministry of reconciliation; because he was God: reconciling the world to himself by Christ.*

20. Ἰπὲρ Χριστοῦ ἔν περ ἐσθίουμεν] Read, ὅτι ὑπὲρ περ ἐσθίουμεν, *the word of reconciliation, for WHICH we are ambassadors.* Hilarius, and Mill. Prol. 474.

C H A P. VI.

2. Λέγει ᾧ] This verse should be included in a parenthesis, that διδόνεις, ὃ 3, may connect with ὡς ἀκαλῶμεν, ὃ 1, as Erasmus. Beza, Grotius, and English Version.

12. στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν.] F. στενοχωρεῖσθε δὲ &c. *Ye are not straitned in us, but we are straitned in your bowels.* Accordingly, in the following verse, he desires they would return love for love, and be enlarged towards him. As it stands, the same word is applied both to the recipient and the received, in the same sentence. Ep. Duæ, p. 27.

14. ἐπερ ζυγῶντες ἀπίστοις.] Photius, ep. cliv. p. 209. ὡς ἐταῖροις ἑαυτῶς τοῖς ἀπίστοις συζυγῶνσαι: who seems, therefore, to have read ἑταίροζυγῶντες. *Wolfius.*

C H A P. VII.

1. Theodoret has shewn, that this verse should have been connected with what goes before, and not have begun a new chapter. *

Ibid. μολυσμῷ σαρκὸς καὶ πονηρίας] Connect πνεύματος with what follows: *and perfecting the HOLINESS OF THE SPIRIT in the fear of God.* S. Battier, Biblioth. Brem. cl. viii. p. 949.

8. βλέπω ᾧ ὅτι] Place βλέπω ᾧ in a parenthesis: *I do not repent, though I did repent (for I perceive it) that that epistle made you sorry, if but for a season.* Zeln. Vers. Germ.

9. ἵνα ἐν μηδενὶ ζημιωθῆτε] F. σημειωθῆτε, *that ye might in nothing be noted by us.* P. Junius.

10. καὶ Θεὸν λύπη] F. καὶ ΔΕΟΝ λύπη — PROPER sorrow worketh repentance, as Acts xix. 36. 1 Pet. i. 6, δίδόντες. Rom. viii. 26, καθὸ θεοῦ. 1 Tim. v. 13, τὰ μὴ θέοινα. Chrysost. Hom. xv. in Matth. with a view to this place, πειθόντες ὡς πειθεῖν ἄξιον. Anonym.

Ibid. εἰς σωτηρίαν ἀμεταμέλητον] F. ἀμετάκλητον, *in salutem stabilem, into lasting salvation.* See Ecclus xxx. 25. Mang. in Phil. Jud. tom. I. p. 40.

C H A P. VIII.

2. ἡ πλεονεξία τῆς χάριτος αὐτῶν] F. ἡ πλεονεξία τῆς ΧΗΡΕΙΑΣ αὐτῶν, *the excess of their want*, agreeably to the figurative expression, which follows, καὶ ἡ καὶ βάθευς πτωχεία. Anonym.

4, 5. αὐθαίρητοι—δέομενοι ἡμῶν τὴν χάριν δεῖξαι ἡμᾶς] By leaving out δεῖξαι ἡμᾶς, at the end of this verse, on the authority of the best Mss. the conjectures of Beza and Grotius, of the construction of αὐθαίρητοι and δέομενοι, § 4, 5, are superseded; ἔδωκαν, § 5, being the ruling verb: *For to their power (I bear record) yea beyond their power, of their own accord, beseeching us with much entreaty, they gave to us the liberality and the communication of the ministry to the saints, and this not in the manner in which we presumed to hope, but first giving themselves to the Lord and then to us by the will of God.* Bengel. *

7. ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.] Connect this with what follows: *As you abound in every thing, in faith &c. that you abound in this beneficence also, I exhort, but not by commandment.* Grotius.

10. οἱ τινες ἢ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ δίδειν] F. with the Syriac, ἢ μόνον τὸ δίδειν, ἀλλὰ καὶ τὸ ποιῆσαι. Or, ΟΥ ΜΕΝ τὸ ποιῆσαι, ἀλλὰ τὸ δίδειν, omitting καί. Anonym.

11. Νυνὶ δὲ καὶ τὸ ποιῆσαι ὑπτιλέσατε.] The Vulg. *facite perficite*. Perhaps, therefore, we should read, ΤΩ ποιῆσαι ὑπτιλέσατε, *finish the work BY performing*. Muscul.

Ibid. καθάπερ ἡ προθυμία δίδειν, ἔτω καὶ τὸ ὑπτιλίσαι ἐκ τῆ ἔχει] Read, by all means, ΕΚ τῆ δίδειν, *that as readiness comes from willing, so from possession may follow performance.*

formance. Musculus. Or, *TOY ἐπιτελέσαι*, that as there was a readiness of willing, so there may be [a readiness] of performing from possession. Peirce, of Exon, in Phil. ii. 13.

19. *χειροτονηθεὶς ὑπὸ ἐκκλησιῶν*] F. *ἑπι*, who was elected an assistant traveller with us OVER the churches. P. Junius.

Ibid. *σὺ τῇ χάριτι ταύτῃ*] Connect this with *συνέμψαμεν* in the preceding verse, and end the parenthesis before *σὺ τῇ &c.* We have SENT with him the brother — WITH this grace. Knatchbull.

Ibid. *πρὸς τὴν αὐτὴν τῇ Κυρίῳ δοξάν*] Connect this with *χειροτονηθεὶς*, chosen of the churches to the glory of God. Beng.

Ibid. *Κυρίῳ δοξάν καὶ προθυμίαν ὑμῶν*] F. *ΚΑΤΑ προθυμίαν ὑμῶν*, administered to the glory of the same Lord, ACCORDING to your readiness of mind. Piscat.

20. *μωμήσεται ἐν τῇ ἀδρότητι*] F. *ἐν τῇ ΑΠΙΘΟΤΗΤΙ*, in this LIBERALITY which is shown by us, as in c. ix. 11. Anonym.

23. *Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἡμῶς — εἴτε ἀδελφοὶ ἡμῶν ἀπόστολοι ἐκκλησιῶν*] At the end of ψ 22, place only a comma, that *εἴτε ὑπὲρ Τίτου* may depend on *πεποιθήσει* as one ground of confidence, and *εἴτε ἀδελφοὶ* another; *κοινωνὸς* being in apposition in sense, though not in case, with *Τίτου*, as in Luke xxii. 20. We have sent with them our brother—in the great confidence which we have in you, both on account of Titus my partner and fellow labourer for you; and in regard to our brethren, the apostles of the church and the glory of Christ. Estius, Bengelius.

CHAP. IX.

8. *ἐξοιούσης εἰς πᾶν ἔργον ἀγαθόν*] *ἔργον* brought in from the margin, which spoils the writer's sense, who speaks of abounding in every good, meaning riches, not moral good, which *ἔργον ἀγαθόν* implies. Ep. Duæ, p. 23. And of moral good Castalio understands it, *ad omnia recte facta*.

10. *καὶ ἄρτον εἰς βρώσιν χορηγήσαι, καὶ παλιν εἰς τὸν πότον*] So Grot. and English Version: But rather place the comma at *βρώσιν*, to connect it with *ἐπιχορηγῶν*, which goes

goes before : *May he who minisreth seed to the sower, and bread for food, both minister and multiply your seed, and increase the fruits of your righteousness.* Piscat. Bengel. *

11. ἐν παντί πολεμοῦμεν] This connect with γ' 8, the intermediate being in a parenthesis. Vulg. Valla, and the English Version. Begin a new sentence, *its* being understood. Grotius.

C H A P. X.

3. ἢ καὶ σάρεα στρατεύμεθα] After σάρεα add a comma, *For walking in the flesh, not according to the flesh, we carry on our warfare.* Osterman, in Crenii. Fasc. II. Exercit. Philolog. Hist. p. 528. P. Junius.

10. παρρησία τῷ σώματι ἀδινῇ] Read, παρρησία, which is applied to actions as well as words. See c. iii.

12. Grot., Ed. Compl. Plant. Genev.

11. τῷ λόγῳ δὲ ἐπιστολῶν ἀπόντες] Omit δὲ ἐπιστολῶν, which was added by some one to restrain the sense of λόγῳ, to *writing*, not to *word of mouth*. Ep. Duæ, p. 23.

12. καὶ συγκρίνομεν ἑαυτοὺς ἑαυτοῖς ἢ συνίσκω] Augustin, Theophylact, and many others, as Erasmus observes, with a comma at ἑαυτοῖς, interpret, *measuring themselves with themselves they are not wise.* Or, perhaps, saies Beza, connect ἑαυτοὺς ἢ συνίσκω, *are not wise for themselves.* But, with Erasmus, Castalio, Grotius, &c. the participle is used for the infinitive : *but do not perceive THAT they fix the measure of themselves in themselves, and that they compare themselves with themselves.* Markland, on Wisdom xii. 27.

13. ὃ ἐμέτρεσιν ὁ Θεὸς μέτρον] Εἰς μέτρον, *according to the measure of the rule, of which God has divided to us the measure.* Muscul. Grot.

C H A P. XI.

20. Ἀνιχίδε, ᾄ, &c.] This verse should be interrogative: *Wise as you are, ye bear with fools gladly. But do you bear it, if any man bring you into bondage? if a man devour you? &c.* Anonym.

22. Ἐξουσίαν εἶπεν, καὶ γὰρ &c.] Ed. Steph. Colinæus, Erasmus, Mills, &c. in the affirmative; which is not true, for

for these adversaries were not of the circumcision. Read interrogatively, with ed. Elzev. Bengel. &c. *

13. ὑπὲρ ἐγώ.] F. ὑπερεκπερισσὺ ἐγώ, or ὑπὲρ λίαν ἐγώ, or καίπερ ἐγώ, or καὶ γὰρ ἐγώ. P. Junius. Or, ὑπερέχου. P. Soringius, in Hesych. voce ὑπὲρ.

28. χωρὶς τῶν παρεκτὸς] F. τῶν παρεκτὸς ΤΟΥΤΩΝ, besides what is EXCLUSIVE OF THESE THINGS, the care of all the churches. For what he had before mentioned were no other than external things. Muscul.

29. καὶ ἐκ ἐγώ πνεῦμαι.] F. τυρᾶμαι, τύρομαι, or πνεῦμαι, and I am not troubled or dismayed. P. Junius.

31, 32. εἰ ψεύδαται.] With a colon, this solemn asseveration being introduced to give credit, not to what precedes, but to what follows, which was then known only to few, and is therefore attested, in like manner, Gal. i. 20. but afterwards particularly related by Luke, Acts ix. 25. Bengel.

33. ἀφ' οὐρίδος.] F. ἀφ' οὐρίδος, by a basket. P. Junius. in παργάνη two Mss. leave out.

C H A P. XII.

1. Κανχᾶσαι δὴ ἐ συμφέρει μοι ἰλιύσομαι γάρ] Is it not expedient for me to glory? ἰλιύσομαι ΓΟΥΝ. Anonym.

2. Οἶδα ἀνθρώπον ἐν Χριστῷ πρὸ ἐτῶν δικαιοσάων, ἀρπαγνῆα] Read, πρὸ ἐτῶν δικαιοσάων ἀρπαγνῆα, I knew a Christian, caught up fourteen years ago, not, I knew a man ABOVE fourteen years ago. Castal. Bengel.

6. μή τις ἐμὲ λογίζηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμῶ] Here λογίζεσθαι εἰς τινὰ is scarce Greek. Read, transposing two words, with the Vulg. Copt. and Æthiopic, μή τις ἐμὲ λογίσῃται ὑπὲρ ὃ βλέπει Εἰς ἐμὲ, ἢ Τί ἀκούει ἐξ ἐμῶ. Ep. Duæ, p. 25.

7. ἰδοὺ μοι σκόλον] F. σκῶλον, an OBSTACLE was thrown on me, as 2 Chron. xxviii. 23. P. Junius.

Ibid. ἵνα με κολαφίσῃ] F. κολάζῃ, a messenger of Satan to PUNISH me. Anonym.

C H A P. XIII.

5. ἐκ ἐπιγινώσκεις ἑαυτὸς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστιν; εἰ μή τι ἀδόκιμοί ἐστε.] Read, ἢ ἐκ ἐπιγινώσκεις, in a parenthesis; so that εἰ μήτι may connect with δοκιμάζει, Examine

mine yourselves — prove yourselves — whether ye are not yourselves without proof of Christ being in you. Knatchbull, Locke. But in this sense it should be *εἰ μὴ*, not *εἰ μὴ τι*. *Wolffius*.

10. *μὴ ἀποτόμως χρῆσθαι*] *F. ἀποτόμοις*, lest I should use SHARP means. Anonym. Sub. *ὑμῖν*. Acts xxvii. 3. *φιλανθρώπου τῷ Παύλῳ χρησάμεν*. See *ibid.* *Raphelii* Annot. ex *Xenoph.*

EPISTLE to the GALATIANS.

CHAP. I.

1. *ἈΠΟΣΤΟΛΟΣ* — *ἀλλ' Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς*] *F. ΑΠΟ Θεοῦ πατρὸς*. *Artemonius*, *Le Clerc* on *Hammond*.

6. *ἀπὸ τοῦ καλίσαντός ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον*] Connect *Χριστοῦ* with *καλίσαντός*, not with *χάριτι*, reading thus: *ἀπὸ τοῦ καλίσαντός ὑμᾶς, ἐν χάριτι, Χριστοῦ* — that you are so soon removed, to another gospel, from Christ, who, by grace, had called you. *Bengel*. *Gnomon*.

7. *ὃ ἢ ἐστὶν ἄλλο· εἰ μὴ τινὲς εἰσιν*] *ὃ* — *ἄλλο* should not refer to *εὐαγγέλιον*, but to the whole sentence, and be connected with what follows: *Which is nothing else, but that there be some who trouble you*. *Erasm.* *Grot.* *

9. *ἵτις ὑμᾶς εὐαγγελίζονται*] *F. ὑμῖν*, as it is in the foregoing verse; or, *πρὸς ὑμᾶς*. *Piscat.* *Ed. Compl.* *Plant.* *Genev.* But in the accusative, Acts viii. 25, 40. xiii. 31.

16. *εὐθὺς ἔπροσαναθέμην σαρεὶ*] Connect *εὐθὺς* with what precedes: that I might IMMEDIATELY PREACH him. *Hieronym.* *Εὐθὺς* is to be understood as connected with *ἀπελθὼν εἰς Ἀραβίαν* in the next verse. *Bengel.* See *Matt.* iii. 16.

CHAP. II.

1. *ἀλλ' δικαιοσύνην ἐτῶν πάλιν ἀνέβλεψεν*] All agree that this journey to Jerusalem is the same with that in Acts xv. *Grotius*, and *Lud. Cappellus*, in *Append. ad Hist. Apostolicam*, § iv. agree, that from Paul's conversion to that journey

journey cannot be so much as xiv years; that we should probably date this journey from the end of the three years mentioned c. i. 18. as the words *then afterwards* seem to imply; and that for δεκαεσάρων we should read πεσάρων, i. e. δ' for ιδ'. But see Pearson, Annal. Paulin. Whitby, and others.

5. ἵνα ἡ ἀλήθεια τῆ εὐαγγελίας διαμείνῃ πρὸς ὑμᾶς.] F. διαμνηθῇ, *that the truth of the gospel may be DISPERSED among you.* R. Bentley, ap. Wetstein.

6. Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὅποιοί τε ποιεῖ ἦσαν, εἰδέν μοι διαφέρει.] The writer began his sentence as if after Ἀπὸ δὲ τῶν δοκούντων was to follow εἰδέν προσλαβόμενι: But a parenthesis interposing (ὅποιοί ποιεῖ ἦσαν εἰδέν μοι διαφέρει) *πρόσωπον Θεὸς ἀνθρώπου εἰ λαμβάνει*) he changed the syntax, and went on in the third person, ἐμοὶ γὰρ οἱ δοκῶντες εἰδέν προσανέειλο, in like manner as Col. i. 10. iii. 16. Eph. iii. 8. *Estius, Grotius, &c.* agreeably to the English Version. We need only before εἰδέν to understand the article οἱ. Οἱ δὲ ἀπὸ τῶν δοκούντων εἶ) τι ONTES, ὅποιοί ποιεῖ ἦσαν εἰδέν μοι διαφέρει, as Matt. xxv. 29. Mark v. 35. Luke xi. 49. John xvi. 17. *Bengel.* and see 2 Cor. ii. 5.

10. αὐτὸ τῆτο.] An Hebrew pleonasm, unless rather τῆτο is a gloss. *Piscat.*

11. ὅτι κατεγνωσμένη ἦ.] Chrysostom here begins a new sentence, connecting it with ἐπίελλε in the next verse: *Because he was blamed—he withdrew himself, WHEN I came*; reading ΟΤΕ ἦλθον, and the intermediate in a parenthesis. *Musculus.*

13. συνυπεκρίθησαν αὐτῷ.] F. συνυπεκλήθησαν αὐτῷ, and so, for ὑποκρίσει, f. ὑποκλίσει, *the other Jesus WITHDREW likewise with him*; agreeably to the former verse, and the Syriac. *Grot.*

15. Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐθνῶν ἀμάρτωλοί.] Read, with a comma at ἐθνῶν, *We Jesus by nature, not of the Gentiles, are sinners, knowing that man is not justified by the law.* So τίνα φύσει ὀργῆς. *Elsner.*

17. ἀεὶ Χριστὸς ἀμαρτίας διάκονος;] Read, with St. Ambrose, affirmatively: *If, being justified by Christ,*

we are found sinners, Christ is then the minister of sin, which certainly he is not. But—*Is Christ the minister of sin?* implies he would be so, from the above reasoning. *Muscul.*

19. διὰ νόμου νόμῳ ἀπέθανον] Omit νόμῳ, which came from the margin. *Wall, Crit. Not.*

C H A P. III.

1. οἷς κατ' ὀφθαλμοὺς, ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΠΡΟΕΓΓΡΑΦΗ,] Read, without a comma, προεγγραφή ἐσαυωμένῳ, *Jesus Christ hath been SET FORTH CRUCIFIED among you.* *Musculus, Bengel.* *

6. Γινώσκετε ἄρα] This, perhaps, should not begin a sentence, but depend on the foregoing: *As Abraham believed—ye therefore know.* *Beza.*

15. ὁμῶς] Read ὁμῶς, for ὁμοίως, as 1 Cor. xiv. 7. *As a man's covenant, when confirmed, no one disannulleth.* *J. Alberti.*

19. Τί ἐν ὁ νόμῳ] Τί ἐν; ὁ νόμῳ &c. *Ed. Compl. Genév. Augustin.*

28. Οὐκ ἐν Ἰουδαίῳ] Rarely is ἐν used for ἐν, though it is so Col. iii. 11. But for ἐν, I have no example. Perhaps, read ἐν. *Beza.* It is here used for ἐν, as James i. 17. *In this there is neither Jew nor Greek.* *Grot.* And see *Aristoph. Plut.* 348. and *Spanheim* there. It would be easier, ἐκ ΕΤΙ, as c. iv. 7. *Elfner.*

C H A P. IV.

1. Λέγω δέ] This should connect with what precedes, and not begin a chapter: *What I mean is, As long &c.* *Bengel.* *

4. ἵνα τὰς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τῶν ὑποθεταίων ἀπολαύσωμεν] Refer the former ἵνα to ῥυόμενον ὑπὸ νόμον, the latter to ῥυόμενον ἐκ γυναικός, *God sent forth his son male of a woman (made under the law, to redeem them that are under the law) that we might receive the adoption of sons.* *Castal. Bengel.* By a like construction with *Philem.* 5. See *Hammond*, on *Matt.* vii. 6.

8. Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεοῦ] *F. Potè.* But HERETOFORE, not knowing God, ye served &c. *Beza.*

10. Ἡμέρας

10. Ἡμέρας ^ᾧ τηρεῖς] The sense is stronger interrogatively: *Do ye keep days?* &c. as in the Ms. of Orig. c. Celf. S. Battier, Bibl. Brem. cl. vi. p. 104.

12. ἀδελφοὶ, δέομαι ὑμῶν.] This stands independently in ed. Steph. and others. Connect it with what goes before: *Brethren, be, I beseech you, as I am.* Bengelius, and English Version. *

17. ἐκκλῆσαι ὑμᾶς θέλουν] The rival, not the mistress, is excluded. The apostle considers himself under the former character. Read, therefore, ἡμᾶς. Beza.

18. μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς. 19. Τεκνία μου] So the ed. Steph. and others, by which means ὃ 19. stands without any construction. Connect τεκνία μου with ver. 18. *It is good to be zealously affected always, not only when I am with you, my children.* Beza, L. Bos, Exercit. p. 179. Bengel. *

24. μία μὲν—ἥτις ἐστὶν Ἀγαρ. 25. Τὸ γὰρ Ἀγαρ, Σινᾶ ὄρε^ς ἐστὶν ἐν τῇ Ἀραβίᾳ &c.] Agar can never answer, in the same allegory, both to mount Sina and to the law delivered there. These words, τὸ γὰρ Ἀγαρ, &c. were probably added in the margin, against the word Σινᾶ, in ver. 24. and afterwards crept into the text. Read, therefore, with the change of some of the particles, which is in some measure supported by Mss. Τὸ ΔΕ Ἀγαρ συστοιχεῖ τῇ νῦν Ἱερουσαλὴμ, δουλεύει ΓΑΡ μὲν τῶν τέκνων αὐτῆς. But still δουλεύει, in this construction, refers to Ἀγαρ, which should refer to Ἱερουσαλὴμ; and Τὸ, in the neuter gender, is scarce allowable before Ἀγαρ. Correct, further, ΤΗ ΔΕ Ἀγαρ συστοιχεῖ ἡ νῦν Ἱερουσαλὴμ, δουλεύει γὰρ &c. R. Bentley, Ep. ad J. Millium, p. 83, 84. Rather read: μία μὲν ἀπὸ ὄρους Σινᾶ—ἥτις ἐστὶν Ἀγαρ (ΤΟΔΕ ΓΑΡ Σινᾶ ὄρε^ς ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ) δουλεύει ΓΑΡ μὲν τέκνων αὐτῆς. Ἡ δὲ ΑΠΟ Ἱερουσαλὴμ ἐλευθέρη, &c. ἡ δὲ referring to διαθήκη, *These are the two covenants; the one from mount Sinai, gendering to bondage, which is Agar (FOR THIS Sina is a mountain in Arabia, and borders on Jerusalem) FOR she is in bondage with her children: But this covenant FROM Jerusalem is free, &c.* Ep. Duæ, p. 11. The learned author defends the opposition of

μ, ver. 24, to ἡ δὲ, ver. 26, from Rom. xii. 5. ὁ δὲ καθ' ἑαυτὴν, which would at best justify ἡ δὲ—μία μ, not *vice versa*. But the instance is alledged on a mistaken construction. See on the place. With Constantine, in Lexic. voc. Συτοιχείω, by only placing in a parenthesis (τὸ δὲ Ἀγαρ, Σινὰ ὅπου ἐστὶν ἐν τῇ Ἀραβίᾳ) the whole is easy: *Which things*, ver. 24, concerning the bond and free woman, are ALLEGORIZED, by Isaiah liv. 1. *for these women are there the two covenants; the one covenant from mount Sinai, which gendereth unto bondage, which is Agar,* 25. (for the word *Agar* is mount Sinai in Arabia) and ranks in the same series of the allegory under Jerusalem which now is, and is in bondage with her children. But the Jerusalem above is the free woman, which is the mother of us; πάντων being better omitted, as in several Mss. Tò before Ἀγαρ considered technically is rightly put in the neuter gender.*

28. κτ' Ἰσαὰκ] Read καθὸ Ἰσαὰκ, *heirs*, AS *Isaac* WAS, not *heirs* ACCORDING to *Isaac*. Anonym.

C H A P. V.

11. ἄρα κατήγγηται τὸ σκάνδαλον τῆ σταυροῦ.] Read, interrogatively: *Is the offence of the cross therefore ceased?* Anonym.

12. Ὁφείλον καὶ ἀποκόψοιαι] F. ὀφείλον ΑΠΟΚΟΠΤΕΣΘΑ, καὶ ΟΝΤΩΣ ἀποκόψοιαι, *they ought to be cut off, and shall in reality be cut off, that trouble you.* J. Clericus.

C H A P. VI.

6. Κοινωνεῖτω—τὸν λόγον τῷ κατηχησέντι, ἐν πάσιν ἀγαθοῖς] Removing the comma, read: *to him who has instructed himself in all good ways.* A. Franck, Obs. Vernaculæ in S. S. Locis, p. 164. Contrary to the construction of that verb, which is never used, κατηχεῖν ἐν τινί, but τινα τι, as Luke i. 4. Acts xviii. 25. xxi. 21. 24. *Wolfius*.

7. Μὴ πλανᾶσθε] F. Μὴ πλανᾶτε, *do not act the part of deceivers.* It is in vain: *God is not mocked.* Constant. Lex. in voce.

Ibid. ὁ γὰρ ἐστὶν σπείρη ἀνθρώπου] F. ὁ γὰρ ἄΝ. *Muscul.* and one Ms.

12. Ἰδετε πηλίκου ὑμῶν γράμμασιν ἔγραψα τῇ ἐμῇ χερί.] Read what follows in capitals, and this as an introduction to it: *You see in what large letters I have written what follows*, particularly to be noted, viz. AS MANY AS &c. D. Heins.

EPISTLE to the EPHESIANS.

CHAP. I.

4. **E**ΞΕΛΕΞΑΤΟ ἡμᾶς ἐν αὐτῷ] ἐν αὐτῷ, *chosen us in HIMSELF.* Al. Morus.

Ibid. ἡμᾶς ἀγαπᾷ — ἐν ἀγάπῃ.] Connect ἐν ἀγάπῃ with προορίσας ἡμᾶς &c. Chrysost. Theoph. Budæus as quoted by Curcellæus, P. Junius, Vid. Mill. Prol. 1306.

8. ἐπεκρίθαι — ἐν πάσῃ σοφίᾳ καὶ φρονήσει] Connect ἐν πάσῃ σοφίᾳ — γνωρίσας. Hieron. And read, with the Vulg. γνωρίσαι, TO MAKE known unto us in all wisdom and prudence his will. Theoph. P. Junius.

9. ἣν προέθετο ἐν αὐτῷ] Connect this with the following verse, εἰς οἰκονομίαν &c.: *which he hath purposed in himself according to the dispensation of the fulness of the times.* Homberg.

10. καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ] *that he would gather in one all things in Christ — even in him, in whom &c.* By which means connect ἐν αὐτῷ with the next verse: *In him, I say, in whom we have obtained also an inheritance.* Pisc. Beza, Muscul. Homberg. Bengel. *

14. ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν] Inclose this in a parenthesis, that εἰς ἀπολυτῶσιν τῆς παρωπίας may connect with ἐσφραγίσθητε, & 13. as chap. iv. 30. *In whom ye also having believed ARE SEALED, with the holy spirit of promise, FOR THE REDEMPTION of the gentiles, his purchased possession.* So Bos, Exerc. Philol. Homberg. Bengel. We have followed in this the English Version; but making the first ἐν ᾧ not to depend on περιηγήκασι in the preceding verse, but on ἐσφραγίσθητε in this: *IN WHOM ye also, having heard the word of truth (the gospel of your salvation) and having believed in it, ARE SEAL-*

ED with the Holy Spirit, who is the earnest of our inheritance, TILL the redemption of the purchased possession unto the praise of his glory. So Calmet. *

17. ἵνα ὁ Θεὸς τῷ Κυρίῳ Χριστῷ — ὁ πατὴρ τῆς δόξης] Read, ἵνα ὁ ΠΑΤΗΡ τῷ Κυρίῳ—Χριστῷ, ὁ ΘΕΟΣ τῆς δόξης, as Acts vii. 2. 1 Cor. ii. 8. *Piscat.*

17, 18. δὴν ὑμῖν πνεῦμα σοφίας, — πεφωτισμένης τῆς ὁφθαλμοῦς] Read, as construction requires, πεφωτισμένης, referring to ὑμῖν. *Piscat. P. Junius.* With an accusative, referring to δὴν. *Ambros.*

CHAP. II.

2. καὶ τὸν αἰῶνα τὸ κόσμον τέτε] F. ΔΑΜΟΝΑ τῷ κόσμῳ τέτε, as vi. 12. *P. Junius.*

3. ἐν οἷς] ἐν αἷς, referring to ἀμαρτίαις, as in the former verse. *P. Junius.*

4. Ὁ δὲ Θεὸς, πλέτισεν ὡν &c.] F. Ὁ ΔΗ' Θεὸς, so connecting it with ψ 1, the intermediate verses being in a parenthesis, by which means the construction is easy: *And you who were dead in trespasses, and us, I say, dead in sins, God hath quickened.* Anonym.

5. συνζωοποίησε τῷ Χριστῷ χάριτι ἐν σισωσμένοις.] The Vulg. and others, before χάριτι, supply ἔ. Perhaps it was Χριστῷ ἸΗΣΟΥ, ὅτι χάριτι. *R. D. Boullier, ap. Wetst.*

7. ἵνα ἐκδηλῇται ἐν τοῖς αἰῶσι τοῖς ἐπιερχομένοις] ὑπερχομένοις, IN the ages to come, which sense ἐπιερχομένοις scarce bears, Luke xxi. 26. *James v. 1. Curcellæus.*

Ibid. ἐν χερσότητι ἐφ' ἡμᾶς] Connect ἐφ' ἡμᾶς with ἐκδηλῇται, that he might shew towards us in Christ, in his goodness, the exceeding riches of his grace. *Homburg.*

11. ὑμεῖς οἱ τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία] Read, τὰ ἔθνη, ἐν σαρκί οἱ λεγόμενοι, Remember that ye being gentiles, (who are called uncircumcision in the flesh) that ye, I say, were at that time without Christ, &c. *Theodoret, Wolfius, Curæ Philolol.* But Bengelius joins ἐν σαρκί with ἔθνη, because the gentiles were called uncircumcision, but never uncircumcision in the flesh. We with Castalio have supplied a parenthesis, which the edd. leave out: *Remember that ye were gentiles in the flesh — that ye, I say, were without Christ.* *

12. ξῖνοι τῶν Διαθηκῶν τῆς ἐπαγγελίας] Connect it, ξῖνοι τῶν Διαθηκῶν, τῆς ἐπαγγελίας ἐλπίδα μὴ ἔχοντες, *strangers from the covenants, having no hope of the promise.* Anonym.

15. τὴν ἔχθραν—καταργήσας] Or read, with Erasmus and several Mss. τὴν ἔχθραν in apposition with μεσότοιχον, so connecting it with λύσας preceding: *hath removed the enmity, the middle wall of partition between us*; as ἔλυσε τὴν ἔχθραν, Plut. Themistoc. 123. and in many more places, cited by Wettstein.

17. ἐκκηλίσας—ὕμῃν τοῖς μακρὰν καὶ τοῖς ἐγγύς.] Leave out ἐκκῆ, *preached peace to those that were far off, and to those that were nigh.* P. Junius, ap. Wettstein.

C H A P. III.

2. ἐγὼ Παῦλος ὁ δέσμιος.] *For this cause I Paul am a prisoner*, ἐμὶ being understood; which takes away the necessity of a parenthesis, from ver. 2, to the end of ver. 7, and then of connecting ver. 1, ungrammatically, with ver. 8. *Grotius.* * Or, extend the parenthesis to the end of ver. 7; as some; or, as others, to the end of the chapter. *Pyle.*

14. Τέτη χάριν] This is a repetition of what he began with at ver. 1; the intermediate verses to be in a parenthesis. *Anonym.*

18. ἵνα δώῃ ὑμῖν—κραταρωθῆναι—ἐν ἀγάπῃ ἐρριζωμένοι] To save the construction, read ἐρριζωμένοι, absolute. *Muscul.* Or, ἐρριζωμένοι, to agree with ὑμῖν. *P. Junius.* Rather join ἐρριζωμένοι καὶ τεθεμελιωμένοι with ἵνα ἰσχυρῶς καταλάβετε, which follows; ἵνα being transposed, as John xiii. 29. Rom. xi. 31. 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10. *Photius, Beza, Grotius, Bengelius*, and the English Version. *

19. γινώσκειτε τὴν ὑπερέβλησαν γνώσεως ἀγάπην] 1. ὑπερέβλησαν is scarce used with a genitive 2. How should they be able to know what is said, in terms, to exceed all knowledge? Let, therefore, τῆς γνώσεως be joined with ἐφ' ἣν, to which a genitive is wanting; then will follow γινώσκειτε—ἀγάπην τὴν Χριστοῦ. Ep. Duæ, p. 25. ὑπερέβλησαν πῶς τῆς συμμετρίας, *Arist. de Rep. l. iii.* is cited by *Beza*, and other authorities are in *Stephens.*

Cognoscere

Cognoscere quam omnium cognitionem excedat amor Christi.
Castalio.

CHAPTER IV.

15. ἀληθεύοντες δι' ἐν ἀγάπῃ,] Some connect ἐν ἀγάπῃ
ἀνέξομεν. *Estius*

16. συμβιβάζομεν διὰ πάσης ἀφ' ἧς τῆς ἐπιχορηγίας.]
Placing a comma at συμβιβάζομεν, connect διὰ πάσης
with τῇ ἀνέξομιν τῷ σώματι ποιεῖται, *In whom the whole
frame joined together and compacted, RECEIVES INCREASE
of the body FROM EVERY connexion of supply by an opera-
tion proportionate to each part or member, for the building
up of itself in love.* Bengel. * Τῷ σώματι is rejected
as superfluous, by S. Battier, *Bibl. Brem.* c. viii.

20. Ὑμεῖς δὲ ἔχ' ἔτις ἐμάθετε τὸν Χριστόν.] F. With a
stop at ἔτις. *But it is not so with you: you have learnt
Christ; for ye have heard him, &c.* Beza, Gatak. *Adver.*
Sacr. l. i. c. 3. op. p. 183. and Cuius, c. 17. op. p. 575.

21. εἴγε αὐτὸν ἠέσασθε.] ΑΥΤΟΥ. *Anonym.* in Curcell.

26. Οὐ γιγίζετε, καὶ μὴ ἀμαρτάνετε.] If ὁ γιγίζετε was im-
perative, and a commendable anger was commanded,
why is it added that the sun should not go down on it?
Read then Ὁ γιγίζετε; interrogatively: *Are ye angry?*
yet sin not. Καὶ, *tamen*, as John i. 10. 1 Cor. v. 10.
Philip. i. 18. Beza, Grot.

28. ἐργαζόμενοι τὸ ἀγαθὸν ταῖς χερσὶ, ἵνα ἔχη μετὰ διδο-
μαι.] F. Place τὸ ἀγαθὸν after χερσὶν, *working with his
hands, that he may have GOOD THINGS TO GIVE; ἐργα-
ζομαι* neuter, as 1 Cor. iv. 12. 1 Theff. iv. 11. ἀγαθόν,
riches, as 2 Cor. ix. 8. ἵνα out of place, as Eph. iii. 18,
&c. *Ep. Duæ*, p. 26. But ἐργαζόμενοι τὸ ἀγαθόν, as
βίον ἐργασάμεν ταῖς χερσὶν ἡμῶν. *Andoc.* *Orat.* i. p. 245,
ap. Wolf.

CHAPTER V.

4. ἡ εὐτραπελία, τὰ ἐκ ἀνέκδοτα] Remove the comma
after εὐτραπελία, and understand καὶ τὰ ἐκ ἀνέκδοτα. So
that *jesting* is not forbidden, but restrained to its proper
object. *Luther, Schmidius.*

13. Τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τῷ φωτὶ φανεῖται.]
Without the comma: *all things reprov'd by the light are*
L 3

made manifest. Piscat. Knatchbull. And better if what follows ran in this order, τὸ γὰρ πᾶν φανερόμενον. *Anonym.*

14. Διὸ λέγει &c.] This verse from Isai. lx. 1. added by some one from the margin, as many other passages have been. *Scaligerana*, p. 136.

19. λαλῶντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις] Connect it, λαλῶντες ἑαυτοῖς, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ᾄδοντες. *P. Junius.*

22. γυναῖκες—ὑποτάσσεσθαι ὡς τῷ Κυρίῳ.] Perhaps simply, as the context leads, ὡς [ἡ ἐκκλησία] τῷ Κυρίῳ. *Anonym.*

CHAP. VI.

7. μετ' εὐνοίας δεξιόνοις τῷ Κυρίῳ] Or, connect ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς μετ' εὐνοίας. *Theophylact.*

12. πρὸς τὰ πνευματικά τῆς ποικιλίας ἐν τοῖς ἐπεραιοῖς] *F.* πρὸς τὰ ΠΝΕΥΜΑΤΑ, as *Syr.* τῆς ποικιλίας ἐν τοῖς ΥΠΟΥΡΑΝΟΙΣ, *against wicked spirits UNDER HEAVEN.* *Hieron. Augustin. Erasmus. Beza, Grot. &c.*

17. περιεφασίαν τῇ σωτηρίᾳ] Read, περιεφασίαν ΕΛΠΙΔΑ τῇ σωτηρίᾳ, as it is expressed 1 Thess. v. 8. *Anonym.*

18. ἀεὶ πάσης προσευχῆς] *F.* προσοχῆς, *with all ATTENTION and prayer.* *Anonym.*

19. τῇ εὐμαρίᾳ με ἐν παρρησίᾳ] Connect ἐν παρρησίᾳ γνωρίσαι, *make known with confidence.* *Ed. Steph. & Estius, Bengelius.* *

EPISTLE to the PHILIPPIANS.

CHAP. I.

3, 4. **E**ΥΧΑΡΙΣΤΩ τῷ Θεῷ με ἐπὶ πάντῃ τῇ μείᾳ ὑμῶν, πάντοτε ἐν πάσῃ δέξαι τὴν δέξιν ποιούμενους] What language is this, ἐν πάσῃ δέξαι τὴν δέξιν ποιούμενους? and μετ' χαρᾶς δέξιν ποιούμενους? and ἐπὶ πάντῃ τῇ μείᾳ ὑμῶν? I would read thus: Εὐχαριστῶ τῷ Θεῷ με (ἐπὶ πάντῃ τῇ ΔΕΞΕΙ ΜΟΥ πάντοτε ὑπὲρ πάντων, ὑμῶν μετ' χαρᾶς τὴν ΜΝΕΙΑΝ ποιούμενους) ἐπὶ τῇ κοινωνίᾳ &c. I give thanks to my God (always in every prayer for all men, mentioning

mentioning with joy you in particular) for your liberality to the gospel. See 1 Thess. i. 2. and Eph. i. 16. *Ep. Dua*, p. 28. But ἐπὶ πάσῃ τῇ δέήσει μὴ is scarce conformable to St. Paul's stile elsewhere, who uses ἐπὶ with a dative when it signifies *for*, or *on account of*, but with a genitive when it signifies *in*. See Rom. i. 10. 1 Thess. i. 2. *J. Peirce*, of Exon, in loc.

14. περὶσσότερος τολμᾶν ἀφόβως λαλεῖν] Connect *περὶσσότερος* with what precedes: *waxing abundantly more confident by my bonds durst to speak the word without fear.* Anonym.

21. Ἐμοὶ ᾧ τὸ ζῆν, Χριστός, καὶ τὸ ἀποθαιεῖν, κέρδος.] Distinguish so that Χριστός may be the subject of both members, and κέρδος the predicate of both: Ἐμοὶ ᾧ τὸ ζῆν, Χριστός, καὶ τὸ ἀποθαιεῖν, κέρδος, *For Christ to me both in life and death is gain*; so understood by Pagnin, Beza, Calvin, Gomarus, and Gataker on Marcus Antoninus, ix. § ult. But in this sense the Apostle would have written, Ἐμοὶ ᾧ Χριστός, ΚΑΙ τὸ ζῆν ΚΑΙ τὸ ἀποθαιεῖν, κέρδος, as is observed by Wolfius, *Cur. Crit.* See Gal. ii. 20. For Χριστός, *F. χειρὸν, To me to live is good, and to die is gain.* Beaulacre, in *Biblioth. raisonnée*, tom. xlviii. part I. p. 229. Or, omit Χριστός, *To me both to live and die is gain.* Anonym.

22. Εἰ δὲ τὸ ζῆν ἐν σαρκὶ, τὸτό μοι κερπὸς ἔργη καὶ τί αἰρήσομαι εἰ γνωρίζω] Refer εἰ γνωρίζω to both parts of the sentence: *Whether to live in the flesh is worth while, and what I should chuse, I know not.* Beza.

23. τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι.] It may be questioned, if ἐπιθυμίαν εἰς τὸ ἀναλῦσαι is Greek (see 2 Chron. viii. 6.); and as some Mss. leave out εἰς, I would read, ἐπιθυμίαν ΤΟΥ ἀναλύται, especially as Ο is often written for ΟΥ in old Mss. *Ep. Dua*, p. 28.

Ibid. πολλῶ μᾶλλον κείσσοι] This should be closer connected with the foregoing clause: *having a desire to depart; and to be with Christ, which latter is far better.* Bengelius. *

29. ὅτι ὑμῖν ἰχαρίδῃ τὸ ὑπὲρ Χριστοῦ] *F. ἰχαρίδῃ ὑΠΟ Χριστοῦ, it is given by Christ.* Anonym.

CHAP. II.

12. *μὴ φόβος καὶ πρόμος τῶ ἐαυτῶν σωτηρίαν κατεργάζεσθαι*] Connect *μὴ φόβος* with *ὑπηκούσαις*, which goes before: *As you have always obeyed me with humility and concern, I recommend to you to promote each other's welfare.* For this sense of *σωτηρία*, see Acts vii. 25. xxvii. 34. 2 Cor. i. 6. Phil. i. 19. And for *μὴ φόβος*, see 1 Cor. ii. 3. Eph. vi. 5. and especially 2 Cor. vii. 15. *J. Peirce, of Exon.*

13. *ἐνεργῶν ἐν ὑμῖν—ὑπὲρ τῆς εὐδοκίας*] Rather, *ὑπὸ τῆς εὐδοκίας, worketh in you BY his good pleasure.* Anonym.

Ibid. *ἐνεργῶν—καὶ τὸ θέλει, καὶ τὸ ἐνεργεῖν*] This repetition of the same verb the apostle would hardly have used: Perhaps, *καὶ τὸ ἐπιτελεῖν*, as the Vulg. *qui operatur in vobis* & *vult* & *PERFICERE*. See 2 Cor. viii. 11. *Ep. Duæ*, p. 28, 29. But so *ἐνεργεῖαν τὴν ἐνεργουμένην*, Col. i. 29; and see Phil. i. 4. Matt. viii. 22. Gen. xxxix. 22.

17. *ἀλλ' εἰ καὶ πένδομαι ἐπὶ τῇ θυσίᾳ &c.*] Connect, *ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν χαίρω*—*In the sacrifice and ministry of your faith I joy and rejoice with you all.* P. Junius, ap. Wetstein.

19. *ἵνα καὶ γὰρ ἐμψυχῶ*] F. With ed. Plantin. *ἐμψυχῶ*, *that I also may be refreshed.* Grotius.

CHAP. III.

1. *τὰ αὐτὰ γράδειν*] i. e. *It is not troublesome to me to write the SAME THINGS*, which I committed to Epaphroditus. Or, perhaps, *ταῦτα, to write THESE things*, which follow. *J. Peirce, of Exon.*

5. *περιτομῇ ὀκταήμερῃ*] To make out the construction, we must understand *ὃ ἔστιν*, or read *περιτομῇ* in the dative: *under circumcision, when eight days old.* Piscat. Ed. Elzev. Homberg.

9. *τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει*] Theodoret connects: *ἐπὶ τῇ πίστει τὸ γινῶναι αὐτὸν, that by faith I may know him.*

15. *Ὅσοι ἐν τέλει, τὺτο φρονῶμεν*] F. *τὸ αὐτὸ. Bexa.* Or, connect *τὺτο φρονῶμεν* with *τῷ αὐτῷ φοιτῶν κατὰ νόμον*, in ver. 16, the intermediate words in a parenthesis: *As many as are perfect, let us be THUS minded—to walk by*
ide

the same rule, and to think the same thing. If you differ from one another in any thing, except in such as you have not been fully instructed in, God shall reveal it. J. Peirce, of Exon. Or, *As many of us as are perfect, let us think of this one thing*, mentioned ver. 14, and if any of you think otherwise than those that are perfect, even that God shall reveal to you. Bengel.

CHAP. IV.

4. *Χαίρει ἐν Κυρίῳ πάντοτε· πάλιν ἔρῳ, χαίρει*] That the sentence may rise stronger after *πάλιν ἔρῳ*, connect *πάντοτε* with the latter *χαίρει*: *Rejoice in the Lord; I say, ALWAYS rejoice.* So Gal. i. 8. *If an angel preach any other doctrine than that which we have preached; I say AGAIN, any other gospel than that you have RECEIVED.* Gal. v. 2, 3. *I SAY unto YOU — I TESTIFY again to EVERY MAN, &c. I say, that if you be circumcised, Christ shall profit you nothing — I testify AGAIN, that ye are debtors to the WHOLE LAW.* Bengel.*

11. *Οὐχ ὅτι, καθ' ὑστερησιν λέγω*] F. *ἢχ, ὅτι καθυστέρησα, λέγω.* *I say not this, because I WAS IN WANT.* H. Steph. Præf. 1579. For *ἦτι*, with the Vulg. read *ὥς*, *non QUASI propter penuriam dico.* Pisc.

EPISTLE to the COLOSSIANS.

CHAP. I.

3. *ΠΑΝΤΟΤΕ* *παι υμῶν προσευχόμενοι*] Connect *πάντοτε* with *εὐχαριστῶμεν*, as Eph. i. 15, 16.

1 Theff. i. 2. 2 Theff. i. 3. *Piscat.* Rather with *προσευχόμενοι*, as *ψ* 9. Rom. i. 10. Phil. i. 4. *Peirce, Bengel.*

9. *ἵνα πληρωθῇς τὴν ἐπίγνωσιν τοῦ θιλήματος*] F. *εἰς τὴν ἐπίγνωσιν*, as *ψ* 10, *αὐξάνόμενοι εἰς τὴν ἐπίγνωσιν.* Or, *πληρώσῃς τὴν ἐπίγνωσιν.* *Anonym.*

12. *τῷ ἱκανώσαίς ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τοῦ ἁγίου ἐν φωτί.*] F. *τῷ ΚΑΙΝΩΣΑΝΤΙ ἡμᾶς*, *who has RENEWED us to a participation, &c.* R. Bentley, ap. Wettstein. By a comma.

comma at ἡμᾶς, and ἀνίων, connect *ικανώτατοι*—ἐν φωτί, *has by illumination made us to be partakers of the inheritance*; ἐν, *by*, as 1 Cor. i. 30. 2 Cor. v. 19. 21. xiii. 19. Gal. i. 16. v. 25. Eph. iii. 21. *Anonym.*

21. οὐνὶ δὲ ἀποκατήλλαξεν] *You being alienated, YET now he hath reconciled*, is scarce syntax. F. οὐνὶ ΔΕ ἀποκατήλλαξεν, *you being alienated he hath now INDEED reconciled.* *Anonym.*

24. Νῦν χεῖρω ἐν τοῖς παθήμασι] Syr. better, Καὶ χεῖρω, *without* Νῦν, which is superfluous. *Piscat.*

C H A P. II.

4. Τῷτο δὲ λέγω ἵνα &c.] This refers to ψ 2, *That their hearts may be comforted — I mean, or that is, that no one may beguile you*, the third verse being in a parenthesis. *Anonym.*

7, 8, 9. ἐξῆζωμένοι — σωματικῶς] These verses L. Bos includes in a parenthesis, and begins the tenth imperatively, that it may continue on from ψ 6, *Walk in him rooted &c. — and be ye complete in him.* Obs. *Miscell.* c. xxviii.

11. τῇ ἀπιεδύσῃ τῆ σώματι τῶν ἁμαρτιῶν τὸ σαρκός] The words are transposed: read, τῶν ἁμαρτιῶν τῆ σώματι τῆς σαρκός, *in putting off the sins of the body of flesh*; or, without ἁμαρτιῶν, as some Mss. and the Vulg. *Anonym.*

12. συνηγέρθητε ὑπὸ τῆς πίστεως τῆς ἐνεργείας] F. Τῇ ΕΝΕΡΓΕΙΑΙ, which was easily corrupted into τῆς, *raised through faith BY the operation of God.* S. Battier, *Mus. Brem.* II. P. II. p. 181.

14. Ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον—καὶ αὐτὸ ἦρκεν] Removing καὶ back, place it before ἐξαλείψας, *AND blotting out the hand-writing — took it out of the way.* Deylingius, *de Chirograph. abolitione*, Lips. 1722. And connect τοῖς δόγμασι with ὑπεραντίον, *which was ADVERSE to us in ordinances.* Erasmus, Knatchbull.

15. θριαμβεύσας αὐτὸς ἐν αὐτῷ] F. Αἴτοσ ἐν αὐτῷ, *himself triumphing over it*, the cross. P. Junius, ap. Wetstein.

16. κενώτω ἐν βρώτῃ—ἢ ἐν μέσῃ ἑορτῆς] F. ἐν ΗΜΕΡΑΙ ἑορτῆς, *in respect of an HOLIDAY.* P. Junius.

17. σκια

17. σκια τῶν μελλόντων] F. μεόντων, a shadow of things that are LASTING. Mang. in Phil. Jud. vol. I. p. 107.

18. καταργεῖται δέλων ἐν ταπεινοφροσύνῃ] F. ΕΛΘΩΝ ἐν ταπεινοφροσύνῃ. P. Junius. ΘΕΛΩΝ, SEDUCING you with humility. Clericus. Or, δέλων ἐν ταπεινοφροσύνῃ, pleasing himself in his humility, as 2 Sam. xv. 26. ἔκθελοντα ἐν σοὶ. D. Heins.

Ibid. ἀ μὴ ἐώρακεν ἐμβατεύων εἰκῇ] F. ΚΕΝΕΜΒΑΤΕΥΩΝ, the first syllable having been dropped from being repeated after the word ἐώρακεν. Or, perhaps, ἐμβατεύων εἰκῇ should be connected, in the same sense with κενεμβατεύων, intruding in vain, &c. Curcellæus, Al. Morus.

22. ἃ ὄντι παῖα εἰς φθορὰν τῇ ἀποχρήσῃ καὶ τὰ ἐντάλματα τῶν ἀνθρώπων] i. e. which tend to corruption, as the commandments and doctrines of men do. See Matt. xv. 9. Bengelius. But the metaphor seems ill to suit with commandments of men, which do not tend to be corrupted, εἰς φθορὰν τῇ ἀποχρήσῃ, as eatables do. Include then ψ 21, Μὴ ἀφηγήσῃ ἀποχρήσῃ in a parenthesis, that καὶ τὰ ἐντάλματα may connect with δογματίζεσθαι: Why, as living in the world, are you dogmatized to according to the commandments of men; such as, Touch not, Taste not; viz. things which by being consumed tend to corruption, as English Version and Grotius. *

Ibid. ἀποχρήσῃ] F. ἀποχωρήσῃ, tend to corruption FOR THE DRAUGHT. Beza, Grotius. But ἀπ'χρησις, and the Latin abusus, denotes the use of such things as are consumed in using, as wine, &c. in opposition to the use of such things as are not consumed, as houses, land, &c. See Cic. in Topic. § 15. Estius. and before, on Rom. ii. 22.

CHAP. III.

16. ἐνοικεῖτω ἐν ὑμῖν πλεῖστα ἐν πάσῃ σοφίᾳ] Connect ἐν πάσῃ σοφίᾳ διδάσκοντες, in all wisdom teaching and admonishing one another, as c. i. 28. the nominative διδάσκοντες being absolute (see Gatak. on Antoninus iii. 4.), or connect with ἐνδυσάδε, ψ 12. Beza, Schmid. Bengel. &c. Or with εὐχαρίστοι γίνεσθε, ψ 15. the intermediate words being in a parenthesis: and be ye thankful—teaching and admonishing one another. Grot.

CHAP.

CHAP. IV.

1. Οἱ Κύριοι] This verse belongs to the former chapter: what follows relates to the whole church. *Beza.*

10. Ἀρισταρχῶν ὁ συναιχμαλώτός με] Aristarchus and Epaphras are mentioned as saluters, in this epistle, and in that to Philemon, written at the same time. But he is here said to be a prisoner, and Epaphras not; in that to Philemon, Epaphras is called a prisoner, and Aristarchus not. One of them wrong, but uncertain which, unless both were prisoners. *Wall, Crit. Not. The Æthiop. Vers.* omits Aristarchus here, to which Mills accedes, 1216.

16. καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε] With the Vulg. ed. Plant. and Genev. read τὴν Λαοδικείας, and that ye read the epistle which belongs to Laodicea. *Grotius.* And so, *Knatchbull* saies, the words will signify without any change: as, οἱ ἐκ πίστεως, the faithful; οἱ ἐκ Στοᾶς, the Stoics; ἀνέμοι ἐκ νυκτῶν χαλεποὶ, night winds are noxious.

18. Μνημονεύετε μου τῶν δισμῶν] Chrysostom expressly, τῶν διακρύβων. *Anonym.*

First EPISTLE to the THESSALONIANS.

CHAP. I.

3. ΤΗΣ ὑπομονῆς τῆς ἐλπίδος τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ ἐμπεσοδεν τῷ Θεῷ] Insert a comma at Χριστῷ, that ἐμπεσοδεν τῷ Θεῷ may connect not with ὑπομονῆς, but with μνημονεύοντες: REMEMBERING before God and our Father, without ceasing, YOUR WORK of faith, and labour of love, and patience of hope in our Lord Jesus Christ. *Beza, Homb. Bengel. **

4. εἰδότες, ἀδελφοὶ ἡγαπημένοι, ὑπὸ Θεοῦ τὴν ἐκλογὴν ὑμῶν.] Knowing your election of God. Connect it: Knowing your election, YE BELOVED OF GOD, as 2 Thess. ii. 13. *Beza, Wetstein. **

CHAP.

CHAP. II.

3. ἢ ἐκ ἐκ πλάνης, ἢ δι' ἐξ ἀκαθαρσίας] F. ἢ δι' ἀνθρω-
 παρισκείας, *not with deceit, nor with desire of* PLEASING
 MAN. R. Bentley, ap. Wettstein.

4. ἔτω λαλῶμεν] F. ἐλαλῶμεν, as the context requires.
 R. Bentley, ap. Wettstein.

5, 6. ὅτε ἐγενήθημεν ἐν προφάσει πλεονεξίας — δυνάμενος
 &c.] The intermediate words in a parenthesis, saies
 Theodoret: *Nor used we a pretext of covetousness — when*
we might have been burthensome. Anonym.

10, 11. ὡς ἀμέμπλως — ἐγενήθημεν. Καθάπερ οἶδατε ὡς ἔνα
 ἕκαστον ὑμῶν — ὁδοκαλῶντες &c.] To make the latter sen-
 tence complete, let ὁδοκαλῶντες depend on ἐγενήθημεν, in
 the preceding verse, not on ἦμεν, understood: *Ye are*
witnesses how holily and justly and unblameably we BEHAVED
ourselves; as ye likewise know, how COMFORTING and
exhorting each in particular, as a father doth his children.
 Bengelius. *

14. μιμηταὶ ἐκκλησιῶν — ὅτι ταῦτα ἐπάθει — καθὼς καὶ
 αὐτοὶ ὑπὸ τῷ Ἰησοῦ] F. καὶ αὐταὶ, scil. ἐκκλησίαι. Anonym.

19. Τίς γὰρ ἡμῶν ἐλπίς — ἢ ἔχῃ καὶ ὑμεῖς] Read ἢ ἔχῃ καὶ
 ὑμεῖς; in a parenthesis: *What is our hope, or joy, or crovvn*
of rejoicing, at the coming of our Lord Jesus Christ? —
(Are not ye so?) 20. For in truth those titles belong to you.
 Grot. Homberg.

CHAP. III.

3. μηδὲνα σαίνεισθαι ἐν ταῖς θλίψεσι] F. μηδὲνα σαλεύεσθαι,
 as 2 Theff. ii. 2. σαίνεισθαι being scarce used in that sense.
 Beza, R. Bentley, ap. Wettstein.

7. ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, καὶ τῆς ὑμῶν
 πίστεως] The words should be transposed thus: καὶ τῆς
 ὑμῶν πίστεως ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ. *we were COM-*
FORTED by your FAITH in all affliction and distress. Anonym.

13. ἐν τῇ παρουσίᾳ τοῦ Κυρίου — μετὰ πάντων τῶν ἁγίων αὐ-
 τοῦ] F. Omit πάντων, at the coming of our Lord with his
 saints, as 2 Theff. i. 17. Anonym.

CHAP. IV.

4. εἰδέναι — τὸ ἑαυτοῦ σκεῦος κλᾶσαι] F. σκεῦος κλᾶσαι,
know how to possess his TABERNACLE; so the body is
 styled

styled by the philosophers, by Peter 2 Ep. i. 13. by Paul 2 Cor. v. 1. *Anonym.*

5. μὴ ἐν πᾶσι ἐπιθυμίας] F. ἀτιμίας, *not in disgraceful i. e. unnatural affections*, as Rom. i. 26. *Hammond.*

6. τὸ μὴ πλεονεκτεῖν ἐν τῷ πράγματι] Better ἐν τινὶ πράγματι, *in ANY transaction*, as 1 Cor. xv. 8. *Grot.* Or, to the same purpose, τῷ. C. *Rittershusius*, Lect. Sacr. p. 540.

14. κοιμηθείας ἀπὸ τῆς ἰησοῦ, ἀξί] Connect, with Basil Sel. Hom. and Oecumenius, ἀπὸ τῆς ἰησοῦ ἀξί σὺν αὐτῷ, *them which sleep God will bring through Jesus Christ to be with him*, Psal. lxxvii. 71. *Wetstein.**

CHAP. V.

8. Ἡμεῖς ὃ ἡμέρας ὄντες] ἡμέρας ὄντες ὕιοι. Ed. Compl. Plant. Genev.

Ibid. θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν] Omitting the latter καὶ, read ἀγάπης περικεφαλαίαν, *putting on the breast-plate of faith, and the helmet of love*. For faith is scarce a proper helmet, which exposes to dangers. S. *Battier*, Bibl. Brem. cl. viii. p. 953. But see Ephes. vi. 17.

13. εἰρηνεύετε ἐν ἑαυτοῖς.] F. connecting it with what precedes, read εἰρηνεύετε τε ἐν ἑαυτοῖς, *we beseech you to reverence them that labour amongst you, and TO BE at peace one with another*. *Anonym.*

21. Πάντα δοκιμάζετε] F. Πνεύματα δοκιμάζετε, *Try the spirits*, as the context seems to lead; and καλὸν κατέχετε, *retain the good spirit*. See 1 John iv. 1. *Anonym.*

Second EPISTLE to the THESSALONIANS.

CHAP. I.

1. ΠΑΥΛΟΣ καὶ Σιλβανός] F. Σίλας, which was the Jewish name, and altered probably into Σιλβανός, the Roman name, in conformity to the other epistle, written to the Gentiles, as this was to some Jewish converts, at Thessalonica. *Grot.*

7. ἐν τῇ ἀποκαλύψει τοῦ Κυρίου — μετ' ἀγγέλων δυνάμεως αὐτοῦ, ἐν πυρὶ φλογὸς] F. Read jointly, without any distinction at αὐτοῦ, not *revealed from heaven in flaming fire*, but *with his angels who will make a flaming fire*, as Psal. civ. 3, 4. *Benson*.

9. ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ] Better, ἀπὸ τῆς ἰσχύος τῆς δόξης, *from the power of his glory*, or *glorious power*. Anonym.

10 (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς)] F. ὅς ἐπιστεύθη, AS *our testimony was believed among you*. Wall, Crit. Notes, p. 154. Omitting the parenthesis, connect ἐν τῇ ἡμέρᾳ ἐκείνῃ with ἐπιστεύθη, and to be admired—because *our testimony concerning you will be approved in that day*. Grot. Elfner.

CHAPTER II.

2. μὴτε θρῆσθῆναι μὴτε διὰ πνεύματι,] F. μὴτε θρῆσθῆναι ΑΠΟ πνεύματι, *we beseech you, that ye be not shaken in mind, nor troubled in spirit*. P. Junius.

4. ὑπεραιρόμενοι ἐπὶ πάντα] F. ΥΠΕΡ πάντα. P. Junius. ἐπὶ ΠΑΝ ΤΟ λεγόμενον Θεόν, as Vulg. *super OMNE quod dicitur Deus*. Beza. In which case the construction requires Θεός, saies Wettstein, which I cannot see.

5, 6. Οὐ μνημονεύετε &c.] Read, in a parenthesis, (ὁ μνημονεύετε—ὅτι ταῦτα ἔλεγον ὑμῖν; καὶ νῦν τὸ κατέχον οἶδατε) so connecting ὥστε αὐτὸν ὡς Θεὸν καθίσαι—εἰς τὸ ἀποκαλυφθῆναι αὐτὸν &c. D. Heinsius.

7. μόνον ὁ κατέχων ἄξις ἕως ἐκ μέσης γένηται.] Read, with a comma at ἄξις, where the ellipsis is: *only he that now letteth, will let, until he be taken out of the way*. Beza, English Version. Or, the comma and ellipsis rather at μόνον: *Only we must wait, till that which now letteth, &c.* Grotius. A like ellipsis after μόνον is frequent, as 1 Cor. vii. 39. Gal. ii. 10. v. 13. Phil. i. 27. 2 Theff. ii. 7. Heb. ix. 10. See Markland, on Arnald on Wisdom, xvii. 6. Or, without any ellipsis, ὁ κατέχον—referring to μυστήριον, *the mystery beginneth to operate, if THAT only which now letteth were taken away*. Valel. in Ep. Casaub. p. 669, ed. Almeloveen.

CHAP. III.

6. *σείλλεσαι ὑμᾶς ἀπὸ παντὸς ἀδελφῆ*] *That you withdraw yourselves.* F. *συσειλλεσαι.* See 1 Cor. v. 11. 2 John 10. *Anonym.* Or, *ὑποσειλλεσαι.* Var. Lect. Bogardi.

14. *εἰ δὲ τις ἔχῃ ὑπακῆν τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τῷ τῷ σημειῶδε.*] Connect it: *δι' ἐπιστολῆς τῷ τῷ σημειῶδε, signify him by your epistle to me.* Erasmus, Castal. Grot. Bengel. &c. * And for *τῷ τῷ σημειῶδε*, read *τῷ τῷ σημειῶδε*, *signify IT to me.* D. Heinfius.

First EPISTLE to TIMOTHY.

CHAP. I.

3. **K** *ΑΘΩΣ παρκαλίσά σε προσμῆναι ἐν Ἐφέσῳ*] Read *πρόσμηναι* in the imperative; otherwise some verb is understood to make the sense determinate: *As I besought thee, ABIDE still at Ephesus.* Castal. Knatchbull. Or, with the Syriac, omit *καθώς*. Or, after *καθώς παρκαλίσά σε*, understand *ἔτω ὡς ἀκαλῶ.* Bos, Ellips. Græc.

4. *μύθοις καὶ γενεαλογίαις*] F. *ἡυεθλιαλογίαις.* P. Junius. Or, *κενολογίαις*, *vain talking.* R. Bentley.

Ibid. *ἀπείρατοις*] F. *ἀπείρατοις*, *genealogies unsearchable*, as Phavorinus in Lexic. and Schol. Aristoph. in Nub. x 3. *Obs. Select. Hallens.* tom. x. p. 360.

11. *καὶ τὸ εὐαγγέλιον τῆς δόξης*] F. *ΚΑΙ ΤΩ, ΕΥΑΓΓΕΛΙΩ*, *contrary to sound doctrine AND TO THE GOSPEL &c.* Pricæus.

18. *καὶ τὰς προφητείας ἐπὶ σε προφητείας*] F. *ἐπὶ ΣΟΥ*, *according to the predictions CONCERNING thee.* Anonym.

CHAP. II.

2. *ὑπὲρ πάντων ᾧ ἐν ὑπεροχῇ ὄντων ἵνα ἡρεμον βίον διὰγωμεν*] F. Omit the point at *ὄντων*, *all placed in authority* for this end *that we may lead a peaceable life.* Beza.

5. *εἰς καὶ μεσίτης—ἀ. θεωπ* Χριστός] Read, *ὁ ἀνθρωπ* Χριστός Ἰησους. Pricæus.

6. *ἀντίτινον*

6. ἀντίλυτρον ὑπὲρ πάντων, τὸ μῆτρυριον καιροῖς ἰδίοις.] Read, ἀντίλυτρον ὑπὲρ πάντων τῶν ΜΑΡΤΥΡΩΝ. P. Junius. Connect τὸ μῆτρυριον &c. with the next verse : ὁ δὲς ἑαυτὸν ἀντίλυτρον τὸ μαρτύριον καιροῖς ἰδίοις, εἰς ὃ ἐτίθλω ἰγὼ κήρυξ, *Who gave himself a ransom for all: a doctrine to be born witness to in due time, of which I am appointed a preacher ; μαρτύριον, in the accus. as ἐνδείμα, 2 Thess. i. 5. Castal. Beng.**

10. ἀλλ' (ὁ περὶ γυναιξὶν ἐπασγυλλομέναις θεοσίβειαν) δι' ἔργων ἀγαθῶν] Either *I will that women adorn themselves— not with embroidered hair, but (which becomes women to do who profess godliness) with good works ; or, as κοσμεῖν ἑαυτάς Δι' ἔργων ἀγαθῶν* can hardly be said, and the construction had been more naturally continued by ΕΝ ἔργοις ἀγαθοῖς, we had better connect δι' ἔργων ἀγαθῶν with ἐπασγυλλομέναις, leaving out the parenthesis : *That women adorn themselves, not with embroidered hair (δ, i. e. καθ' ὃ) as it becomes women, who PROMISE godliness by their GOOD BEHAVIOUR. Theodoret, H. Steph. Estius, Knatchbull, &c.* For ὁ περὶ πει, Pricæus would read ὡς περὶ πει, as in Eccles xxxiii. 28. which is needless, because ποιεῖν is understood.

C H A P. III.

1. Πιστὸς ὁ λόγος.] This should rather be joined to the foregoing assertion, which wants confirmation ; as at c. iv. 8, 9. 2 Tim. ii. 10, 11. *Piscat.*

4. τέκνα ἔχοντα ἐν ὑποταγῇ μτ' πάσης σεμνότητ^ς] Rather, with a comma at ὑποταγῇ, refer μτ' πάσης σεμνότητ^ς to ἰδίᾳ οἴκῳ προῖσάμηνον. *Homburg.*

15. ἐν οἴκῳ Θεῷ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεῷ] To avoid the too close repetition of Θεῷ, distinguish, ἐν οἴκῳ Θεῷ, ἥτις ἐστὶν ἐκκλησία, Θεῷ ζῶντος φύλος, καὶ ἐδραῖωμα τ' ἀληθείας. *D. Heins.*

Ibid. φύλος καὶ ἐδραῖωμα τ' ἀληθείας] A new section should begin here, and be continued on to παραίτης ὧ 7. Στύλος καὶ ἐδραῖωμα τ' ἀληθείας, καὶ ὁμολογούμενως μέγα, ἐστὶ τὸ εὐσεβείας μυστήριον. *J. Mede, p. 623. Bengel. See Gatak. Cinnus.*

16. μυστήριον Θεὸς ἐφανερώθη] Ὁ ἐφανερώθη was the reading of all the Mss. before the fifth century, as Sir Is. Newton hath shewn, Let. to Le Clerc. Many interpreters at first referred ὁ to μυστήριον, which precedes ; but observing that a mystery could not be said to be received into glory, they connected ὁ to be the subject of what follows : THAT

WHICH was manifested in the flesh, WAS justified by the spirit. "O, as 1 John i. 3. John i. 4. 46. iii. 26. 34. Matt. xix. 29. Rom. ii. 2, 3. *Wetstein*. For Θεὸς ἐφανέρωθη, perhaps Χριστὸς ἐθανατώθη, and for ὥφθη ἀγγέλοις, read ὥφθη ἀποστόλοις. *R. Bentley*, ap. *Wetstein*. The different attestations of eye-witnesses concerning OC in the Alexandrian Ms. (some affirming the former letter to be Θ, some Ο) are accounted for at last by Professor *Wetstein*, who discovered that the cross stroke in it, which was discerned by some, was no other than the middle stroke of the Ε in ΕΥΧΕΒΕΙΑΝ, 1 Tim. vi. 3. written on the back page, which appeared through the vellum as written on the Ο, when held up separately to the light, but was not visible, when laid flat on the next leaf.

C H A P. IV.

3. ἀπέχεσθαι βρωμάτων] F. ἀντέχεσθαι, to adhere to food. *Isid. Pelusiot*. l. iv. ep. 112. See *Mills*, Prol. 917. Some erroneously think that a verb may be understood of the opposite sense to the preceding verb: as after κωλύοντων γαμῶν, [κτελούντων] ἀπέχεσθαι. But in σῖτον καὶ οἶνον ἐδόντες, *Od. Π. 110*. ἐδω denotes in general to consume, as *Od. A. 251*. Ἐπιτρέπειν 1 Cor. xiv. 34. is not only to permit, but to enjoin, as *II. K. 421*. whence ἐπίτροπος, a steward, *Matt. xx. 8*. and so of the rest. (2.) *Oecumenius* falsely imagines that as μὴ φαγεῖν βρώματα is ἀπέχεσθαι βρωμάτων, so κωλύω ἀπέχεσθαι is the same as κωλύω μὴ φαγεῖν. He did not consider that, in μὴ φαγεῖν independently, μὴ is negative; but that after verbs of forbidding it only seconds or enforces the prohibition, and is therefore indifferently expressed or understood. Μὴ φαγεῖν alone is not to eat, but κωλύω μὴ φαγεῖν is I forbid eating. So κωλύω γαμῶν, or μὴ γαμῶν, I forbid marriage; κωλύω ἀπέχεσθαι, or μὴ ἀπέχεσθαι βρωμάτων, I forbid abstinence from food, contrary to the sense required. Read then without the comma at γαμῶν, forbidding to marry BY abstaining from food, the article τῷ being omitted, as πειράζει τὸν Θεὸν ὑποθῆναι, for τῷ ὑποθῆναι, *Acts xv. 10*. *Schmid*. Or read ΑΠΟΔΕΧΕΣΘΑΙ βρωμάτων, forbidding to marry, to PARTAKE of food, which &c. Or, ΑΠΕΧΟΜΕΝΩΝ βρωμάτων, removing, taking away food, &c. as *Homer, Od. O. 33*. Νῆας ἐκὰς νήσων
ἀπέχειν

ἀπέχειν. *Ep. Duæ*, p. 29. Ἀπέχω in the active so signifies; but never will it be found in the passive or middle voice in that sense. Ἀπέχιδαι needs no alteration. But to make this prophesy plain and perfect, a clause is wanting in the second verse, which Epiphanius has preserved in his 78th Heresy: 2. [Ἔσομαι ἃ ἐκρούς λατρεύοντες, ὡς καὶ ἐν τῷ Ἰσραὴλ ἐσεβάδθησαν] ἐν ὑποκρίσει ψευδοδόγων &c. 3. κωλύοντων γαμεῖν &c. 2. [*For they will come to be worshipers of the dead, as in Israel also they worshipped them*] through the hypocrisy of men given to lying with seared consciences, 3. Of men forbidding to marry, commanding to abstain from meats. Mr. Mann's Critical Notes on some Passages of Scripture, p. 93, & seq.

C H A P. V.

4. Εἰ δέ τις χήρα τέκνα ἢ ἐκγονα ἔχει, μαθηαίτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς πατέροισι.] It has been doubted whether this is a precept given to the children; or the widows. We say to the widows, which would have been clearer, if in the latter clause it had been καὶ [διδασκέτω] ἀμοιβὰς &c. But μαθηαίτω is used here in the former clause to *learn* neutrally; in the latter to *learn* actively, as Hom. Od. Z'. 233. γ'. 72. *Let them [her] learn first to shew piety at home, and learn her children to requite their parents.* Miscell. Observ. Sept. & Decem. 1738, p. 430. ed. Amstel.

9. Χήρα—μὴ ἐλαττον ἐτῶν ἐξήκοια, γεγονῆα ἰδὸς ἀνδρὸς γυνή.] Agreeably to the Basil ed. of 1540, place the comma at γεγονῆα, to connect the participle with what precedes, not, as the common editions, with what follows. For though nouns, which denote duration of time, are joined to verbs sometimes in the ablative, yet with verbs substantives, they are put in the genitive; as, Ἀλέξανδρος ἀποθήσκων δυο καὶ τριάκοια ἐτῶν ἰγένετο. So Luke iii. 25. ἦν ὡσεὶ ἐτῶν τριάκοια. Besides, if γεγονῆα was to be connected with what follows, it ought to be ἐλάττων (not ἐλαττον) ἐτῶν ἐξήκοια. Schmidius, Raphelius in Xenoph. and approved by Hutchinson in Xenoph. Cyrop. l. i. p. 12. ed. 8vo. The punctuation may be good, but the reason for it is ill founded. 1. Though γεγονῆα were joined with the latter sentence, ἔσα or some equivalent participle

participle must be understood in the former, as Σάξξα ἐν-
 νηνήκοια ἐτῶν ΟΥΣΑ, Gen. xvii. 17. 2. The addition of
 the participle, whether ἔστα or γεγονῆα, does not affect
 the comparative ἔλαττον, which is a neuter adjective agree-
 ing with χρῆμα understood; as ὁ πατὴρ μείζων μου ἐστίν,
 John xiv. 28. πλείον Ἰωάννῃ ὧδε, Matt. xii. 41. and else-
 where. 3. The genitive ἐτῶν does not depend on the
 verb substantive or its participle. If, as Vossius observes,
 we can say *exercitus viginti millium*, we may say *exercitus
 paulo plus viginti millium*; the genitive being govern-
 ed of *exercitus*, and *plus* agreeing with *negotium* under-
 stood. So here the sentence at length would be, χήρα
 ἐτῶν ἐξήκοια, ΧΡΗΜΑ μὴ ἔλαττον; or, χήρα, ΧΡΗΜΑ μὴ
 ἔλαττον ἢ ΧΡΗΜΑ ἐτῶν ἐξήκοια: or, χήρα, ΧΡΗΜΑ ἐτῶν μὴ
 ἔλαττον ἢ ἐξήκοια. Strabo, l. ii. p. 80. τὴ δὲ πρὸς ἑὸν
 πλοῦτον τὸ μὲν ἐκ ἔλαττον ἔστι δοκεῖ ἢ ἐπὶ ἑκατακισχίλιων [σταδίων], *the
 side to the east does not seem to be above VII thousand stadia*;
 and l. i. p. 57. τόπος πλείον ἢ ὁ δις χιλίων σταδίων ἀπὸ θα-
 λάττης διέχουσας. Lastly, allowing Schmidius in his own
 language to say, that genitives of *time* are joined with
verbs substantive or their participles, we must not suppose
only genitives are so joined: As γεγονῶς ἐτῶν ἑβδομήκοια,
 in Diog. Laërt. vit. Socr. c. 44. so δύο καὶ τριάκοια
 γεγονῶς ἔτη, Plut. Apophth. different prepositions in each
 construction being understood. See G. Voss. de con-
 structione, c. 15. Perizon. in Sanctii Minerva, l. iv. c. 2.
 and his Dissert. de Augustei orbis descript. § 24. and
 others. Bengelius, aware of this, retains the common
 reading, joining γεγονῆα to the following clause. We,
 with Schmidius, to the preceding; not because the con-
 struction so requires, but because it makes the sense de-
 terminate, which otherwise might be ambiguous; not a
widow of sixty years, i. e. so long in the state of widow-
 hood, but with γεγονῆα, *a widow sixty years OLD*. See
 on Acts xxv. 6. where the critical spirit took another
 turn, and πλείον was objected to being used for πλέον; as
 here, on the contrary, ἔλαττον, unconnected with the
 participle, because it is not ἐλάττων. From the same rea-
 soning, Pricæus would here correct the Vulgate, *non mi-*

nus

mus LX
 is used
 Livy.
 ep. l.
 Vulg.

13.

They le
 μανθάν
 idle as

And b
 Ibi

λῶσαι
 θάνουσ
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nus LX annorum into minor; but as *plus uno perenne sæclo* is used by Catullus, and *mancipia minora annis viginti* by Livy, xxxix. 44. so, I presume, we may say, with Pliny, ep. l. x. *qui minores xxx annorum erant*, or, with the Vulg. *non minus annorum LX*.

13. Ἀμα δὲ καὶ ἀργαὶ μαθάνουσι περιεχόμεναι τὰς οἰκίας] *They learn TO BE idle; for which we should read ἀργεῖν μαθάνουσι; or, perhaps, ἀργαὶ ΛΑΝΘάνουσι περιεχόμεναι, idle as they are they PRIVATELY run about houses. Anonym. And being idle they learn TO run about families. Castalio.*

Ibid. εἰ μόνον ὃ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περιεργοὶ λαῶσαι τὰ μὴ δεῖναι] F. ΛΑΛΗΣΑΙ, connecting it with μαθάνουσι, *being idle they learn to go to and fro in families; and not only idle, but triflers and busy bodies, TO SAY things they ought not. D. Heinsius.*

21. μηδὲν ποιῶν καὶ πρόσκλησιν] So the Vulg. seems to have read. F. πρόσκλησιν, *through faction*, as προσεκλήθη, Acts v. 36. in some Mss. Anonym. Or, perhaps, ΠΡΟΚΛΗΣΙΝ, *through PROVOCATION. Erasmus.*

CHAP. VI.

3. μὴ προσέχῃσαι ὑγιαίνουσι λόγοις] As no example of this sense of προσέχῃσαι elsewhere has been given, perhaps we might read προσίχῃσαι, or προσίχῃσαι, *CLEAVE and ADHERE to the wholesome words; or rather προσίχῃ, GIVE HEED to the wholesome words*, as 2 Pet. i. 19. Acts viii. 6. xvi. 14. 1st Tim. i. 4. Heb. i. 1. Tit. i. 14. &c. R. Bentley, Phil. Lipsiensis, ep. i. p. 75.

4. Εἴ τις ἐτεροδιδασκαλεῖ—τετύφῃσαι] Read, τετύφῃσαι, *is BLINDED, knowing nothing. P. Junius. Is he that teacheth another doctrine necessarily proud? Is he always employed in strife of words? Perhaps ψ 4 should be a continuation of the subject begun ψ 3. If any man teacheth otherwise—Is he proud, &c.—From such withdraw thyself. Camp. Vitring. Obs. Sac. c. xviii. p. 216. D. Heins.*

Ibid. φθόνος, ἔρις, βλασφημίαι] F. φθόνοι, ἔρεις, in the plural, as the Vulg. and some Mss. and all the following nouns are. *Pricæus.*

17. Τοῖς πλεσίοις ἐν τῷ νῦν αἰῶνι, παράγγειλε μὴ ὑψηλοφροσύνῃ] Remove the comma to πλεσίοις: *Charge them that*

that are rich, not to be high-minded in this world, — but to trust in God: Thus preserving the opposition between the two parts of the sentence. See 1 Cor. iii. 18. *Anonym.*

19, ἀποθησαυρίζουσας — θημέλιον] *Laying up in store a foundation* seems a discordant metaphor. Perhaps, κειμήλιον, *a treasure*. P. Junius. Or, θέρμα λίαν καλόν, *a very good depositum*. See Tob. iv. 9, 10. & Hesych. in voc. *Bos*, Exerc. Philol.

20. τὰς βεβηλὰς κεινοφωνίας] F. καινοφωνίας, *profane new-coined words*, as Vulg. Chrysostom, Tertullian, & al. in Wettstein.

Second EPISTLE to TIMOTHY.

CHAP. I.

3. **X**ΑΡΙΝ ἔχω τῷ Θεῷ — ὡς ἀδιάλειπτον ἔχω τῷ Θεῷ σὺ μνήαν] Camerarius saw a difficulty in this expression of giving thanks for doing a voluntary act, viz. that he mentioned them in his prayers. Different is this form elsewhere: Philem. Εὐχαριστῶ — πάντοτε μνήαν σε ποιούμενος. Perhaps, therefore, changing συνειδήσει ὡς into συνειδήσεως, we should read thus: Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω — ἐν ΚΑΘΑΡΟΤΗΤΙ ΣΥΝΕΙΔΗΣΕΩΣ ἀδιάλειπτον ΕΧΩΝ περὶ σοῦ μνήαν. D. Heins. Perhaps, after Θεῷ, we should supply from Rom. i. 8 — τῷ. [ὕπὲρ σοῦ μάρτυς γάρ με εἰναι ὁ Θεός] ᾧ λατρεύω. *Piscat.*

4. Ἐπιποθῶν σε ἰδεῖν] Connect, *greatly desiring to see thee*, — that I may be filled with joy; not, as the English Version, *being mindful of thy tears*, that I may be filled with joy. *Anonym.*

9, 10. Perhaps all from ψ 9, ὃ καὶ σάρακα, το ἀφθαρσίαν, ψ 10, should be included in a parenthesis, and the words connected: τὸ σωσαντὶ ἡμᾶς, καὶ καλέσαντὶ — διὰ τὴν εὐαγγελίαν, *Who hath saved us with a holy calling — through the gospel*. So that it is not said the doctrine of life and immortality were brought to light through the gospel; but that life and immortality were manifested by Christ, who
abolished

abolished death. Dr. Parry, Defence of the Lord Bp. of London, against the Author of *The Divine Legation*, 1760, p. 37, 38. ed. 2.

12. *πέποιμαι ὅτι δυνατός εἶμι*] F. *δυνατὶς εἶσθι*, *that you will be able to keep what I delivered to you, until that day.* R. Bentley, ap. Wettstein.

13. *ἤκουσας ἐν πίστει*] Placing a comma at *ἤκουσας*, connect, *ὑποτύπωσιν ἔχει* — *ἐν πίστει*, *Hold fast in faith the form &c.* Bengel. *

CHAPTER II.

2. *ἤκουσας παρ' ἐμὲ διὰ πολλῶν μάρτυρων*] *ἤκουσας διὰ πολλῶν*, *heard among many witnesses*, is scarce agreeable to syntax; read, rather, *διὰ πολλῶν μάρτυρῶν ταῦτα παρὰ*, *What you have heard of me, do you* TESTIFYING *by many things commit to faithful men.* P. Junius, Knatchbull.

6. *τὸν κπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μέλαμ-βάειν*] The English Version ill connects *πρῶτον* with *μέλαμ-βάειν*: *the husbandman that laboureth must be FIRST partaker of the fruits.* The infinitive is governed of the participle, as Plat. Dial. Euthyphr. § 2. *λέγε τί καὶ ποι-ῶντά σε φησὶ διαφθείρειν τὰς νέας*, *Tell me what he saies you DO TO CORRUPT the youth.* So here, *the husbandman MUST first LABOUR, TO PARTAKE of the fruits.*

7. *δὲν γὰρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.*] Why should he pray that Timothy may have *understanding in ALL things*? Castalio renders, *INDUSTRY in all things*: Connect, *ἐν πᾶσι μνημόνευε Ἰησοῦν Χριστόν.* S. Battier, Mus. Brem. II. p. 186.

10. *Διὰ τὸ τοῦ πάντα ὑπομένω*] F. Connect *διὰ τὸ τοῦ* with the foregoing verse: *wherein I suffer unto bonds: but the word of God is not* THEREFORE *bound.* S. Battier, Mus. Brem. II. p. 188.

12. *εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν*] Rather, *εἰ ΣΥΝ-υπομένομεν*, as γ 11. and see Rom. viii. 17. Sirach. ch. xxx. 10. *Pricæus.*

16. *ἐπὶ πλεῖον ᾧ προκόψουσιν ἀσεβείας*] ΠΡΟΣΚΟΨΟΥ-ΣΙΝ. Curcellæus.

19. *Ὁ μέντοι &c.*] This refers to γ 16. The inter-
mediate verses should be in a parenthesis. *Anonym.*

19. *σερεὸς θεμίλι* τῷ Θεῷ ἔστηκεν, ἔχων τὴν σφραγίδα] *Θεμίλι*, a foundation, ill agrees with the metaphor of a seal: Perhaps the true reading might be *κεμήλιον*, treasures laid up, and sealed with the mark of the owner. See 1 Tim. vi. 19. *Pyle*.

22. *ἐπικαλυμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας*] Or, connect, *δωκε*—*εἰρήνω*—*ἐκ καθαρᾶς* &c. follow peace out of a pure heart with those that call on the Lord. Anonym.

26. *ἐξωγεημένοι ὑπ' αὐτῷ εἰς τὸ ἐκεῖνον θήλημα*] Taken captive by him at his will, as Beza, Castalio, English Version, &c. The Author of the Paraphrase after Mr. Locke's manner rightly connects: *ἀναήψωσιν εἰς τὸ ἐκεῖνον θήλημα*, that, being saved out of the snare of the devil by him [i. e. by the servant of the Lord instructing in meekness], they may be AWAKE and alert to do his [God's] WILL. In both these senses, *μήποτε*, ψ 25, is rendered IF peradventure, as if it was *εἴποτε*, ac si, which, perhaps, it never signifies. With the least alteration, therefore, after Piscator and Bengelius, connect *ἀναήψωσιν*—*εἰς τὸ ἐκεῖνον θήλημα*, and then the intermediate words together: God peradventure will give them repentance, that they may RECOVER themselves TO HIS will out of the snare of the devil, having been taken captive by him; αὐτῷ relating to *διαβολῷ*, and *ἐκεῖνον* to Θεῷ. *

C H A P. III.

10. Σὺ ᾧ παρεκλήθηάς με τῇ διδασκαλίᾳ] If MSS. would permit, better imperative, *παρεκλεθεῖ με*, agreeably to Philip. iv. 9. *Pricæus*.

11. τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο] Read, with a full stop at *παθήμασιν*, and what follows with an admiration: Thou hast fully known my doctrine, persecutions, afflictions. What things befel me at Antioch! — what persecutions, &c. ! *Battier*, *Bibl. Brem.* c. viii. p. 596.

16. Πᾶσα γραφή, θεοπνεύστῃ, καὶ ὠφέλιμῃ] Either, All scripture is given by inspiration, as Chrysostom, and most of the Protestant interpreters; or, omitting the comma at *γραφῇ*, All scripture divinely inspired is also profitable, as the Syriac, Vulg. If. Casaub. in Casaubonianis, p. 97, Grotius, and most of the Popish commentators.

C H A P.

CHAP. IV.

ζ. ἡφεῖ ἐν πᾶσι,] Connect, ἐν πᾶσι κακοπάθησον, as 2 Tim. ii. 9. *Battier*, Mus. Brem. II. P. II. p. 189. But we find τὸ ἡφον ἐν πᾶσι, M. Antonin. i. 16. *Wolf*.

Ibid. πλὴν ἀλακονίαν σε πληροφύρησον] Perhaps, πληρωσον, as Luke xiii. 25. Coloss. iv. 17. *Mangey*, on Phil. Jud. Vol. II. p. 540.

13. Τὸν φαίλοιον] Corrupted from φαινόλην, *penulam*. *Piscat. Beza*.

20. Τρόφιμον ὃ ἀπέλιπον ἐν Μιλήτῳ] This *Beza*, *Baronius*, *Grotius*, and others, refer to the time when Paul was shipwrecked in his first voyage to Rome, Acts xxvii. and therefore would read ἐν Μελίτῃ. But see this abundantly confuted by *Lud. Cappellus*, *Append. Hist. Apost. c. i. Pearson*, *Opp. Post. Diff. I. c. ix. § 8.*

EPISTLE TO TITUS.

CHAP. I.

3. ΕΦΑΝΕΡΩΣΕ ὃ καιροῖς ἰδίους] This join to the foregoing verse: *In hope of eternal life, which God promised before the world began, but has in due time manifested, 3. viz. his word to be preached, &c. Castal. Beza.*

9. καὶ διδασχὼ πῖς λόγῳ] F. διδασχὴν ΜΟΥ πῖς λόγῳ, as 2 Tim. i. 13. and ii. 2. *Pricæus*.

10. καὶ ἀνυπόταχοι, μαλακολόγοι καὶ φρεναπάται] Rather, both unmanageable vain talkers and deceivers, that the first may be the epithet of the other two nouns. *Bengelius*. Some Mss. omit the first καὶ, for want of understanding that syntax.

CHAP. II.

3. Πρεσβυτίδας ὡσαύτως ἐν κατασήμελι ἱεροπρεπεῖς] F. ἱεροπρεπεῖς, to agree with κατασήμελι, in an exterior behaviour such as becometh holiness. *Anonym.*

5. οἰκευς, ἀγαθὰς] Read jointly, the latter the epithet of the former, which is otherwise not enough determinate,

nate, good house-keepers. H. Steph. Præf. Or, perhaps, φιλαγάθης, lovers of good, and so disjointly. *Pricæus*.

7. *ὡς πᾶντα σεαυτὸν παρεχόμενος*] Theod. *ὡς πᾶντας*. F. *περὶ πάντων*. *Anonym.*

Ibid. *ἐν τῇ διδασκαλίᾳ ἀδιαφορίαν*] The sense would be more emphatical, if it were *δι' ἀφορίαν*, *In all things—a pattern of good works; in doctrine, BY integrity, gravity, sincerity*. Camerar. Or, perhaps, *δι' ἀδιαφορίαν*, by indifference; i. e. without respect of persons. *Pricæus*.

8. *ἵνα ὁ θεὸς ἱκαντίας ἐντοσπν.*] Supply *σε*, may REVERENCE you; for why should the adversaries blush, if they have nothing to object? *Pricæus*.

11. *Ἐπιφάνη ἡ δὲ χάρις*] In Glossar. *Ἀνιφάνη*, exorta est, apparuit, and so, perhaps, it was written here. *Pricæus*.

Ibid. *ἡ χάρις τῷ θεῷ ἡ σωτήριος πᾶσιν ἀνθρώποις*] Either, *both appeared to all men, as Theophylact*; or, with others, *that bringeth salvation to all men*. Estius, R. Gell. Reliq. Angl. tom. II. p. 408.

C H A P. III.

6. *ὃ ἔχειεν — ἀλλ' Ἰησοῦ — τῷ σωτήρι — ἡμῶν*] Include this in a parenthesis, that *ἵνα*, *ψ* 7, may connect with *ἔσωσιν*, *ψ* 5. *Bengelius*; * who makes likewise *ἀλλ' Ἰησοῦ* to depend on the same verb, which seems overloaded, when *διὰ λέτρε* and *διὰ Ἰησοῦ* are both governed of it. †

7. *κατ' ἐλπίδα*] Between commas, to connect *κληρονόμοις* with *ζωῆς*, which would otherwise want a genitive. *Piscat. Knatchbull, Grot.*

EPISTLE TO PHILEMON.

4. **E**ΥΧΑΡΙΣΤΩ τῷ θεῷ με, πάντοτε μνείαν σε ποιεῖ-
μεν] Or, connect *παντοτε* with *εὐχαριστῶ*, *I always thank God, when I mention you in my prayers*. *Pyle*.

6. *ἐνεργῶς*

6. *ἐνεργὴς γίνῃ* *ἐν ἐπιγνώσει*] Rather, *ΕΝΑΡΓΗΣ γίνῃ*—*ὡς Χριστὸν*, *that the participation of thy faith may become EVIDENT — TOWARDS OR TO the glory of Christ Jesus.* Bengel. * Ver. 5. would be clearer in a parenthesis, that *ὅπως ἐνεργὴς γένηται* may connect with *ψ* 4. *Anonym.*

9. *ὡς Παῦλος πρεσβύτερος*] Paul was not a very aged man, when this epistle was written [about 65]. Perhaps, it should be *Παῦλος πρεσβευτῆς*, *Paul an ambassador*, as 2 Cor. v. 20. Eph. vi. 20. *Pyle, R. Bentley ap. Wettstein.* But, it is observed, he saies nothing assuming in this epistle, he *beseeches by love*; and omits his being an Apostle, which he no where else omits, except in his ep. to the Philippians and the two epp. to the Thessalonians.

24. *Ἀρίσταρχος*] He was at this time *fellow-prisoner*; but why not here so described, as well as Epaphras, is uncertain. See before, ep. to Coloss. v. 10.

EPISTLE to the HEBREWS.

CHAP. I.

1. *ΛΑΛΗΣΑΣ τοῖς πατεράσιν ἐν τοῖς προφήταις*] *F. ἐν τοῖς ΑΓΓΕΛΟΙΣ.* For the design of the writer here is to shew how much Christ is superior to the angels, not to Moses and Aaron, which he afterwards more fully illustrates. Compare ii. 2, 3. *Crellius, Evang. S. Joan. reffit. P. I. c. 43.*

3. *τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*] Read *αὐτῷ*, *upholding all things by the word of HIS [the Father's] power*, as before, *ὑποστάσεως αὐτοῦ*. What follows, *δι' αὐτοῦ*, is in distinction to it. *J. Peirce, of Exon. **

7. *Ὁ ποιῶν τὰς ἀγγέλους αὐτοῦ πνεύματα*] Perhaps, *Who makes a flame of fire to be his angels, spirits, and ministers.* D. Heinf.

9. *ἔχιστέ σε ὁ Θεός, ὁ Θεός σου*] The first *Θεός* should be inclosed between commas, being the Attic vocative, as in the preceding verse: *Therefore, O God, thy God hath*

anointed thee, &c. not, as our version, therefore God, even thy God. Anonym.

C H A P. II.

1. μή ποτε ὁστρεῶμεν] F. ὁστρεῶμεν, *lest we should PERVERT them. P. Junius.*

3. εἰς ἡμᾶς ἐβιβαιώθη] F. εἰς ὑμᾶς. *Beza.*

9. ἡλατιωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα] Connect *διὰ τὸ πάθημα* with what follows: *by suffering death crowned with glory.* See Phil. ii. 9. as Chrysost. Syriac, Peirce of Exon, Wettstein, & al. *

Ibid. τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἡλατιωμένον βλέπομεν Ἰησοῦν—ὅπως χάριτι Θεῷ ὑπὲρ πάντος γένεσθαι θανάτου] F. ὑπὲρ πάντος ΓΕΝΗΤΑΙ θανάτου, *crowned with glory, that by the favour of God he MIGHT BE ABOVE all death.* J. J. Reiske, ap. Wettstein. If the article was to be connected with Ἰησοῦν, it would have been τὸν Ἰησοῦν δὲ, or τὸν δὲ Ἰησοῦν, as Matt. xxvii. 26. Distinguish then thus, with a stop at βλέπομεν: *But we see all things not yet subject to him [man]: yet we behold him little lower than the angels. Ἰησοῦν (for Ἰησοῦν ὅ) But Jesus we behold, by suffering death crowned with glory, &c.* Thus the apostle magnifies the prerogative of man, as the psalmist does, and of Christ above all. *D. Heinsius.*

13. Καὶ πάλιν ἰδὲ ἐγὼ] In Isai. viii. 17, 18, both these clauses stand together in the LXX. So that I guess the second καὶ πάλιν has been put in here by the scribes, and that the apostle made but one sentence of them. The first words alone are not to his purpose. *Wall, Crit. Notes.*

Ibid. ἐνχοι ἦσαν δουλίας] F. δουλίας, *who through fear of death were subject to FEAR all their lives. P. Junius, ap. Wettstein.*

C H A P. III.

6. υἱὸς ἐπὶ τὸν οἶκον αὐτῶ] Read αὐτῶ, *his own house.* Ed. Plant. Genev. Beza, Engl. Version. But see γ 4. and 1 Tim. iii. 15. 1 Cor. iii. 9. *Pyle.*

7. Διὸ καθὼς λέγει τὸ Πνεῦμα] F. Διὸ καλῶς λέγει. *Anonym.* Rather connect Διὸ with βλέπει, γ 12, the inter

intermediate citation being in a parenthesis. *Peirce of Exon, Wetstein.* *

10. Αἶ πολλοὶν τῇ καρδίᾳ] So likewise the LXX, in Psal. xcvi. 10. But, perhaps, αἶ crept in by some unskilful hand for λαοί. *Drus. Par. Sacr.*

15. ἐν τῷ λέγεσθαι Σήμερον] F. Read, ΕΥ ΤΟ λέγεσθαι, *Well is that saying, TO-DAY &c. Mangey*, in Phil. Jud. tom. II. p. 47. None of the ancient or modern translations have made good sense of the place. I take the 14th verse to be a parenthesis, and the 15th to be joined with the 13th: *Exhort another daily, while it is called TO-DAY* — Exhort one another, I say, *FROM its being said &c. Peirce of Exon, Bengelius.* *

16. Τινὲς γὰρ ἀκούσαντες παρεκέλευσαν, ἀλλ' ὃ πάντες] Read Τινὲς interrogatively, and the whole verse with one continued question, as in the following verses: Τίτες — ἀλλ' ὃ the same with Τινὲς — εἰ μὴ, *Who, when they had heard, provoked him to anger, but all those who came with Moses out of Ægypt?* as the Syriac, Chrys. Theod. Bengel. *

19. ἐκ ἡδυνήθησαν εἰσελθεῖν δι' ἀπεισίαν] F. δι' ἀπειθείαν, *through disobedience.* P. Junius.

CHAPTER IV.

5. Καὶ ἐν τούτῳ πάλιν] F. Καὶ ἐν τούτῳ. *Mang. in Phil. Jud. tom. I. p. 721.*

12. ἀρμῶν τε καὶ μυελῶν] F. ΜΕΛΩΝ, *to the dividing the joints and LIMBS*, as one Ms. cited by Erasmus. Or, ΜΥΩΝ, *joints and MUSCLES.* Anonym.

Ibid. καὶ κριτικὸς ἐνθυμήσεων] F. Διακριτικὸς ἐνθυμήσεων, *DISSECTING the thoughts of the heart*, as Philo, tom. I. p. 491. τομὴ τῆς συμπάντων λόγῳ. *Mangey, ibid.*

15. πεποιημένον ὥστε πάντα καθ' ὁμοιοτήτα.] F. πεπλασμένον, *FORMED like us.* P. Junius.

CHAPTER V.

7. εἰσακουθεὶς ἀπὸ τῆς εὐλαβείας,] Ἀπὸ τῆς εὐλαβείας — ἡμαθιν, *and was heard; though he were a son, yet through his piety he learnt obedience from what he suffered.* Syr. Vers.

12. πάλιν χεῖρα ἔχῃτε τῷ διδάσκειν ὑμᾶς, τίνα γὰρ οὐ χεῖρα] Read, τῷ διδάσκειν ὑμᾶς τίνα, *You have again need*

that SOME ONE should teach you the first elements, &c. J.
Gronovius, apud Wettstein, Peirce of Exon.

CHAP. VI.

5. καλὸν γινώσκουσιν Θεὸν ἔῃμα] F. more agreeable to the Greek construction, observed in ψ 4, καλὸν—ἔῃμα! G. P. Junius.

6. Πάλιν ἀνακαινίζειν] *To renew them AGAIN*, seems redundant. Connect, therefore, with the Syriac, ὁδοποιήσας—πάλιν. *Erasmus, Peirce of Exon, & al.* For ἀνακαινίζειν, f. ἀνακουίζειν, *TO RECOVER THEMSELVES again to repentance.* J. J. Reiske, ap. Wettstein.

11. πρὸς πλὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους] Better connect ἐνδείκνυσθαι παρὼν—ἄχρι τέλους. Bengel. *

18. ἰχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρητῆσαι]
F. καὶ φυγῶ ὄντες, *that we, IN OUR FLIGHT, might have
the strong consolation, of laying hold on the hope &c.* J. J.
Reiske, ap. Wettstein.

CHAP. VII.

1. Οὗτος ὁ Μελchισεδεκ.] Some verb must be understood in the sentence. Read, Οὗτος ὁ Μελchισεδεκ, *This person, Christ, is Melchisedec.* Pyle.

2. *πρωτων μ εμελουσδμεν βασιλδς*] This to be connected with ψ 1. (ω κ) *δεκαττω—εμερειν Αεραμ* being put in a parenthesis: *Melchisedec blessed him,—being king of righteousness.* Anonym.

5. ἀποδιδκατῆν τὸν λαόν] *to take tithe of the people.* F.
ἐπιδιδκατῆν, for ἀποδιδκατῆν is used *to pay tithe.* Anonym.

11. Εἰ μὲν ἔν τελευτώσῃς ἀλλὰ τῆς Λευϊτικῆς ἱερωσύνης ἦ·
F. Ἐπεὶ μὲν. *Isidorus.*

19. εὐδὲν ἢ τελεείωσιν ὁ νόμος, ἡπεισαγωγή δὲ κρείττονος ἐλπίδος.] The opposition is ill supposed to lie between these two propositions: The former, (εὐδὲν ἢ τελεείωσιν ὁ νόμος) should be read in a parenthesis: What follows is in opposition to the foregoing verse, γίνεσθαι being understood: *There is an abrogation of the former commandment concerning the Levitical priesthood (for the law made nothing perfect) but there is the bringing in of a better hope.* Estius, Peirce of Exon, Bengel. *

27. τὸτο ᾧ ἐποίησεν ἱφάπαξ ἑαυτὸν ἀνενί[κας] This in a parenthesis, because ὁ νόμος ᾧ ἀνθρώπος καθίστησιν, ὧ 28, is a proof that he needeth not to offer up sacrifice. Peirce of Exon. *

C H A P. VIII.

1. Κεφάλαιον ᾧ ἐπὶ τοῖς λεγομένοις, τοῦτον ἔχουεν ἀρχιε[ρία] Place the comma after τοῦτον. *J. Walker*, of Trin. Coll. ap. *Wetstein*.

3. Πᾶς ᾧ ὀρχισθεῖς] This verse should be in a parenthesis, that the next may connect with ὧ 1, 2: *who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary, &c.*—4. *for if he were on earth, he should not be a priest.* Anonym.

7. ἔκ ἀν' δευτέρας ἐζητεῖτο τύπος] F. τύπος, then should not a PATTERN have been sought for of a second covenant. See ὧ 5. *P. Junius*.

8. μεμφομένης ᾧ αὐτοῖς λέγει] Place a comma at ᾧ, For finding fault, i. e. with the first covenant, he saith to them. He is not here proving that the Jews were defective, but that the covenant was. *Peirce of Exon, Raphaelius*.

C H A P. IX.

1. Εἶχε μὲν ἡ πρώτη σκηνή] Read, ἡ πρώτη ἐκείνη, viz. Ἀβελήκη, mentioned viii. 7. *If the first covenant had been faultless, then should no place have been sought for a second.* From whence, to the end of the chapter, he proves that a place was sought for a second covenant. Then he begins this chapter with proving his first proposition, that the first covenant was not faultless, for THAT first had ordinances, &c. *Markland*, on *Lysias* ii. p. 437. since confirmed by *Mf. Coll.* in *Wetstein*. To the same purpose, many *Mss.* omit σκηνή.

2. Σκηνή γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ᾗ &c.] Place the distinction at κατεσκευάσθη: *For there was a tabernacle made: the FIRST, wherein was the candlestick — and after the second veil, the tabernacle which, ὧ 3. Beza, Schmid. and English Vers.*

Ibid. ἡτις λέγεται ἁγία] Rather ἁγία, in the plural, as ἁγία ἁγίων, in the next verse, in distinction to this; unless, perhaps, ἁγίων in both. *Piscat. Curcell. Bengel.*

4. χρυσῶν

4. χρυσῶν ἔχουσα θυμιατήριον] This cannot be understood of the altar of incense, which was placed behind the first vail; but of the censer of incense, which the high-priest, on the day of attonement, carried into the holy of holies, Lev. xvi. 12. But that was of brass till the time of Solomon, 2 Chron. iv. 22. χρυσῶν, therefore, has been added here. *Mangey*, in Phil. Jud. vol. II. p. 149. It does not appear elsewhere what metal it was made of; why may we not conclude, therefore, from this place, that it was made of gold?

8. δηλοῦν τῷ Πνεύματι—πιφανερῶσαι πρὸς τῷ ἁγίῳ ὁδόν.] Perhaps, πρὸς τῶν ἁγίων ΤΩΝ ΑΓΙΩΝ ὁδόν, as γ 3. though Moses uses in like manner τῶν ἁγίων only, Lev. xvi. 2. *Beza*.

9, 10. μὴ δυνάμεναι—τελειῶσαι] Read here μὴ δυνάμενα, or at the end of the next verse ἐπιτελείμεναι. *Beza*. And connect μόνον ἐπὶ βρωμαῖς with this verse: *those sacrifices could not make perfect those that* WORSHIPED ONLY *with meat offerings and drink offerings*. *Olear. Analys.* p. 28. *Peirce of Exon*.

11. ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν] F. μενόντων ἀγαθῶν, *a high priest of good things which are TO CONTINUE*, in opposition to διακονήματα, the ordinances, which were temporary. See Col. ii. 17. *Mang.* Phil. Jud. tom. I. p. 107.

12. ὀρᾷμεν] This should be read ὀρῶμεν, as some Mss. and edd. of Erasmus, Aldus, Bogard, Colinaeus, Oecumenius, Theophylact, read; if Mr. Dawes's observation is true, that the aor. 1. pass. active, and mede of this verb are never found. *Miscell. Crit.* p. 259. But see, to the contrary, D^r Orville on Chariton, p. 335.

14. διὰ Πνεύματος αἰωνίου] F. ἀγνύματι, *who through everlasting SANCTIFICATION offered himself*. J. J. Reiske, ap. Wettstein.

17. ἵνα μή ποτε ἰσχύῃ &c.] The Greek Scholia, as is observed by If. Casaub. D. Heinsius, and Bengelius, read this interrogatively: *For is it of any force, while the testator lives?*

19. λαβὼν τὸ αἷμα—αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐξῆλθισι] Place a comma at βιβλίον, that it may connect,

not,

not, as the Vulg. with ἐξάγῃσι, but with λαβὼν, as Exod. xxiv. 7. That the conjunctive τε does not always relate to κ, which follows, see Acts xxvi. 11. John ii. 15. Kidder, Demonstr. of the Messiah, Part II. p. 144. Bengel.*

26. εἰς ἀθέτησιν ἁμαρτίας, ἀλλ' τῆς θυσίας αὐτῆς πεφανέρωται] The comma at ἁμαρτίας, place after αὐτῆς: He was not manifested *only* when he suffered. See 1 Tim. iii. 16. 1 Jac. i. 2. Wetstein.*

27. καθ' ὅσον ἀποκείλαι] F. καθὼς, AS it is appointed for all men to die. Grot.

28. εἰς τὸ πολλῶν ἀνεγκέιν ἁμαρτίας] Read, εἰς τὸ ΤΩΝ πολλῶν, which is the same as πάντων, as Luke vii. 47. Rom. xii. 5. V. 15. 2 Cor. ii. 17. Apoc. xvii. 1. R. Bentley, Concio x. on Nov. 5.*

Ibid. ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις] He shall appear a second time to them that LOOK FOR him WITHOUT SIN. Clarke's Serm. vol. VI. 8vo. p. 122. A transposition too hard, as Dr. Pyle observes; χωρὶς ἁμαρτίας, without offering for sin, he shall appear to them that look for him to salvation; or, he shall appear — to salvation.

C H A P. X.

1. Σκίαν—τῶν μελλόντων ἀγαθῶν] F. μεόντων ἀγαθῶν, here and Col. ii. 17. of good things which are PERMANENT. Mangey, Phil. Jud. vol. I. p. 107.

5. εἰσερχόμενον εἰς τὸν κόσμον] F. εἰς τὸ ὅσιον, into the sanctuary, meaning heaven. Crellius, Init. Ev. Joan. reſtitut. p. 411.

Ibid. σῶμα δὲ κατηρίσω μοι] So the LXX read, Pf. xl. 6. perhaps, by the internal motion of the Holy Spirit, saies Dr. Whitby. But it is more probable, they originally read ὡτία, agreeably to the Hebrew, and that the corruption arose from its being connected with the word before it, and from ΕΘΕΛΗCΑCΩΤΙΑ came ΗΘΕΛΗCΑCΩΜΑ, whence it was propagated into the N. T. L. Bos, Prolegom. to the LXX.

12. εἰς τὸ διηνεκὲς ἐκάθισεν] Connect εἰς τὸ διηνεκὲς with what precedes: After he had offered one sacrifice for ever, not sat down for ever; for then it would have been,

SITTETH

σιττῆθ down for ever. Thom. Aq. ap. Estium, Piscat. Bos, Exercit. p. 245, Bengelius, English Version. *

14. Μία ᾧ προσφορᾷ] Perhaps, Μία γὰρ προσφορὰ, in the nominative: *For one offering hath perfected for ever* &c. The discourse before turns on things, not persons, § 11. and is accompanied likewise with the verb τελειῶν, c. vii. 11. ix. 9. x. 1. Bengelius.

24. καὶ καλانوῦμεν] F. according to the metaphor which follows, καλαιοῦμεν, let us STIMULATE one another to provoke unto love and good works. Anonym.

27. πυρὸς ζήλοϛ] F. πυρὸς ζάλοϛ, a STORM of fire. P. Junius.

33. κοινωνοὶ τῶν ὅτως ἀνατρεφομένων] F. ἀνατρεφομένων. P. Junius.

39. ἢκ ἐσμὲν ὑποβολῆς εἰς ἀπώλειαν] F. ΑΠΟΣΤΑΣΕΩΣ εἰς ἀπώλειαν. P. Junius.

CHAP. XI.

1. ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος ἢ βλεπομένων] It is more natural to connect, ἐλπίζομένων ὑπόστασις πραγμάτων, and to understand the substantive in the second proposition: *Faith is the assured expectation of things hoped for, the evidence of those that are not seen.* P. Junius, Al. Morus.

3. εἰς τὸ μὴ ἐκφανισμένων] F. εἰς τὸ ἐκ μὴ φαινομένων. Verf. Syr. Vulg. Nic. Chrysost. apud Wettf. Wisdom of Solomon, ἐξ ἀμόρεφθ ὕλης.

4. πλείονα θυσίαν ἂν ᾤει καὶ Κάϊν προσήνεκε] F. ΠΙΟΝΑ θυσίαν. It is said, Gen. iv. 4. ἂν ᾤει ἦνεκε ἀπὸ τῶν πρωτοτόκων—καὶ ἀπὸ τῶν ΣΤΕΑΤΩΝ ΑΥΤΩΝ. P. Junius.

7. χρηματιδείς περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεῖς] Perhaps, περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεῖς, moved with the fear of things not yet seen. Grotius.

21. Ἰακώβ ἀποθυητῶν ἕκαστοι τῶν υἱῶν Ἰωσήφ εὐλόγησι] F. omitting Joseph, *Jacob dying blessed each of his sons.* Anonym.

23. καὶ ἢκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως] F. without the negative; the hiding of Moses was more owing to a fear of executing the command of the king, than in defiance of it. And so Philo describes it, Vit. Mos.

Mos. vol. II. p. 83. γινῶσαν δ' ὅτι τῶν Ἑβραίων ΚΑΤΑ-ΔΕΙΞΑΝΤΩΝ τῇ βασιλείῳ τὸ πρόσταμα. Mangey, in loc.

27. τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐπαρτέζησε] F. ὡς ΟΡΩΝΤΑ ΕΜΑΡΤΥΡΗΣΕ, *he bore TESTIMONY to him who SEES, though invisible himself.* Anonym.

37. ἐπειράδισαν] Amidst the enumeration of tortures, it is of little moment to say they were *tempted*. As this word, therefore, is wanting in the Syriac and some Mss. Erasmus, Calvin, Beza, Grot. Hammond, Whitby, &c. would omit it. Perhaps, read, ἐπυρώθισαν, Beza. Or, ἐπυράδισαν, Fr. Junius, in Paral. l. iii. and Piscator. Or, ἐπρήδισαν, Gatak. All which words denote, *they were burned*. Connect, ἐπειράδισαν ἐν φόνῳ μαχαίρας, ἀπείθανον, *they went through the trial of slaughter by sword, they died*. D. Heins. ἐπάρθησαν, *they were lifted up on crosses*. Beza, Annot. ed. 1, 2. Knatchbull. ἐπράδισαν, *they were sold for slaves*. Steph. le Moyne, ep. de Dodone, in Gron. Gr. Ant. tom. VII. ἐπηρεώθησαν, *they were maimed*. Tan. Fab. Ep. vol. II. 14. Hefychius, referring to this place, has: Ἐτυμπανίδισαν, ἐκρεμάδισαν, ΕΣΦΑΠΙΣΘΗΣΑΝ, *they were racked ON THE wheel*. See Miscell. Obs. vol. II. p. 28. for March 1723. ἐπηρεαδίσαν, *they were ill treated*. J. J. Reiske, ap. Wettstein.

Ibid. ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν] *κ* seems wanting: *they wandered in sheep skins and goat skins*, as the English Version. Anonym. Or, the latter a gloss on the former. Kust. Præf. ad N. T. F. ἐν μαλλωταῖς, *in coarse rugs*. Hafæus, Bibl. Brem. cl. ii. p. 1044.

C H A P. XII.

1. ἔχον ἀπὸθέμφοι] F. ὄκνον, *laying aside all SLOTHFULNESS — let us run &c.* P. Junius.

Ibid. *κ* τὴν ἐν περιέστον ἀμαρτίαν] F. ΑΠΑΡΤΙΑΝ, *laying aside the BURTHEN which surrounds us*. Exod. xl. 33. ἀνελύγνησαν σὺν τῇ ΑΠΑΡΤΙΑΙ αὐτῶν. Judith ii. 13. καμῆλος *κ* ὄνος εἰς τὴν ΑΠΑΡΤΙΑΝ αὐτῶν. R. Bentley.

3. ἵνα μὴ κάμητι, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.] Read, κάμητι ταῖς ψυχαῖς ὑμῶν, as κάμων τῇ ψυχῇ μου, Job x. 1. Without such restriction, κάμων is usually applied to the body. Ἐκλυόμενοι, without a case, as ψ 5. Homb. Bengel.*

5. καὶ ἐκλέληθε τῆς ἀδικήσεως &c.] Read interrogatively, not affirmatively as an accusation: *Ye have not yet resisted unto blood; and have ye forgotten the exhortation &c.?* Hallet, Pyle. *

7. Εἰ παιδείαν ὑπομένετε, ὡς ὑοῖς ὑμῖν προσφέρεται] F. ὡς ΥἱΟΥΣ ΥΜΑΣ ΤΡΟΠΟΦΟΡΕΙ. P. Junius. But see this use of προσφέρεται in Grotius, and Raphel. Xenoph.

9. Εἴτα τὸς μὲν πατέρας εἶχομεν] The Syriac read Εἰ δὲ, which is better. Beza; and so Curcellæus and Fell. Perhaps, read interrogatively: *Itane vero — Have we then had fathers in the flesh, and revered them?* Steph. Præf. J. Alberti Obs. Sacr.

13. τραχὺὰς ὁδοὺς ποιήσατε] τραχὺὰς [τραχείας] make the rough paths smooth for your feet; why else are feet mentioned? Ed. Complut. Plant.

Ibid. ἵνα μὴ τὸ χῶλον ἐκτραπῇ] τὸ ΚΩΛΟΝ, that a LIMB may not be put out, but rather healed. S. Battier.

15. μήτις ῥίζα πικρίας ἀνω φύσσει ἐνοχλῇ] F. ἐν χολῇ, as it is in Deut. xxix. 18. *lest any root of bitterness be springing up in WRATH, and many be thereby defiled;* H, or some other verb, wanting in both parts of the sentence. Estius, Grot. P. Junius, Mills, Prol. 495. Whitby.

18. Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει] Read, μὴ ὁ ψηλαφωμένῳ, to the mountain which was NOT to be touched. See Exod. xix. Deut. v. P. Junius, Wall, Crit. Notes.

23. πανηγύρεθ καὶ ἐκκλησία πρῶτοτόκων] Or, connect this with the former verse, in apposition with καὶ μυριάσιν ἀγγέλων, the conjunctions being prefixed to the several enumerations; καὶ πόλιν — καὶ μυριάσιν — καὶ κριτῇ — καὶ πνεύμασι. Erasm. Luther, Raphel. in Herodot. &c.

27. δηλοῖ τῶν σαλευομένων τιμὴ μεταθέσιν ὡς πεποιημένων] F. πεπονημένων, — signifieth the removing of things shaken, as LABOURING WITH DECAY. L. Bos, Exercit. p. 259. which see illustrated in Wettstein.

C H A P. XIII.

3. ὡς καὶ αὐτοὶ ὅτις ἐν σώματι] F. ὅτις ΕΝΣΩΜΑΤΟΙ, Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves CORPOREAL. P. Junius.

10, 11. Some-

10, 11. Something seems wanting between these two verses, to make the connexion. *Anonym.*

18. *πειπίθαμεν ᾧ*] *For we trust we have a good conscience.* F. *πειπίσμεθα ᾧ*, *we are PERSUADED &c.* *Anonym.*

22. *ἀνέχεται τὸ λόγῳ*] F. *ἀνέχεται τὸ λόγῳ*, as Tit. i. 9. *ἀνέχόμενον τὸ κτ' οἷον τὴν διδασχὴν πιστῶ λόγῳ.* *Pricæus.* But 2 Tim. iv. 3. *τῆς ὑγιανέσης διδασκαλίας ἐκ ἀνέξουται.*

General EPISTLE of JAMES.

CHAP. I.

3. **Ο**ΤΙ τὸ δοκίμιον ὑμῶν τῷ πείρασμῳ κατεργάζεται ὑπομονήν.] F. *ὑπομονή*, in the nominative: *knowing that PATIENCE draweth after it the trial of your faith: and let that patience render its work perfect.* P. Faber, Agonist. l. iii. c. 13.

10. *ὅτι ὡς ἂν ὁ ἄνθος παρειλεύσεται*] F. *ὅτε ὡς ἂν θ, Let the rich rejoice in his humiliation, WHEN as a flower he shall pass away.* *Anonym.*

11. *ἐν ταῖς πορείαις αὐτὸ μαραινθήσεται*] F. *ἐν ταῖς ΠΟΡΕΙΑΙΣ*, *shall fade away in his ABUNDANCE.* Ed. Colin. Erasmus, Luther, &c. But as the Greek tongue has no such word [see Steph. in Thef. tom. III. p. 181.] read, to the same sense, *ἐμπορείαις*, with Castalio, P. Junius, and Hammond. Or, *ὑπορείαις.* *Anonym.*

17. *πατὴρ τῶν φώτων*] Read *πνευμάτων*, *the father of SPIRITS*, as it is Heb. xii. 9. taken from Numb. xxvii. 7. and in Rev. xxii. 6. *ὁ Θεὸς τῶν πνευμάτων τῶν ἁγίων*, as in Mss. for which the edd. read, *τῶν ἁγίων προφητῶν.* *Mangey*, in Phil. Jud. II. p. 385. But the *father of light* is here used agreeably to the astronomical metaphor which follows: *with whom there is no deviation or tropical shadow; light invariable without any interposing shade, which is lengthened or shortened by the different distance of the sun.* See Estius. Or, understand, *The creator of the luminaries*, viz. the sun, moon, &c. *Τὸ πατὴρ* being used for the *maker or creator*, Job xxxviii. 28. *Markland*, on Arnald on Wisdom, c. vii. 16.

25. ὡς ἀκυβας εἰς νόμον καὶ ὡς ἀμείνας, ~~ἄρ~~] Or, possibly, ὡς ἀμείνας ΟΥΤΩΣ, and continuing so. Beza.

C H A P. II.

4. καὶ ἐγένεσθαι κριταὶ ἀλογισμῶν ποιητῶν] F. ἀλλὰ λογισμῶν, and are become judges BY ILL REASONINGS? Anonym.

10. γέγονε παντῶν ἐνοχός] F. παντὶ γέγονε, is ALTOGETHER guilty. Baulacre, ap. Wettstein. The whole duty of man being comprehended under that of loving his neighbour, whoever transgresses any branch of it violates what is called the royal law; For, ψ II, THAT law [not HE] which said, Do not commit adultery, said also, Do not kill. Bp. Sherlock, Sermon. vol. I. Disc. xiii. And see on Rom. xiii, 10.

18. τὴν πίσιν σου ἐκ τῶν ἔργων σου] The Vulg. as the sense requires, reads, without works, and many Mss. χωρίς. Perhaps, it should be ἐξω, or ἐκτὸς τῶν ἔργων. See Estius, &c.

24. Ὁρᾷτε—μόνον;] This should not be interrogatively. Piscat. Castal. &c. English Version.

C H A P. III.

5. ἰδοὺ, ἐλπίγον πῦρ—6. Καὶ ἡ γλῶσσα πῦρ] The former part, introducing the observation that the tongue is a fire, should be connected in the same verse, as Piscator observes. * Then ψ 6. read, with the Syriac, καὶ ἡ γλῶσσα, πῦρ Τῶν ΚΟΣΜῶν τῆς ἀδικίας καθίσταται ἐν τοῖς μέλεσιν, And the tongue is placed among the members, a fire of iniquity to the world. Grotius, Hammond.

6. φλογίσαι τὸν ποχὸν τῆς φύσεως] Rather, τρέχειν, setting on fire the COURSE of nature. D. Heins. Grot.

15. μὴ καυχήσῃ καὶ ψεύδεται καὶ τῆς ἀληθείας] Read, with a question: If γέ. have envying and strife, do ye glory and lie against the truth? P. Junius, Knatchbull.

C H A P. IV.

2. φοιῦναι καὶ ζηλῆσαι] F. φθονεῖτε, ye ENVY, and covet, and are not able to obtain; φθόνος and ζηλός are often used together. So ed. Erasmi. 2. Colin. Bogard. Schmid. &c. Or, perhaps, φονεῖτε [i. φοναῖτε]. Grot. But φονεῖν is used, Psal. lxii. 3.

5. ἡ γραφὴ λέγει· Πρὸς φθόνον ἐπιποθεῖ] Read, ἡ γραφὴ λέγει πρὸς φθόνον· Ἐπιπόθη τὸ πνεῦμα &c. in the imperative:

tive: *Do you think the scripture saith in vain to, or against, Envy: Covet that spirit, or wisdom, which dwelleth in us; alluding to Wisdom i. 4. 5. 6. vi. 11. vii. 22, 23. to which book this epistle often alludes. Oecumenius, Wetstein.* Some one, in Wetstein's Quarto proposals, would read: Πρὸς ΘΕΟΝ ὑποποθεῖ.

11. ἐκ εἰς ποιότης νόμου, ἀλλὰ κριτής.] Place the stop at νόμου, and connect: Ἀλλὰ κριτής εἰς εἶναι, ὁ νομοθέτης &c. *He that judgeth his brother, judgeth the law: but if thou judge the law, thou art not a doer of the law. But THERE IS ONE judge, the law-giver.* R. Bentley, ap. Wetstein.

12. ὃς κρίνεις τὸν ἑτερον;] Vulg. *proximum*, which probably read ἑταῖρον. *Alberti*, Obf. Phil. It followed the Mss. which read τὸν πλησίον.

CHAPTER V.

3. Φόγετε τὰς σαρκὰς ὑμῶν ὡς πῦρ· ἰησαυρίζετε &c.] Connect, ὡς πῦρ ἰησαυρίζετε, *ye have treasured it up as fire until the last days.* Ed. Complut. Syriac, Beza, Hammond, D. Heinsius. Some Mss. leave out ὡς: Read, ΤΟ Πῦρ, ὃ ἰησαυρίζετε. *P. Junius.*

4. ὃ ἀπειρημένον ἀπ' ὑμῶν] F. ἰσχυρημένον, *the fire which is of you* WITHDRAWN. See Philo, vit. Mos. l. i. *Anonym.*

6. ἐκ ἀντιτάσεται ὑμῖν] A nominative seems wanting. For ΟΥΚ, originally was written ΟΥΚΕ, that is, ὁ ΚΥΡΙΟΣ ἀντιτάσεται. R. Bentley, Phil. Lipf. l. 34. Read, ἀντιτάσεται ὑμῖν; or ἀντι-ἀξίαι; with an interrogation: *Shall not he, the just one, oppose you?* See c. iv. 6. 1 Pet. v. 4. *P. Junius*, Ep. Duæ, p. 9.

7. ἕως ἀνελθῇ] ἕως ἀνελθῶν. ed. Raphael. to the same sense.

9. Μὴ στεναζέις] F. συγναζέις, *Be not GRIEVED one with another.* *Anonym.*

11. καὶ τὸ εἰλκεῖς ΚΥΡΙΩΝ εἰδῆς] Perhaps, εἰδῶς, which is the more usual expression. *Beza.*

13. Κακοπαθεῖς.] Vulg. *Tristatur quis.* Perhaps, therefore, we should read, κακοθυεῖς, which is confirmed by the opposite εὐθυεῖς, which follows. *J. P. icæus.*

20. γινώσκεις] I doubt if it should not be γινώσκεις, *KNOW YE, that he which converteth a sinner.* *J. Calvin.*

First EPISTLE General of PETER.

C H A P. I.

1. ΠΟΝΤΟΥ Γαλατίας] Jointly, *those who inhabit Galatia of Pontus*, according to Oecumenius. But Galatia is no where else so called; nor is it a country of Pontus, but has Pontus on the north adjoining to it. *Estius*.

2. ἐκλεκτοῖς—καὶ πρόγνωσιν Θεοῦ—ἐν ἁγιασμῷ Πνεύματος, ἵς ὑπακοῇ καὶ ῥαντισμῷ αἵματος Ἰησοῦ Χριστοῦ] It would scarce be said that the saints are *elected to the sprinkling of the blood of Christ*. Read, καὶ ΠΑΝΤΙΣΜῳ αἵματος, *elected BY the sanctification of the spirit unto obedience, and BY the asperision of the blood of Christ*; and so the Æthiopic Version reads. *Ep. Duæ*, p. 30. But taking *sprinkling* in the native sense, the saints seem as much elected to it as to obedience; *ut obedient, & Jesu Christi sanguine CONSPERGANTUR*, as Castalio renders.

6. Εἰ δέον ἐστὶ] Rather, εἰ δέον without ἐστὶ, or εἰ δέον ΕΤΙ, *P. Junius*.

7. πολὺ τιμιώτερον χρυσίῳ τῷ ἀπολλυμένῳ, ἂν πυρὸς διδοκιμαζόμενῳ] F. χρυσίῳ τῷ ΑΠΟΛΛΕΛΟΥΜΕΝΟΥ. That it was customary to purify gold by washing, see Casaub. in Capitolin. c. 8. Hippocrat. de diætâ, l. i. p. 193. *Ph. D' Orville*, Animadv. in Chariton. Aphrod. l. viii. c. 6. p. 705. Or, read, χρυσίῳ ἢ ΑΡΓΥΡΙΟΥ ἂν πυρὸς ΔΕΔΟΚΙΜΑΣΜΕΝΟΥ, *That the trial of your faith being more precious than gold AND SILVER, which HAD BEEN TRIED in the fire*. So the Syriac Versions leave out δι. But ψ 18. ὁ ΦΘΑΡΤΟΙΣ, ἀγγυρίῳ ἢ χρυσίῳ. *Wetstein*.

13. ὑποβριεῖς τελείως ἐλπίσασθε] The Syriac, ὑποβριεῖς τελείως, ἐλπίσασθε, *being sober to the end, place your hope on the grace, &c.* For ἐλπίσασθε, f. ἐλπίζετε. *P. Junius*.

Ibid. ἐπὶ τῷ φερομένῳ ὑμῶν χρίσιν] F. διδομένῳ ὑμῶν. *P. Junius*. Or, which is nearer, φερεμένῳ, used in the same sense ψ 5. *Wall*, Crit. Notes.

23. διὰ λόγον ζῶντος Θεοῦ καὶ μένου] F. λόγον ζῶντος, ΤΟΥ καὶ μένου, *by the living word, and which abideth for ever*. Anonym.

C H A P.

CHAP. II.

2. γάλα ἐπιποτίσασθε] F. ἐπιποτίζετε, or ἐπιποτίσασθε, as *new born babes DRINK the sincere milk*. Grot. Hammond.

6. παρεισφ' ἐν τῇ γραφῇ] Grotius understands it, παρεισφ' ἐν παροχῇ, *legitur locus*. But, perhaps, it should be παρεισφ' ἐν]. P. Junius.

7. Ὑμῶν ἢ ἡ τιμὴ] F. ἡμῶν, as ψ 4. 6. P. Junius.

8. οἱ προσκόπῃσι τῷ λόγῳ, ἀπειθῶντες] Connect, τῷ λόγῳ ἀπειθῶντες, *which stumble, as being disobedient to the word*. See c. iii. 1. iv. 17. And προσκόπῃσι absolute, as John xi. 9. Vers. Syr. Oecumenius, Bengel. Wettstein. *

Ibid. εἰς ὃ καὶ ἐτίθησαν] F. ἐτίχθησαν, *to which thing they were BORN*. P. Junius.

9. βασιλεῖον ἱεράτευμα, ἔθεν ἅγιον] In Exod. xix. 5, 6. it is βασιλεῖον ἔθεν, ἱεράτευμα ἅγιον. Anonym.

12. ἐκ καλῶν ἔργων ὑποπτεύσαντες,] As ἐκ καλῶν ἔργων cannot be connected with ὑποπτεύσαντες, which governs an accusative, c. iii. 2. perhaps, we should read ὑποπτεύσαντες, *REVERING you from your good works*. Hammond. Or, ἐποπτεύσαντες, *INITIATED in holiness by your good works*. P. Junius. At least, remove the comma at ὑποπτεύσαντες, *they may from your good works, at least while they observe them, glorify God*. *

13. ὑποτάγητε ἐν πάσῃ ἀνθρωπίνῃ κτίσει] F. κείσθ, *submit to every human judgment*. P. Junius.

15. φημὲν τῷ ᾧ ἀφρόνῳ ἀνθρώπων ἀγνωσίαν] F. ἀγλωσσίαν, or ἀθυρογλωσσίαν, *you may bridle the UNRULINESS OF TONGUE of foolish men*. P. Junius.

17. Πάντας τιμήσατε] F. Connect this with the foregoing verse: ἀλλ' ὡς δέλοι Θεῷ πάντας τιμήσατε. P. Junius.

20. τὸτο χάρις παρὰ Θεῷ. 21. Εἰς τὸτο γὰρ &c.] The beginning of ψ 21. connect with ψ 20. *This is acceptable with God, for hereunto were ye called*. 21. *For Christ also suffered*. Anonym.

23. παρεδίδοι τῷ κρίνοντι δικαίως.] For παρεδίδοι, read παρεδίδου, or παρεδόθη. P. Junius. And for δικαίως, read ἀδικως, *committed himself, or was delivered, to him that judgeth UNJUSTLY*, viz. Pilate. So the Vulg. and Cyprian. P. Junius, Anonym.

CHAP. III.

1. διὰ τῆς τῶν γυναικῶν ἀνατροφῆς ἀνὸς λόγῳ κερδηθήσων.] F. Ο ἀνὸς λόγῳ. *that if any obey not the word, THEY WHO ARE without the word may be won, &c. Anonym.*

2. ἀνατροφῆς ἢ ὕψων] F. ὕψων, the sentence being in the third person before. P. Junius.

3. Ὡς ἔσω ἔχῃ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν] At ἔξωθεν, add a comma, because ἐμπλοκῆς is not governed of it: *Whose adorning let it not be that outward, viz. of plaiting the hair, &c. Anonym.*

4. ὁ κρυπτός τῆς καρδίας ἀνθρωπίνῳ] F. καρδίας ΚΟΨΜΟΣ, *Let it be the hidden ORNAMENT of the heart*, which is the word at ψ 3. and which our version is forced to supply afterwards. Mangey, in Phil. Jud. de mercede Meretricum, vol. II. p. 267. How much easier, if we read ΑΝΘΡΩΠΙΝΟΣ, scil. κορυπτός. *the ornament of the heart, hidden to men*; to which is opposed, ὁ ἔξωθεν (κόσμος) ψ 3. and ἑωπιν τῷ Θεῷ ψ 4. Markland.

7. συγγληροῖμαι χάριτος (ωὴ) F. χρίσθαι ΚΑΙ ζῶν, *as being coheirs of grace AND life. Anonym.*

10. θελοι, ζῶνις ἀναπαύ, καὶ ἰδεῖν] F. θελων ζῶνι, ΑΓΑΠΗΝ ἰδεῖν ἡμέρας, for so Ps. xxxiv. 12. θελων ζῶνι, ἀγαπᾷν ἡμέρας ἰδεῖν. Some one, offended at the sentence running without a copulative, changed it into ἀγαπᾷν καὶ. *Piscat.*

15. ἔτοιμοι ᾗ] F. ἔτοιμοι ΔΗ, *ready INDEED always to give an answer, &c.* this being a consequence of the foregoing precept, not in distinction to it. *Anonym.*

Ibid. πρὸς ἀπολογία—μὲν πραύτητι καὶ φόβῳ] Begin the next verse with μὲν πραύτητι καὶ φόβῳ συνεκλήθητε ἔχοντες ἀσθην, or ἰσχυρῶς, *With meekness and fear having a good conscience. Schmidius.*

21. συνεκλήθητε ἀγαθῆς ἐπιγνώσεως] F. ἐπὶ ῥάντισμα, *not the putting away the filth of the flesh, but the SPRINKLING of a good conscience.* Heb. x. 22. ἐξῥαντισμένοι ἀπὸ συνειδήσεως, καθαροί. *Anonym.*

CHAP. IV.

1. ὅτι ὁ παθὼν ἐν αὐτῷ, πεπαύται ἀμαρτίας] It was natural for Erasmus to think that these words relate to Christ just before spoken of in the same terms, Ἰησοῦ πα-
θόντος

θῆναι — ἐν σαρκί, but then what follows in ψ 2. cannot be applied to him. All is clear, if we read ὁ παθὼν ἐν σαρκί ΑΠΘΕΟΑΝΕΝ ΑΜΑΡΤΙΑΙΣ, *As Christ hath suffered for us in the flesh, arm yourselves with the same mind; for he that suffered in the flesh, hath DIED FOR OUR SINS, that we should no longer live in the flesh to the lusts of men.* R. Bentley, ap. Wettstein.

12. τῇ ἐν ὑμῖν πυρώσει] F. ἐν τῇ ΥΜΩΝ πυρώσει, concerning YOUR fire trial. P. Junius.

14. τὸ τῆς δόξης καὶ τὸ τῆς Θεοῦ πνεῦμα] Read, καὶ being omitted, τὸ τῆς δόξης τῆς Θεοῦ πνεῦμα, as in Isai. xi. 2. *The spirit of God's glory resteth on you.* Beza, Wall, Crit. Notes.

15. ὡς ἄλλοτρισεπίσκοπος] Suffer as a murderer, as an evil doer — as a busy body. A strange disparity in the characters: With the Syriac, leave it out; or read, ὡς ἄλλοτρισεπίκλοπος, as a purloiner of another man's property. Anonym.

C H A P. V.

4. ἀμαράντινον τῆς δόξης γέφανον] Vulg. *immarcescibilem*, reading, perhaps, ἀμαραντον, as c. i. 4. H. Steph.

9. τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι] Read, changing one word, and inverting the order of the rest: ἐν κόσμῳ τὰ αὐτὰ τῶν παθημάτων τῇ ὑμῶν ἀδελφότητι ΕΠΙΤΕΛΕΙΣΘΕ, *Knowing that you accomplish the same sufferings in the world with your brotherhood.* P. Junius.

Second EPISTLE General of PETER.

C H A P. I.

1. ΣΥΜΕΩΝ Πέτρος] Read, as James and Jude write: Συμεὼν δῆλος Ἰησοῦ Χριστοῦ, omitting Πέτρος καὶ Ἀπόστολος. Grotius.

3, 4, 5. Erasmus, Castalio, Grotius, and others, connect ψ 2. with what follows: *May grace and peace be so multiplied to you, as the divine power has given you all things.*

things. — We have followed Estius and Bengelius, who make the sense in ψ 3. suspended till the 5th: *As his divine power hath given us all things which pertain to life and knowledge, through the knowledge of him that hath called us by his glory and virtue* — 5. *do you likewise accordingly, giving all diligence, add to your faith; &c.* αὐτὸ τῷτο, for κατ' αὐτὸ τῷτο, according to that very thing. See the reasons for this reading in Estius. *

5. καὶ αὐτὸ τῷτο δι' αὐτὸν — παρεισινέγκαλεις] As εἰς or κατ' must be understood, if not expressed; καὶ has probably been substituted instead of the latter. *Piscat. Beza.*

11. Οὕτω γὰρ — ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσοδος.] F. ἐπιχορηγηθῇ, for so an entrance MAY be administred. R. Bentley, ap. Wetstein.

17. φωνῆς ἐκχθείσης] F. φωνῆς ΕΝΗΧΗΘΕΙΣΗΣ, when a voice was sounded from the excellent glory. P. Junius.

19. καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον] At the end of the former verse, place only a colon, that the beginning of this may connect with it, and so lead to the true and obvious sense of a passage, which of late has in vain exercised the pens of many learned writers: viz. *This voice, saying, "This is my beloved son, in whom I am well pleased,"* (taken from *Isai. xlii. 1.*) *we heard in the mount: and we have by that means (prophecy, or) the words of the prophet more fully confirmed.* Which, how clear soever a prediction of Christ, were more determinately declared so, when we heard them applied to him by a voice from heaven. The expression in both parts of the sentence is confirmed by the best writers. *Isocr. De Permutatione, vol. II. p. 387. ed. Battie, τὸς ὃ τοῖσιν εἶναι με νομίζοντας, οἷός τις εἰμι, BEBAIOTEPON ἔτι ταύτῳ ἔΞΕΙΝ τὴν διάνοιαν, but I hope that those who know me to be what I really am, will have this opinion more fully confirmed.* *Josephus, Ant. l. v. c. 10. 4. ταῦτα βιασάμενοι ὅρκους εἰπεῖν αὐτῷ τὸν προσφῆτῳ Ηλεί, — ἔτι μᾶλλον BEBAIOTEPAN ΕΙΧΕ τὴν προσδοκίαν τῆς τῶν τέκνων ἀπωλείας, When Eli had extorted these things by oath from the prophet — he had the expectation of his sons destruction more fully confirmed.* Then προφητικὸς λόγος is used, as *Philo, vol. I. p. 347. ed.*

ed. Lond. $\alpha\delta\epsilon$ φουτεργίας, Τὸν τίονα ἀριθμὸν, πολλὰ καὶ ἐν τῇ νομοθεσίᾳ, μάλιστα ὅ ἐν τῷ καταλόγῳ τῆς τῆ παιτὸς ἡμίσιως ἀποσιμνύνει τοῖς ἐν τῷ προφητικῷ λόγῳ, *The words of the prophet [Moses] seem to signalize the number Four, as in many places of the law, so more particularly in his enumeration of the creation of all things; and others frequently.* This passage of Isaiah is referred to in the margin of some bibles, on Matt. iii. 17. xvii. 5. where the same words occur; but the reference being omitted here, the sense has been overlooked. *Markland, ex ore. **

Ibid. ἐν ἀνυχμῇ τόπῳ] Which is scarce used for *dark*: read, ΑΜΑΥΡΩ. *R. Bentley, ap. Wettstein.*

20. ιδίας ἐπιλύσεως] Read ἐπιλύσεως, from ἐπέρχομαι, *no prophecy is of private impulse. Calvin, H. Steph. Præf. Grotius.* Or, ἐμπνεύσεως, of *private inspiration. P. Junius.* By understanding the true sense of ψ 19, we see the propriety of saying no scripture is of private interpretation.

21. Οὐ γὰρ διήματι ἀνθρώπου ἠνέχθη ποτὶ προφητεία] *F. ἡγήθη, prophecy was not TAUGHT by the will of man. P. Jun.*

C H A P. II.

4. Εἰ γὰρ ὁ Θεός] Perhaps, ΚΑΙ γὰρ, the sentence being otherwise left suspended; though so it is Rom. ix. 22. and elsewhere. *Piscat.*

Ibid. ἀλλὰ σιραῖς ζῶντα ταρταρώσας] Place, ταρταρώσας, between commas, that σιραῖς ζῶντα may connect with τῇ ἡμετέρῃ, whether we understand it acquisitively, as *Jos. Mede* does, *Disc. ix. p. 23.* or not: *to be KEPT IN chains of darkness, or FOR chains.* See *Jude 6.*

8. βλέμματι γὰρ καὶ ἀκοῇ ὁ δικαῖος ἐγκατασκευῶν] Connect, either with the *Vulg. aspectu & auditu justus*; or, with *D. Heinsius, cum visu & auditu inter eos versaretur*; or, with *Beza and Grotius, videndo & audiendo excruciat animam.*

13. ἐν τρυφῶντι ἐν ταῖς ἀπάταις αὐτῶν, συνουχήμενοι ὑμῖν] Rather place the comma at ἐν τρυφῶντι, *rioting, partaking of your feasts, with their own deceits. Erasmus, Castalio, Schmidius.* Read, ἐν ταῖς ἀγάπαις ὑμῶν, from *Jude 12.* So *Vulg. followed by Erasmus, Luther, Camerar.*

Camerar. Grotius, and many others, but rejected by Bengelius and Wettstein.

16. ἐλγξιν ὃ ἔχει ἰδίας παρὰ φρονίας] Vulg. *sua vesaniae*. Read, therefore, ἰδίας ΠΑΡΑΦΡΟΝΙΑΣ, or ΠΑΡΑΝΟΙΑΣ *Eras. Grot. Mangey*, in Phil. vol. II. p. 123.

Ibid. παρ' ἑγὺν ἐκόλυσε τῷ τῷ προφητῇ παρὰ φρονίαν] F. ἐκόλασε, or ἐκόλυσε, CUT SHORT *the madness of the prophet*. R. Bentley, ap. Wettstein.

18. δελεάζουσιν—τὲς ὅντως ἀποδυόντας τὲς ἐν πλάνῃ ἀνθρώποις. How can they be said to be CLEAN escaped, who are allured over by the lusts of the flesh? Some Mss. read ὀλίγως, and τὰς ὀλίγους. For which, rather τὲς ΟΛΙΓΟΙ ἀποδυόντες, who allure those who had ALMOST escaped. D. Heinsius. Or, τὲς ΟΙΝΟΦΑΙΓΟΥΝΤΑΣ, who allure the DRUNKARDS who live in error. R. Bentley. The true reading is, probably, that of the Mss. τὲς ὀλίγους, as 1 Pet. i. 6. — those who for a LITTLE WHILE had avoided, or escaped from the livers in error. Markland.

CHAP. III.

2. μνηστῆρι—τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τῷ Κυρίῳ καὶ σωτῆρι] i. e. τῆς ἐντολῆς ἡμῶν τῶν ἀποστόλων τῷ Κυρίῳ καὶ σωτῆρι. a construction which the present arrangement of the words renders very obscure. Perhaps, therefore, read, τῆς τῶν ἀποστόλων ἡμῶν καὶ τῷ Κυρίῳ καὶ σωτῆρι, that ye may be mindful of the words of the prophets, and of the commandment of us the apostles, AND of our Lord and Saviour. Τῶν ἀποστόλων ἡμῶν is an order of words which no where else occurs in the N. T. Ἐγὼ Παῦλος; not Παῦλος ἐγώ, Eph. iii. 2. 1 Cor. iv. 9. Place ἡμῶν ἐντολῆς at the end: καὶ τῆς τῶν ἀποστόλων τῷ Κυρίῳ καὶ σωτῆρι ἡμῶν ἐντολῆς, mindful of the command of the apostles of our Lord and Saviour; for which we have the authority of Jude 17. ἐνηυατῶν τῶν παρεστημένων ἀπὸ τῶν ἀποστόλων ΤΟΙΣ ΚΥΡΕΥΟΜΕΝΩΝ. St. Peter and St. Paul both seem to allude to some meeting of the apostles on occasion of the new false teachers, when by common consent they laid down precepts to be communicated to all the churches. Bp. Sherlocke, Use &c. of Prophecy, Diss. i. p. 223. But are the instructions of the apostles (which

(which in Jude are only *predictions*, as those of the prophet are here) ever called *commands*? Perhaps, with both Syriac Versions, we should read, τῶν ἀποστόλων ἡμῶν ΚΑΙ ἐν τῇ τῇ Κυρίῃ καὶ σωτῆρι. See Wettstein.

5. Λοιθαίνουσιν αὐτοὶ τὸ θεῖον] F. τὸ ΛΕΓΟΝΤΑΣ, *For in saying this they are ignorant.* Anonym.

7. περὶ τῆς ἐμέμου] Connect rather, τεθησαυρισμένοι εἰς τὴν πυρῇ, *are treasured up for fire, reserved against the day of judgment.* P. Junius, Knatchbull.

9. Οὐ βραδυνή—τῆς ἐπαγγελίας] F. With an accusative, τὰς ἀπαγγελίας, or τὴν ἐπαγγελίαν, as Isai. xlv. 13. Grot. Th. Smith. Or, understand ἕνεκα. See Rem. on the Epist. to Brutus, p. 113.

12. πειθομένης τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας] F. πειθομένης ἸΔΕΙΝ τῆς παρουσίας τὴν τοῦ Θεοῦ ἡμέραν, *hastening to see the day of God's appearance.* Anonym.

15. ὁ ἀγαπητὸς ἡμῶν ἀδελφῶν] Added, probably, by the copyists, to give an apostolical sanction to this epistle. Grotius.

First EPISTLE General of JOHN.

CHAP. I.

3. ΚΑΙ ἡ κοινωνία ἡ] F. δὴ, *and TRULY our fellowship is with the Father.* Anonym.

5. καὶ αὕτη ἐστὶν ἡ ἐπαγγελία] Rather ἀπαγγελία. H. Steph. Præf. But adopting ἀγγελία, the reading of the best Mss., the conjecture is needless.

7. Εὰν ᾖ ἐν τῷ φωτὶ περιπατῶμεν—κοινωνίαν ἔχομεν μετ' ἀλλήλων] F. μετ' ΑΥΤΟΥ. Var. Lect. Curcellæi, and so Clem. Alex. Str. III. p. 525. Μετ' ἀλλήλων comes to the same thing: HE *with us*, and WE *with him*.

CHAP. II.

3. καὶ ἐν τούτῳ γινώσκομεν] F. ἐν τούτῳ γινώσκομεν, *And THIS we WELL know, that we know him.* Anonym.

8. ἡ σκοτία παράγει] Perhaps, here and at ver. 17. ΠΑΡΑΓΕΙ, as it is 1 Cor. vii. 31. this verb being no where else used in the passive. H. Steph.

13. ὅτι

13. ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς] F. αὐτὸν ἀπ' ἀρχῆς, I have written to you children, because ye have known the Father: To you fathers, because ye have known HIM from the beginning. Anonym.

14. Ἐγραψα ὑμῖν] Ed. Complut. Plant. Gen. and Wall, Crit. Notes, leave out this verse, as being a comment on the former.

28. μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ] F. ἐπ' αὐτοῦ, and not be ashamed BEFORE him. Anonym.

C H A P. III.

20. ὅτι μείζων ἐστὶν ὁ Θεὸς &c.] F. ἔτι, as the Syriac: If our heart condemn us, God is STILL greater than our heart. H. Steph. Beza, Piscat. Pricæus. Or, connect the beginning of this verse, ὅτι ἰὰν, with what precedes: καὶ πείσομεν τὰς καρδίας ἡμῶν, We shall assure our hearts before him, IF AT ANY TIME our heart condemn us, FOR God is greater than our hearts. ὅτι ἰὰν for ὅτε ἂν, Matt. v. 31. Acts xv. 1. Rom. x. 9. S. Andreas, Diff. in Theol. Philol. nov. Disputat. tom. II. p. 990. In all which places, ὅτι is redundant, and not used for ὅτε ἂν.

C H A P. IV.

3. τὸ τό ὃς τὸ τῷ ἀνιχρίστῳ, ὁ ἀκηκόατε ὅτι ἔρχεται] F. ὅΝ ἀκηκόατε. H. Steph. Præf. Estius, Pricæus.

18. ὁ φόβος κόλασιν ἔχει] Read, ΚΟΛΟΥΣΙΝ ἔχει, perfect love casteth out fear, for fear is an INFRINGEMENT, or MUTILATION, of it. So for ὁ ὃ φόβος μὲν, γ. κολούμενος, but he that is MUTILATED, or made imperfect, is not made perfect in love. Gloss. Vet. κολῶω, ἀτελεῖ ποιεῖν. Grotius. If any change were necessary, we might read ΚΟΛΥΣΙΝ, for fear hath HINDRANCE, it stops and encumbers love. Hammond.

Ibid. ὁ ὃ φόβος μὲν ὃ τελειώσεται] As the words stand, ὃ before φόβος μὲν is superfluous; omitting it, connect: ὅτι ὁ φόβος κόλασιν ἔχει, ὁ φόβος μὲν ὃ τελειώσεται, &c. because fear hath torment, he that feareth is not made perfect in love. Pricæus.

C H A P. V.

2. Ἐν τῷ γινώσκωμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν] These words would be reconciled to what goes before

before and follows, if transposed thus: γινώσκουμεν ὅτι ΤΟΝ ΘΕΟΝ ἀγαπῶμεν, ὅταν τὰ ΤΕΚΝΑ ΤΟΥ ΘΕΟΥ ἀγαπῶμεν. *Grotius*. Or, with less alteration, let only ὅτι and ὅταν change places: *By this we know, WHEN we love the children of God, THAT we love God.* Anonym.

4. Ὅτι πᾶν τὸ γεγεννημένον ἐκ τῆς Θεῆς νικᾷ] F. ETI πᾶν — MOREOVER every thing born of God, overcometh the world. R. Bentley, ap. Wettstein. Or, connect this verse with ψ 2, the third being in a parenthesis: *By this we know that we love the children of God — BECAUSE whatever is born of God overcometh the world.* D. Heinsius.

20. ὅτι ὁ υἱὸς τῆς Θεῆς ἦκει, καὶ δίδωκεν] F. ἦκει, IS come and hath given, the sound of the vowel and diphthong being nearly the same. *Piscat.*

Ibid. Ἔτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος.] Or, ὁ Ἀληθινός, as before τὸν Ἀληθινόν: then connect, Θεὸς καὶ ἡ ζωὴ αἰώνιος, *This is the true one, God and eternal life.* Ch. Heumannus, *Parerg. Crit.* p. 180.

Second EPISTLE General of JOHN.

1. **Ε**ΚΛΕΚΤΗ: κυρία] Read ἐκλεκτῇ not a proper name, because it would then have been κυρία ἐκλεκτῇ. *Beza.* ἐκλεκτῇ ἐν Κυρίῳ. P. *Junius*. Read Κυρία a proper name given often to slaves, which, as an epithet, at this time was scarce attributed to persons of the highest rank. *Bengelius*; from Heumannus, in his *Pœcile*, t. ii. l. iii. art. 13. and t. iii. l. iii. art. 2. *

2. ἀλλὰ πῶς ἀλήθειαν πῶς μένησαν ἐν ἡμῖν, καὶ μὴ ἡμεῖς εἶναι] F. καὶ ἡμεῖς ἡμεῖς, for the truth's sake, which dwelleth in us, and WHICH shall be with us for ever. Anonym.

3. Ἔσται μὲν ὑμῶν χάρις] F. ἔστω, as the Vulg. sit vobiscum. *Beza.*

Ibid. ἐν ἀληθείᾳ καὶ ἀγάπῃ.] This may be connected with the following verse: *In truth and love I rejoiced greatly.* Anonym.

5. ἐρωτῶ σε, κυρία] F. ἐν Κυρίῳ. P. *Junius*.

12. ἀλλὰ χαρετε καὶ μετὰ ἀλλήλους.] F. ἀλλὰ χαρετε καὶ καλὰ μὲν, as 3 Ep. 13. *Pricæus*.

Third EPISTLE General of JOHN.

2. Π ΕΡΙ πάντων εὐχομαι] F. *πρὸ πάντων. Piscat.*

4. Μειζότεραν τῶν ἐκ ἔχω χάριν, ἵνα] See John xv. 13.

6. ὃς καλῶς ποιήσεις *προπέμψας*] F. ΕΠΟΙΗΣΑΣ *προπέμψας*, *whom thou HAST DONE well to set forward*, as appears from what follows. *Grotius*, and *Luther's* Version.

7. Ἐξῆλθον, μηδὲν λαμβάνοντες ἀπὸ τῶν ἑθνῶν] Distinguish: Ἐξῆλθον, μηδὲν λαμβάνοντες, ἀπὸ τῶν ἑθνῶν, *they WENT OUT FROM the gentiles, taking nothing*. In the other construction, it should be λαμβάνοντες ΠΑΡΑ. We no where find λαμβάνειν ἀπὸ, except Rev. vi. 4. where it is used in a sense of *taking away*. *Beza*, *Schmidius*, *J. Ch. Wolfius*, *Bengel*.^{*} This renders *Dr. Bentley's* emendation in *Wetstein* at least unnecessary, who, joining ἀπὸ τῶν ἑθνῶν with λαμβάνοντες, would change τῶν ἑθνῶν into τῶν ἐκκλησιῶν, *taking nothing from the CHURCHES*.

General EPISTLE of JUDE.

1. ΑΔΕΛΦΟΣ δὲ Ἰακώβου] Added by the copyists, that this epistle might be thought to belong to the apostle of this name, which was written by him who was bishop of Jerusalem under Hadrian. *Grotius*.

Ibid. καὶ Ἰησοῦ Χριστοῦ τέλεισημένους] F. καὶ ΕΝ Ἰησοῦ Χριστῷ τέλεισημένους, as the more usual construction; though it is with a dative, 2 Cor. xi. 9. 2 Pet. ii. 17. *Pricæus*.

4. ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τὸ τοῦτο κρίμα, ἁσεβεῖς] Connect, ἄνθρωποι — ἁσεβεῖς, the intermediate words being in a parenthesis, and οἱ omitted which arose from the termination in ἄνθρωποι: *For there are certain ungodly men crept in,—of old ordained, &c.* *Pricæus*.

5. εἰδὼτας ὑμᾶς ἅπαξ τὸτο] Read, in a different order: εἰδὼτας ὑμᾶς τὸτο, ὅτι ἅπαξ ὁ Κύριος — *that the Lord having ONCE saved the people, AFTERWARDS destroyed them.* *Pricæus*.

7. ἀπειθεῖσαι

7. ἀπλῶσαι ὀπίσω σαρκὸς ἱτέρας, πρόκεινται δ᾿ ἄγμα, πυρὸς αἰωνίου δίκῃ ὑπέχουσαι.] F. ΤΕΦΡΑΣ πρόκεινται δ᾿ ἄγμα—*are set forth as an example of the ASHES of eternal fire.* Lucifer, approved by Colomesius. Or, ΕΤΕΡΟΙΣ πρόκεινται, *are set forth TO OTHERS.* S. Battier, Bremens. tom. II. p. 198. It does not appear that these cities suffered the punishment of *eternal fire*, and in that particular could not be set forth as an example to others, as the edd. and our version reads.—Distinguish therefore, with Estius and the Mons Testament: πρόκεινται δ᾿ ἄγμα πυρὸς αἰωνίου, δίκῃ ὑπέχουσαι, *are set forth an example of eternal fire, in suffering their punishment.* But the cities themselves are not an example of eternal fire, but their *punishment*. Rather, therefore, with Bengelius, put δ᾿ ἄγμα in apposition with δίκῃ, thus: πρόκεινται, δ᾿ ἄγμα πυρὸς αἰωνίου, δίκῃ ὑπέχουσαι, *Are set forth suffering punishment, an example of eternal fire.* * In the former construction, if any, with Wolfius, will deny that δίκῃ ὑπέχουσαι can be said without the genitive of the *crime*, or *nature* of the punishment, as δίκῃ ἀδικημάτων, or θανάτου, instances enough may be seen in Wetstein. In the latter construction, πρόκεινται stands neutrally, without any case. After all, *the vengeance of eternal fire* may mean only their final overthrow, as Num. xxiv. 20. xiii. 16. as Dr. Clarke understands it, in Serm. on Rev. i. 8.

9. αἰὲν τῷ Μωσέει σώματι.] F. αἰὲν τῷ ἸΗΣΟΥ σώματι. Vitrina, ap. Wetstein.

11. καὶ τῇ πλάνῃ τῷ Βαλζάκ μωδῷ ἔκχυνθου.] From Rom. i. 27. perhaps, it should here be ἔκκαυθου, *by way of reward, or punishment, FELL INTO libidinous BURNING.* Hammond.

12. συνευχόμενοι, ἀφ' ὧς—ποιμαίνοντες.] Better, ἀφ' ὧς ΠΟΙΜΑΙΝΟΥΣΙ. Pricæus. Connect ἀφ' ὧς with συνευχόμενοι, and before, 2 Pet. 13. Vulg. *In conviviis suis LUXURIANTES VOBISCUM.* Tobit ix. 9. ap. Vulg. *Cum timore Domini nuptiarum convivium exercebant.* Estius, Calmet, Bengelius. *

15. ποιῆσαι κρίσιν καὶ πάντων.] Read, ΜΕΤΑ πάντων, as Rev. xi. 7. ποιήσῃ ΜΕΤ' αὐτῶν πόλεμον: and see Matt.

xxv. 19. 1 Sam. xx. 8. Isai. iii. 14. *Pricæus*. But Dion. Halic. A. R. l. viii. p. 519. πῶς ἡ δικαίαν ΚΑΤΑ σε κρίσιν ἔκρινεν, and l. ix. p. 589. ἐφ' οἷς αἱ ΚΑΤΑ τῶν ἄλλων στρατηγῶν γίνονται κρίσεις. *Palairett*, Obs. Phil. in loc.

Ibid. κτ—τὰς ἀσεβεῖς αὐτῶν] Omit αὐτῶν. *Pricæus*.

18. κτ τὰς ἐαυτῶν ὀπιθμας—τῶν ἀσεβειῶν] F. ἀσεβειῶν, as 1 Pet. iv. 3. 2 Pet. ii. 18. *Bentley*, Phil. Lipf. ep. i. p. 73. Or, rather omit it, as it is omitted 2 Pet. ii. 3. and in the Coptic Version. *Ep. Duæ*, p. 9.

The REVELATION of St. JOHN the Divine.

CHAP. I.

5. **K** ΑΙ ἂν Ἰησοῦ Χριστοῦ ὁ μάρτυς ὁ πιστός] Better that Ὁ μάρτυς ὁ πιστός should begin a new period; and at the doxology, Τῷ ἀγαπήσαντι &c. to εἰς τὰς αἰῶνας τῶν αἰώνων. *Αμήν*. Where κ' ἐποίησεν for τῷ ποιήσαντι, by a like construction with 1 Pet. ii. 13. *D. Heinsf.*

7. κ' ψον] ἐπ' αὐτὸν] F. ὑπ' αὐτῷ, as Job xxx. 25. *Pricæus*, on Luke xix. 41.

15. ὅμοιοι χαλκολιθεάνω] F. χαλκολιθεάνω, like a furnace of brass. *Salmaf.* ap. *Wetstein*.

18. ζῶν εἰμι τὸς αἰῶνας τῶν αἰώνων· ἀμήν.] Read, ζῶν εἰμι—ὁ ἀμήν, I who am Amen am alive for evermore, as c. iii. 14. τὰς λέγει ὁ ἀμήν. *Schmid*.

CHAP. II.

5. ἔρχομαί σοι ταχύ] ἐν τάχει. *Schmidius*.

8. κ' ἐζησεν] F. ἀνέζησεν, which was dead, and is alive AGAIN. *Anonym.*

22. βάλλω αὐτὴν εἰς κλινὴν, κ' τὰς μοιχεύουσας μετ' αὐτῆς, εἰς θλίψιν μεγάλην] The comma at κλινὴν, transpose to αὐτῇ, I will cast her, and those that commit adultery with her in bed, into affliction. *Knatchbull*; who often refers to this passage, in support of a like transposition. See Acts xiii. 4. 1 Cor. xi. 21. But he will never convince that κ' is here transposed, or that it is ever so in prose, at least throughout the Scriptures.

17. καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ] F. ΠΗΜΑΝΕΙ, *he shall HURT them with a rod of iron.* In the Hebrew, Ps. ii. 9. *constringes eos.* W. Trillerus. And inclose the verse to συντρίβῃσαι in a parenthesis, that ὡς καὶ γὰρ may connect with ψ 26. δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἰθιῶν — ὡς καὶ γὰρ εἶληφα πατέρα τὸν πατέρα μου. *Anonym.* and Engl. Versf.

CHAP. III.

2. ἤξερον τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν] F. μέλλει ΑΠΟ-
BAINEIN, *things which are about to PASS AWAY.* P. Jun.

3. ποίαν ὥραν ἤξερον] This is not Greek: read, ποία ὥρα. P. Junius, Pricæus.

7. ὁ ἔχων τὴν κλεῖδα τῆς Δαβὶδ] F. τὴν κλεῖδα ΟΙΚΟΥ Δαβὶδ, as Isai. xxii. 22. which place is here explained allegorically. Beza. Δαβὶδ, as more known, has crept in for ΤΑΦΕΘ, or ΤΩΦΕΘ, which is used for *hell*, Isai. xxx. 33. This refers to κλεῖς τῆς πόλεως καὶ τῆς θανάτου, as c. i. 18. which hath no relation to David. Trillerus. Or, read, τῆς ἀβύσσου; as in the Coptic. Wilkins, Proleg. ad N. T. Copticum, p. 38.

8. ὅτι μικρὰν ἔχης δύναμιν] F. ὅτι ΟΥ μικρὰν, *for thou hast NOT a little strength, and hast not denied my name.* *Anonym.*

CHAP. IV.

2. καὶ ἐπὶ τῆς θρόνου καθήμενος] F. τῆς θρόνου Ὁ καθήμενος. *Anonym.*

6. καὶ ἐνώπιον τῆς θρόνου θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ. καὶ ἐν μέσῳ τῆς θρόνου καὶ κύκλῳ τῆς θρόνου τέσσαρα ζῶα] By this one would think that the four animals were in the *middle* of the throne, and *round about* the throne. But if we remove the point at κρυστάλλῳ, and place it after the latter θρόνου, the crystalline *sea* will properly be said to be before the throne, and in the midst of it, as a river is said to *proceed out of the throne of God, and of the lamb*, c. xxii. 1. Tawells, Crit. Exam. of the late new Text and Version, Par. I. p. 143. But the body of the four beasts being under the throne to support it, seemed to be in the *midst* of it; and their heads without, seemed to be round about the throne, as 1 Kings xvi. 19. ἐν μέσῳ τῆς θρόνου ἴσθμεν, signifies only *within*; and Ps. ci. 7. ἐν μέσῳ οἰκίας, *within my house.* Daubuz, in loc.

CHAP. V.

1. βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν, κατεσφραγισμένον] Read, γεγραμμένον ἔσωθεν, καὶ ὀπίσθεν ἐσφραγισμένον, *written within, and sealed on the back side*. Grot. Engl. Verf. &c. But the book, Ezek. ii. 9. was written, ἔμπροσθεν καὶ ὀπίσω. Parchments, which were written on both sides, were called ὀπιθόγραφα, from the peculiarity of their being written on the *back*; but it was no extraordinary circumstance to say they were *written within, and sealed without*. *Salm. de subscribend. & signand. testam. p. 119. & 109.*

CHAP. VII.

6. ἐκ φυλῆς Μανασσῆ] For Μανασσῆ, should probably be read ΔΑΝ, which was at first mistaken for the contraction ΜΑΝ. 1. Because otherwise the tribe of Dan is omitted, and yet some of ALL the tribes were sealed, ὧ 4. 2. Because, Ephraim and Manasseh being included in the tribe of Joseph, ver. 8, the mentioning one of them here would be redundant. Besides, one of the sons of Joseph would scarce have been mentioned at such a distance from the other. *Gomarus*, on Matt. xxvii. 9, 10. Part I. p. 185. As the land of Canaan was divided among XII tribes, the two sons of Joseph, Ephraim and Manasseh, being taken into the number, and Levi otherwise provided for, Num. xviii. 14. Josh. iv. 3. so the kingdom of the Messias is here divided among the XII tribes, Levi being taken in, and Dan omitted, who was prophesied of under the character of a seducing *serpent*, Gen. xlix. 17. which he verified in drawing the children of Israel into idolatry, from the death almost of Joshua to the captivity, Judges xviii. 30, 31. He is therefore here excluded from the book of life. See *Daubuz*, in loc. p. 321. and *Bp. Sherlock*, Appendix to Disc. II. p. 296. Ephraim and Manasseh are never reckoned as one tribe, and therefore cannot be both included in that of Joseph, ver. 8.

CHAP. VIII.

3. λιβανωτὸν] Here, and at ὧ 5, read λιβανωτὸν, which, in the Glossaries, is a *censer*; but λιβανωτὸς is the *incense* itself, 1 Chron. ix. 29. *Grot.*

Ibid. θυμιάματα πολλά, ἵνα δώσῃ ταῖς προσόδοχαῖς τῶν ἁγίων] Read, with the Vulg. προσόδοχαίς, in apposition with θυμιάματα, *there was given him incense, that he might offer it, being the prayers of all the saints.* Grot. An ellipsis of σὺ, as Ἀυταῖς ἀνελιάθεισιν — ἵκουσι, *CUM ipsis captivis feminis venirent*, Apoll. Rhod. Argonaut. l. i. 823. πολλοὶ δὲ ἤδη αὐτοῖς τοῖς ἵπποις καὶ ἀκρογυμνισθῆναι, *una cum ipsis equis per prærupta loca præcípites corruisse.* Xenoph. Cyrop. i. p. 29. ed. 8vo.

7. χάλαζα καὶ πῦρ μεμιγμένα αἵματι] F. μεμιγμένα ἄμα, *there followed hail and fire mingled TOGETHER.* Anonym.

CHAP. IX.

5. ἀλλ' ἵνα βασανίσωσι μῆνας πέντε] The judgments denoted here are supposed to be the miseries brought on the eastern and western empire by Mahomet and the Saracens. As that prophet began his preaching A. D. 608, or 609, and the first great downfall of his empire was by the rise of the Turkish, after the taking of Bagdat, A. D. 1057, or 1058; how can it be said to continue only five months, or 150 years, when in reality it continued xv months, or 450 years? I suspect therefore that John wrote IE, or δεκαπέντε, instead of E, or πέντε. *W. Whiston*, Essay on the Revelat. p. 196. 2d ed.

CHAP. XI.

7. τὸ θηρίον τὸ ἀναβαῖνον] In some Mss. τὸ θηρίον τέταρτον. Perhaps, for τεράτιον, *the MONSTROUS beast which ascendeth.* Grot.

18. τὰ ἔθνη ὠργίσθησαν] F. ὠρύθησαν, *and the nations WAILED, and thy wrath is come.* J. Gronov. ap. Wetst.

19. καὶ φωναὶ, καὶ βρονταὶ] F. the latter added as an explanation of the former. *Beza.*

CHAP. XII.

2. καὶ ἐν γαστρὶ ἔχουσα, κρέζει ὠθίνουσα καὶ βασανιζομένη τεκεῖν] *in pain to be delivered.* Rather a comma at βασανιζομένη, *crieth in sorrow and travail, having a child to bring forth.* Anonym.

8. ἐκ ἰσχύσαν] Better, ἐκ κατήχουσαν. *Pricaus.*

CHAP.

CHAP. XIII.

8. τὸ δένειν ἐσφαγμένον ἀπὸ καλαβουλῆς κόσμου.] So Vulg. Beza, Schmidius, English Version, &c. But connect: γέγραπται τὰ ὀνόματα — ἀπὸ καλαβουλῆς κόσμου, as it is c. xvii. 8. *Castal. Piscat. Grot. Perizon.* on Ælian V. H. i. 15. *Homburg. Bengel.* *

10. Εἴ τις αἰχμαλωσίαν συνάγῃ] Read, with some Mss. Εἴ τις Εἰς αἰχμαλωσίαν. *H. Steph. Præf. Beza.*

CHAP. XIV.

13. Μακάριοι, οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοις, ἀπάρετι. Ναὶ, λέγει] Read, Ἀπάρετι ναὶ, λέγῃ, *Yes, by all means, saith the spirit.* Bos, Beza.

20. αἷμα ἐκ τῆς ληνῆς ἄχρῃ τῶν χαλινῶν τῶν ἵππων] F. XLΩΝ τῶν ἵππων, *blood came out even to the HOOFS of the horses.* Anonym. But Sil. Ital. lib. iii. sub fin.

— multoque fluentia sanguine LORA.

CHAP. XV.

2. τὸ δὲ νικῆσας ἐκ τῆ θήρης — ἐκ τῆ ἀριθμῶ τῆ ὀνόματι] καὶ seems wanting: *that had gotten the victory over the beast — AND over the number of his name.* Anonym.

CHAP. XVI.

16. Καὶ συνήγαγε] This relates to συναγαγεῖν αὐτὰς, ὡς 14. the intermediate verse in a parenthesis. *Anonym.*

CHAP. XVIII.

13. καὶ ἵππων, καὶ ῥιπιδῶν] To avoid the sudden change of construction, read, in the accusative, ἵππους καὶ ῥιπιδας. *P. Jun.*

14. Καὶ ἡ ὀπίσθεν τῇ ἐπιθυμίας τῇ ψυχῇ] If we place this verse after ὡς 23. the second person would there come in uniformly, and the third person would here be continued at ὡς 15. *Beza.* But the like change is in ὡς 22. *Babyon shall be thrown down — and the voice of harpers be heard no more in THEE.* *Bengel.*

CHAP. XIX.

10. Ὅρα μὴ συνδoulos σε εἰμί] Distinguish: Ὅρα, μὴ συνδoulos σε εἰμί. *See, if I am NOT thy fellow-servant?* as Arrian Epict. l. i. c. 28. p. 157. ed. Lond. Ὅρα, μὴ τῷ ὁμοκλήθειν οἷς ποιεῖ, *Vide num differat intelligentia suarum actionum.* Oederus, Syntagm. Obs. Sacr. p. 734. In which construction the sense would be: *See whether I am thy fellow-servant.*

CHAP.

CHAP. XXII.

12. Καὶ ἰδὲ] First transpose ver. 13. before ver. 12. Then place them both after ver. 16. so that 13, 12, will be ver. 15, 16, and will properly come in as the words of Christ, not of the angel sent by him. *Beza*, ed. 3, 4, 5.

20. καὶ ἔρχε, Κύριε] F. ΚΑΙ ἔρχε, i. e. ἔν ἔρχε. *Beza*.

ADDENDA et CORRIGENDA.

Matt. xxiii. 14. *After*, Ibid. κέρμα] read, So Kuster, in his edition of Mills's N. T.

John x. 24. Ἔως ποτε τῷ ψυχὴν ἡμῶν αἰεῖς;] Αἶρεν τῷ ψυχῷ is to take away life, ver. 18. Perhaps, therefore, it should be, τὴν ψυχὴν ἡμῶν ΑΙΩΠΕΙΣ; how long dost thou hold us in SUSPENSE, as in the margin of our Version. *Markland*, on Eurip. Supplic. 189.

xviii. 1. πέραν τῆ χειμάρρος τῶν Κέδρων] An error of all the Greek copies, for ΤΟΥ Κέδρων. *Maldonat*.

Act. xxii. 1. *At the end of the Note*, add: The want of attending to this construction has occasioned ΚΑΙ to be inserted in several Mss. and editions in Act. xv. 23. Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι [ΚΑΙ Οἱ ἀδελφοί, instead of οἱ πρεσβύτεροι ἀδελφοί, the apostles and elders-brethren, as the Vulg. Irenæus, and the best Mss. read. See *Mills*, and *Potter* on Church Government, p. 317.

Rom. xiii. 2. ὥς ὁ ἀνιστασόμενος τῇ ἐξουσίᾳ, τῇ τῷ Θεῷ ἀγαγὼν ἀθήσκει· οἱ δὲ ἀνθεσκότες, ἑαυτοῖς κέρμα γίνονται] These last words should rather be the introduction to a new argument, and begin γ 3. But all who resist shall receive to themselves damnation; for Rulers are not a terror to good works, but to evil. The apostle setting forth the evil consequences which even in this life would attend the seditious, naturally subjoins a reason of it, viz. because Rulers are a terror to evil works. Bp. *Sherlock's* Sermons, vol. IV. p. 355.

1 Cor. xi. 6. *After* Le Clerc, add, To suppose, with Mede, that the women in the Christian assemblies threw off their veils, misled by the practice of the heathen priestesses, renders

renders the apostle's reasoning ψ 3. of their inferiority to man, as man to Christ, nothing to the purpose. The veil was worn as a token of subjection, see Gen. xxiv. 65. The Hebr. רָרִיךְ , a veil, comes from רָרַךְ , to subdue, and רָרִיךְ is rendered ὑπετάσων , Ps. cxliv. 2. and *Nupta* in Latin is literally one covered with a veil. Now it is not improbable, that the women uncovered their head from a mistaken notion that Christianity had abrogated the superiority of the man, and put the sexes on a level. But, whether this were so or not, another prudential reason against throwing off their veils was ἀπὸ τοῦ ἀγγέλων , ψ 10. i. e. because of the spies, who might come into their assemblies to make an ill report of their behaviour there. See 1 Cor. xiv. 23. Gal. ii. 4. The spies whom Joshua sent to Jericho, styled Heb. xi. 31. κατασκοπῆς , are called by James ii. 25. τὰς ἀγγέλους . And the men who brought the tidings of Job's misfortunes are all called ἄγγελοι , not from their being sent, for each of them saies, *I am escaped alone to TELL thee*. The like use of the word may be seen in Æschylus, Euripides, Sophocles, and Homer. The whole reasoning would be clearer, if ver. 10. were placed after ver. 15. Mr. Gough's Sermon on 1 Cor. xi. 10. first printed 1742, re-printed 1751.

Gal. iv. 24. *For τὸ ᾧ Ἀγαρ, &c. read, Σινᾶ ὅπου ἐστὶν ἐν τῇ Ἀραβίᾳ.*

The Reader, as usual, will be more ready than the Author to pardon the following, and some other,

ERRATA.

	Pag.	Lin.
In P. S.	477.	21. Thessalonienſes r. Thessalonicenſes
In CONJECT.	24.	4. ἐλήλυθε r. ἡλήλυθε
	35.	9. ἀγγεπιστῆντες r. ἀγγεπνῆντες
		10. ἀγαυοὶ r. ἀγραυοὶ
	38.	26. ἐξασις r. ἐκσασις
	63.	39. Acts xxv. r. Matt. xxv.
	68.	penult. πέντε r. πενήκοντα
	78.	19. Lysimachus r. Lycurgus
	96.	23. Καὶ ἐκάτω ὥς r. Ἐκάτω ὥς, omitting Καὶ, and l. 25. omit And
101.	36.	ἀναλαύνω r. ἀναλαλύω
109.	5.	πεμψείσα r. πεμφθείσα

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